

# Eibrary of The Theological Seminary

PRINCETON . NEW JERSEY

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Walter P. Brockway
BS/85

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Mills Chrown







# COTTAGE POLYGLOTT TESTAMENT:

ACCORDING TO

### THE AUTHORIZED VERSION

WITH

# NOTES, ORIGINAL AND SELECTED:

LIKEWISE

### INTRODUCTORY AND CONCLUDING REMARKS

TO EACH BOOK,

POLYGLOTT REFERENCES AND MARSINAL READINGS,

CHRONELOGICAL TABLE.

GEOGRAPHICAL INDEX, AND MAPS

ADAPTED TO

BIBLE CLASSES, SUNDAY SCHOOLS, AND CHRISTIANS GENERALLY

BY WILLIAM PATTON, D. D.

NEW YORK:
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1861

### NAMES AND ORDER

OF THE

# BOOKS OF THE NEW TESTAMENT.

MATTHEW hath Chapters	1. TIMOTHY 5 H. TIMOTHY 7 TITUS 2
MARK	TI. TIMOTHY
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CHRONOLOGI	CAL ORDER
OF 1	гне
BOOKS OF THE N	EW TESTAMENT
promo or and r	
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THE ABBREVIATIONS USE	ED IN THE REFERENCES.
A.D. 1	A. D.
38 & 61 MA'TTHEWMat.	63 or 64 LUKE
33 & 61 MA'TTHEW	63 or 64 ACTSAc.
50 au 50 CAL UPLANS	63 or 64 ACTS
57 I. CORINTHIANS	
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61 JAMESJa.	69 II. JOHN2 Jn.
6) COLOGGLANG Col	69 III. JOHN3 Jn
62 PHILEMON Phil. 62 or 63 PHILIPPIANS Phi.	96 or 97 REVELATIONRe
63 HEBREWSHe.	97 or 93 JOHNJn
05 HEBREWS	
TABLES OF MONEY,	TIME, AND LENGTH.
	S cts.
TIME.	Tribute Money (Di-drachm)
The day, reckoning from sun-rise, and the night from sun-set, were each divided into twelve equal parts, called the 1st, 21, 33, 4th,	Pend (Mina)14 9
twelve equal parts, called the Ist, 21, 31, 4th,	Talent of Silver
ac., hours.	Talent of Gold23,309 0
Watches.	. Silver is here reckoned at \$1.12, and
The 1st watch, from sun-set to the 3d hour of	Gold at \$17.75, per ounce.
the night, 9 o'clock.	Talent in weight is equal to 113 10 1 . C 3
The 2d, or middle watch, from the 3d to the 6th hour, 12 o'clock.	Talent in weight is equal to 113 10 1 .C.S
The 3d watch, or cock-crowing, from the 6th	ALTHUR OF A FRANCE
to the 9th hour, 3 o'clock.	MEASURES OF LENGTH.
The 4th, or morning watch, from the 9th hour to sun-rise, 6 o'clock.	Common Cubit0 1 6
lo surrese, o o ciona.	Jewish Sacred Cabit
MONEY. & ets.	Fathom 7 34
Mite, about equal to	Pace
Farthing (Quadrans)	Furlong, or Stadium
Penny (Denarius or Drachm)0 14.4	mile.
1	
	in the same lost has A. C. Goodway in
Entered according to Act of Congress, the Clerk's Office of the District	t Court of the United States for
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the South ru Listrict of N. w York,

# PREFACE.

A SHORT and cheap commentary upon the New Testament has been for a long time much needed. Owing to the size, and necessary expense, most of the teachers of Bible Classes and Sabbath Schools are prevented from consulting the valuable commentaries of Henry, Scott, and others. paring for the press the American edition of the Cottage Bible, the thought occurred, that, by retaining the notes of that work upon the New Testament, with the addition of others, selected and original, a brief and valuable commentary might be prepared, at a price within the reach of every Sabbath School teacher. With what success the design has been accomplished, others must decide. The author has not aimed at originality, but at utility - to present such hints, selected or otherwise, as would facilitate an acquaintance with the meaning of the scriptures. Frequently, various opinions are stated upon difficult passages, and the reader left to make his own selection. This course was adopted, with the hope that it would lead the reader to think for himself-to exercise his own powers of discrimination, and not to be dependant upon the mere opinious of other men. Considerable attention has been paid to the geography of the New Testament. Much information, illustrating the location, changes, &c., in places, will be found in the notes. Three maps accompany the work, which have been selected from the most approved authorities. Care has also been paid to the chronology. The year in which the events occurred will be found at the top of each page, and where considerable doubt remains, as to the precise time, notice is taken of the difficulty in the notes. A good chrone logical table will be found at the close of the work. Manfacts from natural history have been introduced, and free use has been made of the Oriental Customs, an interesting and valuable work, by SAMUEL BURDER. From these sources, many striking illustrations of the scriptures have been secured. Considerable reference will be found, in the notes, to the discoveries of modern travellers. These have afforded much interesting matter. Many historical facts are introduced, to

show the fulfilment of prophecy. Particular attention has been given to many of the passages which teach the Divinity of Christ. A large portion of the exegetical part of Professor Stuart's letters to Rev. Wm. E. Channing have been incorporated in the notes. Another class of scripture has come under particular notice, viz., those upon which reliance is placed, by the advocates of the doctrine of Universal Salvation. Some thought has been bestowed upon those portions of the New Testament which speak of the "Man of Sin," of "Antichrist," with the evidence that these texts refer to the Papists, or the Roman Church. It is not pretended, in a work so limited as this, that all the passages are treated at length, and that all the objections are stated and answered.

By consulting the parallel passages, as intimated in the marginal references, the reader will find illustrative notes, which,

for the sake of economy, have not been repeated.

Whilst this commentary contains much that is found in the notes upon the New Testament of the Cottage Bible, still that, in the exposition, contains much valuable and instructive matter, not to be found in this work. It is also true, that a considerable amount of notes not found in the Cottage Bible will be found in this.

This commentary was undertaken with the desire of doing good. The constant aim has been to concentrate, in a small compass, a valuable help to the knowledge of the scriptures. That it may be brought within the reach of all, especially of Sabbath School teachers, the publishers have stereotyped it, and, as the price is very reasonable, they depend, for remuneration, upon an extended circulation.

With feelings of gratitude, that so wide a circulation has of late been given to larger and truly valuable commentaries, this little work is now presented.

" To Zion's friends, and mine."

The author is conscious that it has defects, and that every thing of value cannot be found in this limited compass: still he hopes that much information may be derived from its perusal. He commits it to the kind feelings of all the friends of Zion, with the prayer that Jesus Christ, the Only Head of the Church, would, by the influences of the Holy Spirit, use this instrumentality for the salvation and sanctification of souls, and the glory of the Holy Trinity.

W. P

# INTRODUCTION

TO THE

# COTTAGE TESTAMENT.

" THOEVER would attain to a true knowledge of the Christian Religion, in the full and just extent of it," says Locke, "let him study the Holy Scriptures, especially the New Testament, wherein are contained 'the words of eternal

like. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Seriptures the New Testament, reference was In calling the latter part of our Scriptures the New Testament, reference was undoubtedly had to Heb. ix. 16, 17, wherein the death of Christ is represented as undoutedly had to red. K. to, 17, wherein the deard of Christ stepses men as scaling to believers all the blessings of the Gospel: and yet the original term (Diatheke) is so much oftener rendered Covenant than it is Testament, that we cannot but agree with Doddridge, Campbell, and most modern commentators, that our Scriptures would be more accurately defined, "The Oid and New Covenants," as containing the history and doctrine of the Two Covenants, legal and evangelical: the former ratified by the Mosaical sacrifices; the latter, take the contract of the Christ Christian Covenants.

by the atonement of Jesus Christ.

The first part of the New Testament contains the history of Jesus Christ, as recorded by the four Evangelists, whose memoirs are therefore usually called the four Gospels,\* as containing the good tidings of our salvation. These we consider as distinct and independent narratives, compiled partly perhaps from recollection, but reduced to their present form under the influence of the same Spirit by which the authors preached the grspel, and wrought miracles in adelence. It is questioned whether either of these Evangelists had seen the

writings of the other.

It is natural to suppose, that four persons, writing contemporary narratives, might relate different incidents relative to the same facts; one being more impressed by one circumstance, and another by a different one. It must also be recollected, that the apostles were not always together, being sent forth on different missions; (Mark vi. 7.;) consequently they did not all witness the same miracles, nor all hear the same discourses. Our Lord might work many similar mindeles, nor ad eliver the same parables, with some variety of imagery or expression, on different occasions. Matthew or Mark might record the one, and Luke or John the other; and this would account for discrepancies which have, without reason, been magnified into contradictions. There is also a great latitude and variety in the Greek, as well as English particles of time and place; these, differently rendered, may occasion seeming inconsistencies, where real ones have not existed. Examples in illustration of all these remarks, we defer

to their proper places in the several narratives

In illustrating the several Gospels, different methods have been pursued; some have considered each singly and detached; others have interwoven them into one narrative, or placed the different accounts in opposite columns, in the form of a harmony, or diatesseron, in order the better to compare them, and reconcile their apparent differences. Our plan will partly combine these methods. We shall go through Matthew first, examining all the facts he has recorded, and compare them with the other Evangelists, who appear to record the same, or others very similar. On Mark, we shall pass lightly over what corresponds with Matthew, and so with I take and toke which will record much contribution. Matthew, and so with Luke and John, which will prevent much repetition. We t see little like chronological arrangement in either of the Evangelists. see fittle fike chronological arrangement in either of the Evangeists. Events were recorded as hey recurred, or were brought to mind by the Holy Spirit who directed them, it is great object not being to form a well digested history, but to collect such it is and discourses as were adapted to direct their faith to the true Messiah. Thus St. John says, "These things are written that ye might helieve that Jesa is the Christ, the Son of God; and that believing, ye might have life through his name." John xx. 31.

### The Old and New Dispensations (or Testaments) compared.

I. But there is another point of view in which the harmony of the New Testament may be considered, namely, as it corresponds with the Old Testament in several interesting points of view, two or three of which we shall just mention.

<sup>\*</sup> The Greek term euangelion (gospel) signifies "good news" in general; in the New Testament, it is confined to the "good news of stantion by Jesus Christ." The word gospel is derived from the Anglo-Saxor god, good, and spell, message, or news. 10 1

1. Considered historically, we may observe, that the Mosaic revelation is not only admitted but confirmed by that of Chats. The former may lead a dispassionate inquier to embrace the latter; but the latter so necessarily supposes the former, that we find it difficult to conceive of any man as a believer in Chinis, who rejects Moses and the Prophets. Indeed our Saviour himself places thus in the strongest point of view, when he says, "If men hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dega." (Luke xvi. 31.)

2. The New Testament cerresponds with the Old, as it contains the fulfilment

2. The New Testament corresponds with the Old. as I contains the Juffirment of ramy of its prophecies; those particularly which relate to the Messiah. To him "gave all the Prophets witness." From the first promise, that the seed of the woman should bruise the serpent's head, we have a long series of predictions, pointing to the character and works, the life and death, resurrection and fiture triumphs of the Messiah, the fulfilment of which is distinctly poil ted out in various parts of the New Testament, and particularly in the Gospels. Some passages of the Old Testament may be cited only by way of accommodation, or illustration; but others, quoted by way of argument, have stood the test of

the most rigorous examination.

Typical institutions are a species of prophecy, by means of emblems and figurative action, which, though not so well understood in our western world, were in the East equally intelligible and satisfactory with the clearest verhal prophecies. Travellers into these countries are surprised to find the frequency of figurative action, and the ease with which it is understood. Among the Old Testament types, the sacrifices are the most interesting and important. The scapegart, the paschal lamb, and the whole bunt-offering, all, though in different points of view, direct us to the one offering of Messiah. But the New Testament, while it clears away the obscurity of former prophecies, presents us with a new series, extending no less distance into futurity than those of Abraham and Jacob, and terminating only with the church and with the world. Our Lord himself foretold the past calamities and present dispersion of the Jews. St. Paul has drawn the character of the Man of Sin, and marked his progress and final overthrow; but St. John, in his Revelations, presents us with the most extensive prophecies ever exhibited. They are indeed enveloped in the same obscurity as those of former ages; but Time has already partially withdrawn the veil, and, as he passes on, will still ofl back the remaining clouds.

3. Another point of view in which these dispensations may be compared, regards their peculiar temper and spirit. That of the 0.1d Testament was partial and severe. It was confined to the children of circumcision; yea, with some exceptions, to a single nation, and that one of the smallest, and which, as their own Scriptures assure us, had as little to boast in respect of ment as of numbers. (Deut. vii. 7, 8. Dan. ix. 8, 16.) But the gospel has in it nothing peculiar to any nation, or country. We have the clearest proofs in matter of fact, that it suits equally with the climates of England, of India, and of Labrador. It is calculated, therefore, for universal use, and its universal spead is promised.

If we advert also to the miracles with which each dispensation was introduced, we find those of Moses were miracles of judgment, inflicting punishment upon sinners (not, indeed, undeserved,) but of a very different character from those by which our Redeemer introduced the gospel: these were, almost without ex-

ception, miracles of mercy

4. Another point of view in which we may advantageously compare the Old and New Testaments, relates to the gradual development of divine truth, which is like that of light, "shining more and more unto the perfect day." The gospel dispensation dawned on Adam, and gradually opened during the Partiarchal and Mosaic dispensations: the Sun of righteousness arose under the clearer revelations of David and Solomon; but attained not its zenith until the day of Pentecost, when the shadows of the Old Testament types were all withdrawn, and the whole scheme of redemption by Jesus Christ exhibited.

During the middle ages, indeed, darkness, even "such as might be felt," ngain covered Christendom, but the Reformation in a great measure cleared away the gloom; and that mighty engine, Printing, has diffused its truths more extensively than ten thousand Missionaries could have done. Nor has it rested there. By the invention of stereotype and steam printing, a new impulse has been given to this vast machine. Steam navigation is another important discovery, which will facilitate the rapid dispersion both of Bibles and of Missiona.

ries throughout the world.

The revival of real and energy in the propagation of the Christian religion among almost all denominations of Christians, promises a speedy accomplishment of the divine predictions. Christianity is planted in every quarter of the globe, and is spreading on every hand. Savages of Africa, and in every part of the Pacific Ocean, hitherto considered as the most untameable, are stretching out their hands to welcome it; Hindoos have began to throw away their caste; and the bigoted Chinese are studying in their own language, the printed word of

There is "a shaking" even "among the dry bones" of the house of Israel; and Scripture and facts equally assure us, that the time is coming, when "the knowledge and the glory of God shall cover the earth as the waters do the bottom of the sea."

### The Evidences of Christianity.

II. Wnatever argument may be named in defence of the Jewish Scriptures, applies with two-fold, yea, with seven-fold, force in favour of the Christian revelation, while there are others peculiar to itself, one only of which we can here mention, referring our readers, who wish to examine for themselves, to Mr. Home and other able writers.

The argument here presented to our readers, is from one who boldly assumed the character of "a free-thinker," and scorned the shackles of a creed: we re-

fer to ROUSSEAU.
"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hall its influence on my heart. Peruse the works of our Philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a niere man? Do we find that he assumed the tone of an enthusiast, or an ambitious sectary! What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxime! What profound wisdom in his discourses! What presence of mind, what sublicty, what truth in his replice! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking,

that all the Fathers perceived it

"What prepossession, what blindness must it be, to compare the son of So-phroniscus (Socrates) to the son of Mary! What an infinite disproportion there paroniscus (socrates) to the son of Mary! what an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life; it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides had been rightly the socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the both precept and example? The greatest wistom was made known a midst but most higher danatisism, and the simplicity of the most herice virtues did honour to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of aconizing pains; abused, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on receiving the cup of poison, blessed indeed the weeping executioner v ho administeral it; but Jesus, in the midst of exeruciating tortures, prayed for his merciless formentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evangelical History a mere fiction? Indeed, my friend, it bears not the marks of fice tion; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a num-her of persons should agree to write such a listory, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, turnish the subject of it. The Jewish authors were incapanic of the account and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero. "A (Letter to the Archishop of Paris)."

Nothing, however, is not daring for some writers. A French infidel of the name of Volney undertook to prove, in spite of all history, sacred and profane, that Christ (or Chrestin, as he calls hinh) was an allegorical personage—the Sun. In answer to which ridiculous notio 1, we need only refer to Grotius' work. On the Truth of the Christian Religion."
Grotius says, "That lessus of Nazareth formerly lived in Judea, in the reign of Tiberius,

A judicious writer has remarked, that few Deists have ventured to attack the moral chaparticular with a marketina key, that the Wests have ventured to state at most character of Christ. Even Thomas Paine, in the midst of his virulence against Christianity, observes, "Nothing that is lare said can apply, even with the most distant disrespect, to the real character of Jesus Chris. He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind."

## INTRODUCTION.

How lamentable is it to add, that a man who saw thus clearly the beauty of the gospel, was prevented, by the depravity of his own heart, from embracing He at once admired and hated it.

### The Authenticity of the four Gospels.

III. Of the authority of the four Gospels already named, we shall quote only

the concluding remarks of Dr. Lardner "In the first part of this work (his 'Credibility') it was shown," says the Doc-

strictly canvassed, inconsistent with their supposed time and authors. In this second part we have had express and positive evidence, that these books were written by those whose names they bear, even the Apost as of Jesus Christ, who was crucified at Jerusalem in the reign of Tiberius Cæsar, when Pontius Plate was governor in Judea; and their well known compunions and fellow-labourers. It is the concuring testimony of early and later ages, and of writers in Europe, Asia, and Africa, and of men of different sentiments in divers respects. For we have had before us the testimony of those called heretics.

as well as Catholics. These books were received from the beginning with the greatest respect, and have been publicly and solemnly read in the assemblies of greatest respect, and have neen pulnery and summing some to this. They were Christians throughout the world, in every age from that time to this. They were the bandungs of divers countries and neople. They were carly translated into the languages of divers countries and people. They were quoted by way of proof in all arguments of a religious nature: and were appealed to, on both sides, in all points of controversy that arose among Christians themselves. They were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine. And many commentaries have been writ to explain and illustrate them. All which afford full assurance of their genuineness and integrity. If these books had not been writ by those to whom they are ascribed, and if the things related in them had not been true, they could not have been received from the beginning. If they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence."

Of these four Gospels, the first and last (Matthew and John) were written by two of our Lord's Apostles; the other two by the travelling companions of Apostles, Mark with Peter, and Luke with Paul: so that, independent of their own inspiration, the writers had the best possible means of correct informa-

tion.

### A Concise Harmony of the Gospels.

1. St. Luke's preface. Luke i. 1-4. 2. Christ's divinity. John 1-5.9-14.

Christ's divinity. John 1-3.9-13.
 John the Baptist's birth foretold, and Christ's. Luke i. 5.
 Mary in danger to be put away. Matt. i. 18.
 Christ's birth. Luke ii. 1-20.

6. Christ's pedigree both by father and mother. Matt. i. 1-17. Luke iii 25.

7. Christ's circumcision; Mary's purification. Lake ii. 21-40.

The wise men. Matt. ii.

- Christ disjutes with the doctors. Luke ii. 41.
   Christ disjutes with the doctors. Luke ii. 41.
   Luke iii. 1—18. John i. 6--5
   Christ baptized. Matt. iii. 1—17. Mark i. 9—11. Luke iii. 21—23. John i. 6--6 15 - 18
- Christ tempted. Matt. iv. 1-11. Mark i. 12-23. Luke iv. 1-13. 13. John's testimony of Christ; some disciples called. John i. 19.

14. Christ's first miracle. John ii.

15. Christ's discourse with Nicodemus, &c. John iii.

- 13. 10 to 18 st suprisoned. Matt. xiv. 3—5. Mark vi. 17—20. Luke iii. 19, 20.
  17. Christ converts many Samaritans, &c. Matt. vi. 12. John iv.
  18. Christ preaches in Galileo. Matt. vi. 17. Mark i. 14, 15. Luke iv. 14, 5.
  19. Christ preaches at Nazareth. Luke iv. 16—30.
  20. Christ at Capernaum Matt. vi. 38—16. and viii. 2—17. Mark i. 21—45. Leke iv. 31-44. and v. 12-16.
- 21. Christ heals a man sick of the palsy. Matt. ix. 2-8. Mark ii. 1-12. Luch v. 17-26.

the Roman emperor, is constantly acknowledged, not only by Christians dispersed all on'r the world, but also by all the Jews which now are, or have ever wrote since that time; the same

words, massed by heathers, that is, such as did not write either on the Jewish or Christian religion; Succomins, Tacims, Pliny the younger, and many after these."

Appeal may also be made, not only to the received, but the apocryphal gorge's; not only to Josephus, but to Trypho and Celsus, the great Jewish and Pagan antagonists of Christianity. In short, there is no great character of equal anchoging—method "Julius not Aquisaton". tianity. In short, there is no great character of equal anaquny—nemore some existence and character Virgit nor Horace—whose existence and character

- 22. Christ calls Peter, &c. Matt. iv. 18-22. Mark i. 16-20. Luke v. 1-10.
- 23. Christ calls Matthew, and eats with him. Matt. ix. 9-17. Mark ii. 13-22. Luke v. 17-39.
- 24. Christ asserts his godhead. John v. 25. The disciples pluck ears of corn. Matt. xii. 1—8. Mark ii. 23—28. Luke vi.
- 26. Christ heals many. Matt. xii. 9-16. Mark iii. 1-12. Luke vf. 6-11.
- 27. Christ chooses and ordains his apostles. Mark iii. 13-21. Luke vi. 12-19.
- 28. Christ's sermon on the Mount. Matt. v. 1-12. Luke v., 20-36.
- Matt. vi
- 30. Matt. vii. 1—30. Luke vi. 37—49. 31. The centuion's servant healed! Matt. viii. 1—13. Luke vii. 1—10. 32. A widow's son raised. Luke vii. 11—17.
- 33. John's message to Christ. Matt xi. 2-19. Luke vii. 18-35.
- 34. Chorazin and Bethsaida upbraided. Matt. xi. 20.
- 35. A woman anoints Christ. Luke vii. 36, and viii. 1-3. 36. Of blasphemy against the Holy Ghost. Matt. xii. 22-46. Mark iii. 22-30. Luke xi. 14-26. 29-32
- 37. Christ's mother and brethren seek him. Matt. xii. 46-50. Mark iii. 31-35. Luke viii. 19-21.
- 38. The parable of the sower, &c. Matt. xii. 1-33. Mark iv. 1-34. Luke xiii.
  - 4-18. and xiii. 18-21.
- 39. A scribe will follow Christ. Mark iv. 35. Matt. viii. 18-22.
  40. The disciples in a storm. Matt. viii. 23-27. Mark iv. 36-41. Luke viii.
- 41. Christ heals the possessed. Matt. viii. 29-34. Mark v. 1-20. Luke viii. 26-39.
- 42. Jairus's daughter raised. Matt. ix. 1-26. Mark v. 21-31. and 32-43. Luke viii. 40-49. and 49-56
- 43. Two blind men cured. Matt. ix. 27-34.
- 44. Christ teaches at Nazareth. Matt. xiii. 54-58. Mark vi. 1-6.

- Oriest teaches at Nazatetti, Juatt. Mil. 94—38. Juatt vi. 1—6.
   Christ journeys again to Galilee. Matt. ix. 35.
   The apostles sent out. Matt. x. and xi. 1. Mark vi. 7—13. Luke ix. 1—6.
   John beheaded. Matt. xiv. 8—12. Mark vi. 21—29.
   Herod's opinion of Christ. Matt. xiv. 1. 2. Mark vi. 14—16. Luke ix. 7—9.
   Five thousand fed. Matt. xix. 13—21. Mark vi. 3—41. Luke ix. 10—17. John
- 50. Christ walks on the sea. Matt. xiv. 22-36. Mark vi. 45-56. John vi. 14-21.
- 51. Christ's flesh must be eaten. John vi. and viii. 1.
- 52. Implous traditions. Matt. xv. 1—20. Mark vii. 1—23. 53. The woman of Canaan's daughter healed. Matt. xv. 21—29. Mark vii. 24—30.
- 53. The Wolhard Carladd. Matt. xv. 29—31. Mark viii. 31, &c. 55. Four thousand fed. Matt. xv. 32—39. Mark viii. 1—10. 56. The leaven of the Pharisese. Mats. Xv. 1—12. Mark viii. 11—21.
- 57. A blind man healed. Mark viii. 22-26. 58. Peter's confession of Christ. Matt. xvi. 13-25. Mark viii. 27-38. and ix. Luke ix. 19—27.
- Christ's transfiguration. Matt. xvii. 1-13. Mark ix. 2-13. Luke ix. 28-36.
   Christ cures a lunatic child. Matt. xvii. 14-23. Mark ix. 14-32. Luke ix. 37-45.
- 61. Humility pressed. Matt. xviii. 1-9. Mark ix. 33-50. Luke ix. 4€-50.
- 62. The feast of tabernacles. John vii. 2—9. 63. Christ goes to Jerusalem. Luke ix. 51. John vii. 10
- 64. The seventy sent forth. Luke x. 1-6. 65. Christ at the feast of tabernacles. John vii. 11, &c.
- 66. An adulteress, &c. John viii.

- 67. A blind man hesled. John ix. 1—21
  68. Christ the good Shepherd. John x. 1—21
  69. The seventy return. Luke x. 17.
  70. The efficacy of prayer. Luke xi. 1—13. 27, 28, 33, &c. 71
- Against hypocrisy, carnal fear, covetousness, &c. Luke xii. An exhortation to repentance. Luke xiii. 1—17.
- The feast of dedication. Luke xiii. 22. John x. 22. 73. 74. The strait gate. Luke xiii. 23.

- 13. The strait gate. Luke xiii. 23.

  75. A drops sized man healed; the wedding feast. Luke xiv.

  76. The lost sheep, goat, and son. Luke xv.

  77. The unjust steward and rich glutton. Luke xvi.

  78. Scandal to be shunned, &c. Luke xvii.

  79. The unjust judge and prond Pharisee. Luke xviii. 1–14.

  80. Concorning divorce. Matt. xix. 1–12. Mark x. 1–12.

  81. Luthe dilberg because the Chirt. &c. Matt. xi. 19. 31. Little children brought to Christ, &c. Matt. xix. 19-30. Mark x. 13-31. Luke xviii, 15-30, Matt. xx. 1-16.

82. Lazarus sick. Luke xi. 1-16.

83. Christ foretels his passion. Matt. xx. 17-19. Mark x. 32-34. Luke xviii. 31-34.

84. The request of the sons of Zebedee, Matt. xx. 20-28. Mark x. 35-45

85 A blind man healed; Zaccheus converted; the parable of the pounds. Matt xx. 29. Mark x. 46. Luke xviii. 35-43. and xix. 1-27.

86. Lazarus raised. John xi. 17. 87. Mary anoints Christ. Matt. xxvi. 6-13. Mark xiv. 3-9. John xii. 1-11. 85. Christ's kingly entrance into Jerusalem, and casting buyers and sellers nut of the temple. Matt. xxi. 1-16. Mark xi. 1-11. 15-19. Luke xix. 28--38. John xii. 12-19.

89. Some Greeks desire to see Christ. John xii. 20.

The fig tree cursed. Matt. xxi. 17-22. Mark xi. 11-14. and 20-26. Luke xxi. 91. Christ's authority questioned. Matt. xxi. 23-27. Mark xi. 27 - 33. Luke

xix. 1-8.

92. The parable of the two sons. Matt. xxi. 28, 32. Mark xii. 1, 93. The vineyard let out. Matt. xxi. 33-46. Mark xii. 1-12. Luke xx. 9-19, 94. The parable of the marriage feast. Matt. xxii. 1-14. "95 About, paying tribute; Christ confutes the Sadducees, and puzzles the

scribes. Matt. xxii. 15—46. Mark xii. 13—37. Luke xx. 20—44. The Pharisees and scribes taxed and threatened, Mark xii. 33—40. Luke xx.

97. The widow's two mites. Mark xii. 41-44. Luke xxi. 1-4. 98. Ohrist foret's the destruction of Jerusalem, and the Jewish state. Matt. xxix. 1-61 Mark xiii. 1-37. Luke xxi. 5-36. 99. The parable of the virgins and talents: the last judgment described. Matt. xxv.

100. Christ washes his disciples' feet, &c. John xiii.

 The preparation for the passover. Matt. xxvi. 1-5. 14-19. Mark xiv. 1, 2, 10-16. Luke xxii. 1-13. 102. Christ institutes the sucrament of the LORD's supper. Matt. xxvi. 20 30

Mark xiv. 17-26. Luke xxii. 14-23.

103. Christ begins his consolatory discourse. John xiv.

101. Christ the true vine. John xv.

105. Christ comforts his disciples. John xvi. 106. Christ's mediatory prayer. John xvii.

107. Christ warns his disciples of their forsaking him. Matt. xxvi. 31-2. Mark

47-53. John xviii. 3-11

110. Christ's arraignment. Matt. xxvi. 57-63. Mark xiv. 53-65. Luke axii, 54. 63-65. John xviii. 12-16. 16-24. 111. Peter's denial. Matt. xxvi. 69-75. Mark xiv. 66-72. Luke xxii. 55-62. John

xviii. 17, 18, 25—27. 112. Christ's arraignment before the sanhedrim, Pilate and Herod. Matt. xxvii. 1. 2. 11-14. Mark xv. 1-5. Luke xxii. 66, and 71, xxiii. 1-12. John xviii. 28-39.

113. Christ condemned by Pilate. Matt. xxvii. 15-23. and 26-30. Mark xv. 6-19. Luke xxiii. 13-25. John xviii. 39, 40. and xix. 1-3. and xvi.

114. Judas hangs himself, Matt. xxviii, 3-10.

115. Christ crucified. Matt. xxvii. 31-56 Mark xv. 20-41. Luke xxiii. 26- 49. John xix. 16-37 116. Christ's burial. Matt. xxvii. 57-61. Mark xv. 42-47. Luke xxiii. 50- 56.

John xix. 38-42 117. Christ's resurrection. Matt. xxviii. 1-8. Mark xvi. 1-9. Luke xxiv. 1-12.

John xx. 1-10.

118 Christ's appearing first to Mary Magdalene, then to others, Matt. xxvii. 39-15. Mart xxvi. 10,11. and 13, 14. Luke xxiv. 13-48. John xx. 11-22.
119 Another appearance of Ohrist, and his discourse with Peter. Johr xxi. 12t. Christ commissions his disciples, and afterwards ascends into neaven. Matt. xxviii. 16-20. Mark xvi. 15-20. Luke xxiv. 49-53.

# The Discourses of Jesus, arranged in Chronological Order.

Conversation with Nicodemus, . Jerusalem. John iii. 1-21. Conversation with the woman of Samaria, . Sychar. John iv. 1-42 Discourse in the synagogue of Nazareth, . . Nazareth. Luke iv. 16-31. Sermon upon the mount, ...... Matt. v-vii. Matt. x. Nazareth. Instruction to the Apostles, . . . . . Denunciations against Chorazin, &c. . . . Galilee. Matt. xi 20-24.

		Places.	
l	Discourse on occasion of healing the infirm man at Bethesda,	Jerusalem.	John v.
l	of corn on the Sabbath Refutation of his working miracles by the	Judea.	Matt. xii. 1—8.
ŀ	agency of Beelzebub,	Capernaum	Matt. xii. 22-37. John vii.
	Discourse against giving or taking offence,		Matt. xv. 1-20.
l	and concerning forgiveness of injuries, Discourse at the feast of tabernacles, Discourse on occasion of the woman taken	Capernaum. Jerusalem	John vii.
	in adultery,	Jerusalem.	John viii. 1-1.
	Denunciations against the Scribes and Pharisees,	Peræa.	Luke xi. 29-36.
l	Discourse concerning humility and pru- dence,	Galilee.	
	Directions how to attain heaven,	Peræa. Jenisalem. Jerusalem.	Matt. xix. 16-30 Matt. xx. 17-19, Matt. xxiii.
I	Prediction of the destruction of Jerusalem, The consolatory discourse,	Jerusalem. Jerusalem.	Matt. xxiv. John xiv.—xvii.
	Discourse as he went to Gethsemane, Discourse to the disciples before his as-	Jerusalem.	Matt. xxvi. 31—36.
	cension,	Jerusalem.	Matt. xxviii. 16-23

# The Parables of Jesus, arranged in Chronological Order.

Parable of the	Places.	
Sower,	Capernaum.	Matt. xiii. 1-23.
Tares,	Capernaum.	Matt. xiii. 21-30,
	- upormanii	36-43.
Seed springing up imperceptibly	Capernaum.	Mark iv. 26-29.
Grain of mustard seed,	Capernaum.	Matt. xii. 31, 32.
eaven,	Capernaum.	Matt. xiii. 33.
Found treasure,	Capernaum.	Matt. xiii, 44.
Precious pearl,	Capernaum.	Matt. xiii. 45, 46.
Net	Capernaum.	Matt. xiii. 47-50.
Two debtors,	Capernaum.	Luke vii. 36-50.
Unmerciful servant,	Capernaum.	Matt. xviii. 23-35.
Samaritan,		Luke x. 25-37.
Rich fool,	Galilee.	Luke xii. 16-21.
Servants who waited for their Lord,	Galilee.	Luke xii. 35-48.
Barren fig tree,	Galilee.	Luke xiii. 6-9.
Lost sheep,	Galilee,	Luke xv. 3-7.
Lost piece of money,	Galilee.	Luke xv. 8-10.
Prodigal son,	Galilee.	Luke xv. 11-32.
Dishonest steward,	Galilec.	Luke xvi. 1-12.
Rich man and Lazarus,	Galilee.	Luke xvi. 19-31.
Unjust judge.	Peræa.	Luke xviii. 1-8
Pharisee and publican,	Peræa.	Luke xviii. 9-14.
Labourers in the vineyard,	Perma.	Matt. xx. 1-16.
Pounds,	Jericho.	Luke xix, 12-27.
Two sons,	Jerusalem.	Matt. xxi. 28-32.
Vineyard,		Matt. xxi. 33-46.
Marriage feast,	Jerusalem.	Matt. xxii. 1-14. Matt. xxv. 1-13.
Ten virgins, Talents,	Jerusalem.	Matt. xxv. 1-13.
She ep and the goats,	Jerusalem.	Matt. xxv. 14-30.
on op and the godies,	Jerusalem.	Matt. A.V. 31-45.

She ep and the goats, Jerusalem. Matt. xxv. 31—50  The Miracles of Christ, arranged in Chronological Order.  JESUS  Turns water into wine, Cana. Cures the nobleman's son of Capernaum, Cana. Canases a miraculous of aught of fishes. Sea of Galie at Luke v. 1–11. Cures a demoniac, Capernaum, Mark 1, 22—28. Heals Peter's wife's mother of a fever, Capernaum, Mark 1, 20–35. Heals a leper, Capernaum, Mark 1, 40–45. Raises the widow's son, Nain.  Luke vii. 11–17.	Two sons, Vineyard, Marriage feast, Ten virgins, Talents,	Jenusalem. Jerusalem. Jerusalem. Jerusalem. Jerusalem. Jerusalem.	Matt. xxi. 28-32 Matt. xxi. 33-46 Matt. xxii. 1-14 Matt. xxv. 1-13 Matt. xxv. 14-3
Turns water into wine,	The Miracles of Christ, arranged		
	Turns water into wine, Cures the nobleman's 30n of Capernaum, Causes a miraculous d aught of fishes, Cures a demoniac, Heals Peter's wife's mother of a fever, Heals a leper, Heals the centurion's servant.	Cana. Cana. Sea of Gali et Capernaum. Capernaum. Capernaum. Capernaum. Capernaum.	John iv. 46-64. e. Luke v. 1-11. Mark i. 22-28. Mark i. 30, 31. Mark i. 40-45. Matt. viii. 5-13.

# INTRODUCTION.

11 III III III	1011.	
JESI <sup>f</sup> S	Places.	
Calms the tempest,	Sea of Galilee.	Matt. viii. 23-27
Cures the demoniace of Gadara,	Gadara.	Matt. viii. 23-34.
Cures a man of the palsy,	Capernaum.	Matt. ix. 1-8.
Restores to life the daughter of Jairus,	Capernaum.	Matt. ix. 18, 19,
acception to the management of the management		23-25.
Cures a woman diseased with a flux of blood,	Capernaum.	Luke viii. 43-48.
Restorce to sight two Llind men,	Capernaum.	Matt. ix. 27-31.
Heals one possessed with a dumb spirit, .	Capernaum.	Matt. ix. 32, 33.
Cures an infirm man at Bethesda,	Jerusalem.	John v. 1-9.
Cures a man with a withered hand,	Judea.	Matt. xii. 10-13.
Cures a demoniac,	Capernaum.	Matt. xii. 22, 23.
Feeds miraculously five thousand,	Decapolis.	Matt. xiv. 15-21
Heals the woman of Canaan's daughter,	Near Tyre.	Matt. xv. 22-28.
Hears a man who was dumb and deaf,	Decapolis.	Mark vii. 31-37.
Feeds miraculously four thousand,	Decapolis.	Matt. xv. 32-39.
Gives sight to a blind man,	Bethsaida.	Mark xiii. 22-26.
Cures a boy possessed of a devil,	Tabor.	Matt. xvii. 14-21
Restores to sight a man born blind,	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen		
years,	Galilee.	Luke xiii. 11-17.
Cures a dropsy,	Galilee.	Luke xiv. 1—6.
Cleanses ten lepers,	Samaria.	Luke xvii. 14—19.
Raises Lazarus from the dead,	Bethany.	John xi.
Restores to sight two blind men,	Jericho.	Matt. xx. 30 -34.
Blasts the fig tree,	Olivet.	Matt. xxi. 1822.
Heals the ear of Malchus,		Luke xxii. 50, 51.
Causes the miraculous draught of fishes,	Sea of Galilee	.John xxi. 1—14.

A TABLE

Exhibiting the Chronology of our Saviour's life.

-				
Years of thrist's Life.	Julian Period.	Olympiads.	Years of Rome.	Times of Pass- over.
1	4709	193 4	749	March 23.
2	4710	194 1	750	April 12.
8	4711	1 2	751	April 1.
1	4712	3	752	April 24.
6	4713	4	753	April 7.
	4714	195 1	754	March 31.
7	4715	2	755	April 20.
8	4716	3	756	April 5.
9	4717	1 4	757	March 27.
1 30	4713	196 1	758	April 16.
ii	4719	2	759	April 1.
12	4720	1 3	760	April 2.
13	4721	4	761	April 12.
14	4722	197 1	762	March 28.
15	4723	2	763	April 17.
16	4724	3	764	April 9.
17	4725	1 4	765	March 31.
18	4726	198 1	766	April 13.
19	4727	2	767	April 5.
20	4728	3	768	March 23.
21	4729	4	769	April 16.
22	4730	199 1	770	April 1.
23	4731	2	771	April St.
24	4732	3	772	April 6.
25	4733	4	773	March 28
26	4734	200 1	774	April 17.
27	4735	2	. 775	April 9.
28	4736	3	776	March 25.
29	4737	4	777	April 13.
30	4738	201 1	778	April 1.
31	4739	2	779	Murch 25.
32	4740	3	780	April 10.
33	4741	4	781	April 1.
34	4742	202 1	732	March 21.

# COTTAGE TESTAMENT

# THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, surnamed Levi, was the son of Alphets; but not of that Alpheus who was the father of James. (Matt. x. 3.) Matthew was a native of Galile; but of what city, or from what tribe, is unknown. Before his conversion, he was a publican, or tax-gatherer; and is understood to have collected the customs on all imports or exports at Capernaum, and a tribute from all par sengers who went by water. While thus employed, Jesus called him to be a disciple, and when the apostles were chosen, he was numbered among the twelve. He was one of the most constant attendants upon our Lord during his life and after his resurrection, was on the day of Penterest endowed with

orscipe, and when the appears were troostended and upon our Lord during his life, and after his resurrection, was, on the day of Peutecests, endowed with the Holy Spirit from on high. But how long he remained in Judea after his event, is unknown, as are also the time and circumstances of his decease. The Gospel of Matthew is uniformly placed first among the Gospels and among all the books of the New Testament. It has always had the same precedence given it. When, however, it was written, is a question that has been much disjuted. Of the modern critics, Dr. Townson, Dr. H. Owen, and Br. Tomline, date it in A. D. 37 or 38; but Dr. Lardner, Michāelis, and Dr. Hales, between 61 and 65. The only way to reconcile them is, with Eusebius, 4 an Eccissistical historian of the third century, 10 admit two original copies one in Hebrew, and the other in Greek; the former written for the Jews, about A. D. 81; thus Josephus is said to have written his Jewish war both in Hebrew and in Greek. And we think the arguments adduced by Horne, in his Critical Introduction, on this subject, very powerful, though the Greek is the only original over remaining. We know that several sects of Jewish Christians boasted the possession of a Hebrew Gospel, which we suppose some of them might corrupt, to favour their peculiarities; and this was the more easy, as very few

of the Christian Fathers understood Hebrew. Lardner and Jone consider the Greek as the original, and the Hebrew as a translation	
CHAPTER I.  1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by	A. M. 4000. B. C. 5.
the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreted the names of Christ.  THE book of the generation a of Jesus Christ, the son of b David, the son of Abraham.	CHAP. 1. a Lu.3.23.
2 Abraham d begat Isaac; and e Isaac begat Jacob; and Jacob; begat Judas and his brethren;	Ac.2.30. c Ge.22.18. Ga.3.16. d Ge.21.2.3 e Ge.25.26.
3 And Judas begat \$\frac{1}{2}\$ Phares and Zara of Thamar; and Phares begat \$\frac{1}{2}\$ Esrom; and Esrom begat \$\frac{1}{2}\$ And Aram begat Aminadab; and Aminadab begat \$\frac{1}{2}\$ Naasson; and Naasson begat \$\frac{1}{2}\$ Salmon;	f Ge.29.35. g Ge.38.29, 30,&c. h Ge.46.12.
5 And Salmon begat Booz of 1 Rachab; and Booz begat Obed of m Ruth; and Obed begat Jesse; 5 And Jesse begat m David the king; and David the	Nu.1.7. k Rn 4.20.
king begat o Solomon of her that had been the wife of Urias;	m Ru.4 13. n 1Sa.17.12. o 2Sa.12.24.

The book of the generation.-This term is nere generally CHAP. I. Ver. I. understood in the sense of genealogy, and so applied to the verses following; but it is equally applicable to the whole book in the sense of history. So it is used, Gen. xxxvii. 2.—The son of David, the son of Abraham—The Arabs generally derive their descent from some few well-known illustrious persons. Ver. 2. Abraham, &c.—The genealogy which here follows, appears to be that of Joseph, the reputself ather of Jesus, and that in Luke, chap, iii, the genealogy of Mary, his real mother. We shall more particularly compare them when we come to that examples.

when we come to that evangelist

•		
	14	MATTHEW, I.
	A. M. 4000. B. C. 5.	7 And Solomon begat P Roboam; and Roboam begat Abia; and Abia begat Asa;
	p 1 Ch.3. 10,&c.	8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat
1	q 2 Ki.20.21. 1 Ch.3 13.	Achaz; and Achaz begat Ezekias; 10 And Ezekias begat a Manasses; and Manasses begat Amon; and Amon begat Josias;
	r some read, Jo-	11 And T Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
	sias begat Jakim, and Ja- kim begat Jechoni- as.	12 And after they were brought to Babylon, Jechonas begat Salathiel; and Salathiel begat 'Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim;
	s l Ch.3.17, &c.	and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Mat- than; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of
-	t Ne.12.1.	whom was born Jesus, who is called Christ.  17 So all the generations from Abraham to David are fourteen generations; and from David until the car-
	u Lu.1.27, &c.	rying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
The state of the s	v 5th year before the account called An. Domini.	18 Thow the birth "of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, vefore they came together, she was found with child of the Holy Ghost.  19 Then Joseph her liusband, being a just man, and

w De.24.1. w to put her away privily. Ver. 7. Solomon begat Roboam, &c.-in this verse Roboam is the same as

not willing to make her a public example, was minded

Rehoboam, and Abia, as Abijah.

Ver. 8. Josaphat is Jehoshaphat; Ozias, Uzziah.

ver. s. Josaphan is Jenosnapnat; Uzzas, Uzziah.
Ver. s. Josaham is Jotham; Achaz, Ahaz; and Ezekias, Hezekiah.
Ver. 11. Joslas begat Jechonias.—[The marginal reading is found in many
MSS., and should probably be received into the text; for Josiah was the immediate father of Joiakim and his brethren, (1 Ch. iii. 15.;) and Joiakim was
the father of Jechoniah about the time of the first Babylonian capitivity; and
it also completes the number of fourteen in this second class of generations,

and lotty-two in the whole.]—Bagster.
Vir. 12. Jechonias begat Salathiel.—Wintle is of opinion that there were two persons of the name of Jechonias, or Jehoiakin; one before, and the other

after the cantivity

Ver. 16. Called Christ-That is, the Messias, or, the anointed .- [The design of St. Matthew was to prove that Christ was the heir of the throne of David by le-

gal descent. |-Bagster.

Ver. 17. Fourteen generations.—In order to reduce this list of Joseph's progenitors to three fourteens, several names must be omitted, as will be evident from comparing it with Luke; it was probably a family genealogy, reduced for the purpose of being retained in the memory. The late Editor of Calmet has suggested, that the term generation may be here taken for a certain period of time, between thirty and forty years, and that each branch of the genealogy might amount to fourteen such periods.

Ver. 13. Espoused—or betrothed, De. xxii. 23—Before they came together.—It is well known that the Jews espoused very young, but it was often several months, and even years, before the 'arties came together,' according as it was settled by their parents.

Ver. 19. To put her aroay privily—That is, by a private divorce, in which

no reason is required to be assigned, nor is the dowry forfeited, or the character defamed. Selden and Lightfoot, in Doddridge.

20 But while he thought on these things, behold, the (A. M. 3000. B. C. 5. angel of the Lord appeared unto him in a x dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is I conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name 2 JESUS: for he shall save a his peo-

ple from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the b prophet, saving, 23 Behold, a vigin shall be with child, and shall bring forth a son, and c they shall call his name Emmanuel, which being interpreted is, God a with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him

his wife:

25 And knew her not till she had brought forth her first-born eson: and he called his name f JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

W when Jesus was born ain Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is b born king of the Jews? for we have seen his c star in the east, and are

come to d worship him.

x ver. lô.

y begollen. z i. e. Sa-

viour. a Ac.5.31.

13.23,38. b Is. 7.14.

c or, his name shali be called.

d Jn. 1.14. e Ex.13.2.

f Lu.2.21.

CHAP. 2 A. M. 4001

B. C. 4. a 4th year before the account

called An no Doms ni.

b Ze.9.9.

c Nu.24.15. Is.60.3.

d Jn.5.23.

Ver. 20. In a dream.—In the times of inspiration, this was one medium of communicating the will of God to man: as, for instance, the dreams of Joseph and Pharaoh, Nebuchadnezzar and Daniel; but when a written revelation was established, such means became less necessary, and were gradually withdrawn.

Ver. 21. Thou shalt call his name JESUS.—It was one mark of divine favour, when God added a letter from his own name to that of any of his servants. Jah, it is well known, is an epitome of Jehovah, and when the son of Nun was taken into the service of Moses, with a view, no doubt, of being ultimately his successor, this name was prefixed to his former name of Osea, and

made it Jehoshua, or Joshua, which in Greek is Jeeus; and means Jah, or "Jehovah the Saviour."

Ver. 22. That it might be fivifiled;—or, as Boothroyd, "So that it was fulfiled." The Greek term (ina) often expressing, not the cause, but the consequent event. See Luke xi. 50. John v. 20. xii. 33. &c. ——Spoken of the Lord.—That is, of Christ; or "spoken (app) from the Lord." that is, by inspiration. Many have supposed this passage quoted merely by way of accommodation, as some texts confessedly are; but Bo. Chandler, at great length, and with much ability, contends that it is decidedly a typical prophecy of Messiah. Dr. John Phys Smith adopts nearly the same hypothesis, and defends it with no less ability.

onity. Ver. 24. *When he was raised—Hammond*, "Being risen." Ver. 25. *Her first-born son.—Doddridge*, "Her son, the first born." See

Rom. viii. 29

KOII. 19. 29. 1. Bethlehem—I. c. House of Fread.—A town about six miles S. by W. of Jerusalem. The birth place also of David, and hence called the city of David. It still retains its ancient mame, and contains about 20 houses, inhabited by Christians and Triks.—Wise men (Gr. Mag) from the east.—But the country here meant is much disputed; Chaldea and Persia have both But the country nee meant is much disputed; Chaidea and Persia have both been named; but we follow Grotius and Doddridge, in fixing on Arabia.—
King Herod—That is, "Herod the Great," called Great by reason of his crimes. Mosheim.—He put to death his own wife Marianne, with her two sons, Alexander and Aristobulus. When dying, he imprisoned a number of his most libustrious subjects, and exacted from his sister a promise that they should be murdered as soon as he expired, so that, as he said, tears should be ahed at the death of Edward. death of Herod.

Ver. 2. We have seen his star in the east; -or, "We (while) in the east,

-		
	16	MATTHEW, II.
	A. M. 4001. B. C. 4.	3 ¶ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
	e Ps.2.2.	4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
	f Mi.5.2. Jn.7.42.	5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not
	g or, feed 1s.40 11	the least among the princes of Juda: for out of thee shall come a Governor, that shall z rule h my people Israel.  7 Then Herod, when he had prively called the wise
	n Re.2.27.	men, inquired of them diligently what time the star appeared.  6 And he sent them to Bethlehem, and said, Go and
	Pr.26.21.	search diligently for the young child; and when ye have found him, bring me word again, that I may come; and worship him also.
j	ver.2.	I When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the
,	r Ps.67.4.	young child was. 10 When they saw the star, they k rejoiced with exceeding great joy.
1	or, of- fered.	11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had open-
r	n Ps.72.10. 1s.60.6.	ed their treasures, they 1 presented unto him mgifts; gold, and frankincense, and myrrh.  12 And being warned of God n in a dream that they should not return to Herod, they departed into their.
n	c.t.20.	own country another way.
h	ave seen l	his star;" i.e. an extraordinary meteor which they thought judica-

ted the birth of King Messiah. The star seen by these Magi, must evidently have been a meteor, at no great height in the atmosphere, or it could not have marked a particular house, or even lown. So we call those meteors frequently shooting through our atmosphere, falling stars. — To worship him-literally, "To fall prostrate before him."

Ver. 3. He was troubled .- It was natural for Herod to be alarmed for the safety of his throne; but why should all Israel be troubled? Meteors have always been alarming to the superstitious and ignorant. Indeed, Justin Martyr

supposed this to be a comet, which it probably resembled in form.

Ver. 4. The chief priests.—"Not only the high priest and his deputy, with all who formerly had borne that office, but also the heads of the twenty-four courses, as well as any other persons of peculiar eminence in the priesthood." So "Josephus uses the word."—Doddridge.—And scribes.—See note on chap. v. 20.

Ver. 7. Inquired of them diligently—or exactly. Doddridge reads, "Having got exact information from them."

Ver. 8. I may come and worship him also.—Herod would cover his malice with a cloak of religion. Hypocrisy is double wickedness.

Ver. 0. The star—It is seens evident, that this was neither a star, planet, or comet; but a luminous meteor, of a star-like form, in our atmosphere, formed by God for the express purpose of guiding the magi, not only to Bethlehem, but to the very house where the child lay.]—Bagster.

Ver. 11. Presented unto him gifts .- [This was according to the universal custom of the people of the East, who never approach the presence of a superior without a present in their hands. This was, as Dr. Doddridge remarks, a most seasonable, providential assistance, to furnish them for a long and expensive journey to Egypt; a country where they were entirely strangers, and yet

where they were to stay for a considerable time. ]—Basster.

Ver. 12. Another way—Literally, "they turned back their course" to Arabia

without going again to Jerusalem, as Herod had desired

13 And when they were departed, behold, the angel A. M. 4001. of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and fiee into Egypt, and be thou there until I bring thee word: for Herod owili seek the young child to destroy him.

p Hos. 11.1.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it  $\beta$  despmight be fulfilled which was spoken of the Lord by the prophet, saving, P Out of Egypt have I called my

printed of lation.

16 ¶ Then Herod, when he saw that he was  $\beta$  mocked a ver.7. of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, acco, 'ing to the time which he had diligently inquired q of the wise men.

r Je.31.15.

17 Then was fulfilled that which was spoken by Je-

A. M. 4003. B. C. 2.

remy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because

Y called Herod the Great.son of Antipater, reigned 40 vears.

19 T But when y Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his

Ver. 13. Flee into Egypt.—Bethlehem was in that part of Judea nearest Egypt.—Egypt is a long and narrow region, lying on both sides of the river Nile. Its greatest length is six hundred miles, and its greatest breadth three hundred. The whole region was known by the Hebrews by the name of Muzraim, it having been peopled by Mizzaim, a son of Ham, after the flood. The princes who governed it were styled Pharaohs, i. e. Kings, until the time of Solomon, after which they are designated by their proper names. After the age of Alexander, the Egyptian kings were called Ptolemy.

Ver. 15. Out of Egypt, &c.—Whitby and others consider this as a typical

prophecy.

they are not.

Ver. 16. All the children-Doddridge and Campbell, "male children." At

present, Dr. Richardson says. Bethlehem contains but about 300 inhabitants, and perhaps never contained many more; out of these it is probable the male infants might not exceed 50, though Voltaire puts them down a 114,000! Ri-chardson was shown a small chamber, excavated from a rock, in which the were all said to be entombed. Ver. 18. In Rama.—Rama, a city in the tribe of Benjamin, situated a few miles north of Jerusalem, between Gibeah and Bethel. "In Rama was there a voice heard,"—i. e. a ery was heard even to Ramah, quoted from Je.xxxi. 15, where the prophet introduces Rachel bewailing the exile of her posterity, i. e. Ephraim; by quoting which language, Matthew in a similar manner introduces her as be-moaning the fate of the children slain in Bethlehem. Robinson's Wahl. The manner of lamentation among the eastern women was also most violent, of which we shall give the following example, quoted by the late Editor of Calmet from M. Le Brugn's Voyage in Syria. That celebrated traveller says, "When I was at Rama, (near Lydda; not this Rama near Bethlehem.) I saw a great company of these weeping women, (namely, those who go to weep over the graves of their relations,) who went out of the town. I followed them, over the graves of their relations.) Who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, I seated myself on an elevated spot. . . They first placed themselves on the sepulchres, and wept there; after having remained there about half an hour, some of them rose up, and formed a ring, holding each other by the hands. Quickly two of them quitted the others, and placed themselves in the centre of the ring, where they made so much noise, in screaming and clapping the hands, as, together with their various contortions, taight have subjected them to the suspicion of madness. After that, they returned and seated themselves to weep again, till they gradually withdrew to their homes." A. M. 4003. mother, and go into the land of Israel: for they are B. C. 2 dead s which sought the young child's life.

s Ex.4.19. 21 And he arose, and took the young child and his mother, and came into the land of Israel.

t c.3.13. 22 But when he heard that Archelaus did reign in Lu. 2.39 Judca in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of m Jr. 1.45. God in a dream, he turned aside into the parts of Galilee:

v Nn. 6.13. Ju. 13.5. 23 And he came and dwelt in a city called " Nazareth: that it might be fulfilled which was spoken by Am.2.10 the prophets, He shall be called a v Nazarene.

Ac. 24.5. CHAPTER III. 1 John preacheth: his office, life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

N those days came a John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven A. M. 4030. A. D. 26. is at hand. 3 For this is he that was spoken of b by the prophet

Esaias, saying, The voice of one crying in the wildera Lu.3.2. Ju.1.18. ness, Prepare ve the way of the Lord, make his paths straight.

b Is.40.3. 4 And the same John had his craiment of camels' hair, and a leathern girdle about his loins; and his c 2 Ki. 1.". c 11.5 meat was locusts a and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

Ver. 20. They are dead .- That is. Herod and his son Antipater, who was

equal/cruel with his father.

Ver. 22. Archelaus—another son, also rivalled the cruelties of his father,

ver. 22. Archivals—notiner son, also rivalled the cruelties of his father, massacring 3,000 Jows in the temple, near the beginning of his government. Ver. 23. A Nazarene—i. c. an inhabitant of Nazareth. The names of places are sometimes used reproachibilly. Nazarene, among the Jews at Jerusalen, was a tern of contempt. The words here apparently quoted are not found in the Old Testament. The sense is, there was a fulfilment of what the prophets loredol, (Ps. xxii. 5, &c. Isa liii.) that it should be treated with reproach and contempt. Robinson's Wahl.

CHAP. III. Ver. 1. In those days-That is, while Jesus resided with his parents in Nazareth. - John the Baptist-or the Baptiser. - Preaching-That is, s, proclaiming, as a herald, or public ener. Campbell.—In the wilderness of Judea—mentioned Ju. 1. 6, and in the title of Ps. kyii. It lay east from Jerusalem, along the Jordan and the Dead sea. Not a region unimbatited, but woody, mountainous, and thinly inhabited. The name seems to be of much the same

import with our word High'ands.-Campbell.

CHAP, 3.

d Le.11 9

Ver. 3. The voice of one crying, Propare, &c.—See Is. xl. 3. Diodons Siculus says of Senirams, that "in her march to Echatane she came to the Zare equa Mountain, which, extending many furlongs, and being full of craggy process more than the contract of t cipiers and deep hollows, could not be passed without making a great compass allout. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which to this day is called the road of Semiramis. She did the same afterwards in Persia, and other countries

She that the same afterwards in Persia, and other countries.

Ver. 4. Ills rainment of camels' hair.—Not of the fine hair of that animal, as Camelet is; "but of tive long and shaggy hair of camels, which in the East is manufactured into a cos as stuff, anciently worn by monks and anchorites."—

Campbell. Locusts—which were allowed food by the Mosaic law, and are eaten by the poorer Arabs to this day. See Le. xi. 22.—And vivid honey—which is deposited by the wild bees in the woods of Judea in great abundance.

See 1 Sa. xiv. 25, &c. Pr. xxv. 16, Is. vii. 16.

Ver. 5. All the region round about Jordan—That is, in the veinity of Jordan.

dan, on both sides the river. All must be taken here, as in some other places, for many-great multitudes.

6 And were baptized of him in Jordan, confessing A. M. 4930. e their sins. 7 II But when he saw many of the Pharisees and Sade Ac. 1.5. ducees come to his baptism, he said unto them, O generation f of vipers, who hath warned you to g flee from the wrath to come?

8 Bring forth therefore fruits h meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abra- g Je.51.6.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit i is hewn down, and cast into the fire.

11 I indeed baptize you with j water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you i Jn. 15.6.

k with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge this floor, and gather his wheat into the garner; but he will burn up the chaff m with unquenchable fire.

k Ac.1.5. 13 I Then cometh Jesus from Galilee to Jordan unto John, to be baptized n of him.

14 But John forbad him, saying, I have need to be

baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to

be so now: for thus it becometh us to fulfil all righte-Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God o descending like a dove, and lighting upon him:

19.4,5,18.

f Is.59.5. c.12,34. 23.33. Lu. 3.7.

Ro. 1.18.

h or, anto amend. ment of life.

j Lu.3.16. Ac. 19.4.

1 Mal.3, 2, 3,

m Ps.1.4. Mal.4.1 Ma. 9.44.

n Ma.1.19. Lu.3.21. o Is.11.2 42.1. 61.1

Jp.3.34.

Ver. 6. Jordan.-This river rises in Anti-libanus, passes through the Lake of Gennesareth, and runs into the Dead sea.

Ver. 7. Pharisees and Sadducees-Two famous sects among the Jews. The theological opinions of the Pharisees were more correct than those of the Sadduces, as they believed in the resurrection of the body, and in a future fate of rewards and punishments, as also in the existence of angels and spirits. We do not read in the New Testament of the conversion of a single Sadducee!—O generation of vipers.—Compare John viii. 40, 44.

Ver. S. Fruits meet for repentance—i. e. Manifest your repentance by a corresponding course of life.

Ver. I. When showing the proper state of the convergence of the corresponding course of life.

Ver. 11. Whose shoes (or "sandals") I am unworthy, &c.-Rosenmuller quotes a Rabbinical saying, that whatever services a servant does for his master, a disciple may do for his teacher, only not to unloose the latchet of his shoes. Compare Mark i. 8. He shall baptize you with the Holy Ghost and with fire

Compare Mark 1. S. He shall object to the the 10th Graph and with fire -i.e. He shall impart to his followers a searching and punifying influence, that shall lend them to understand and embrace the doctrines of the Gospel.

Ver. 12. Whose fan.—The original word is acreed to signify "a winnowing instrument," probably "a shovel," as Compbett readers it, by which the corn being thrown upward against the wind, the chaff was separated from it thereby.

—Unquenchable fire.—Inextinguishable fire, and by implication, eternal fire.

Ver. 15. It becometh us to fulfil all righteousness-i. e. We should submit

Ver. 19. It betoment as to fact that regretations research. E. "I be an as abundant with the very precept, or institution.

Ver. 16. And Jesus, when (Dodd. "after") he was baptized, went up straightness,—Campbell applies the term straightness, or "immediately," not to Jesus coming out of the water, but to the Spirit's descending "immediately after." Dodd ridge renders it, "And after Jesus was baptized, as soon as he ascended out of the water, the heavens were opened," &c. Campbell's translation is to the compatible. — Decending like adone. That is in a slow, by lation is to the same effect. — *Descending like a dove*—That is, in a slow, hovering motion; but St. Luke adds, "in a bodily shape, like a dove," that is, probably, in a white, lucid flame, parted like the wings of a dove. So when the Holy Spirit descended on the Apostles, it was in a parted flame, like "clo20

De. 6. 16.

A. M. 4030. 17 And lo a voice from heaven, saying, This is my A. D. 26. beloved P Son, in whom I am well pleased.

Deloved F Soil, in Wildhi I all well pleased.

CHAPTER IV.

CHAPTER IV.

I Christ fasteth, and is tempted. 11 The angels in the discussion of the discussion of the discussion of the discussion of the chapter and Andrew, 21 James, and John, 23 and health all the discussion THEN was Jesus led up of a the spirit into the wildless. Ps.2.7. Lu.9,35. Ep.1 6 2 Pe.1 17.

derness to be b tempted of the devil.

2 And when he had fasted forty days and forty CHAP. 4. nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If

A. M 4031. A. D. 27. thou be the Son of God, command that these stones a 1 Ki.18.12 be made bread. Ez.11.1,

4 But he answered and said, It is written, c Man 21. shall not live by bread alone, but by every word that Ac.8.39, proceedeth out of the mouth of God.

b Ma.1.12 5 Then the devil taketh hin up into the holy 1 city. Lu.4.1. and setteth him on a pinnaele of the temple.

c De.8.3. 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, " He shall give d Ne.11.1. his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou c.27.53.

€ Ps.91.11, dash thy foot against a stone. 12. 7 Jesus said unto him, It is written again, f Thou

shalt not tempt the Lord thy God.

The rite of baptism was in use among the Jews, beven tongues." Acts ii. 3. fore the time of Christ, in the admission of proselytes to the Jewish community. for the time of clinst, at the admission of prisesyes to the Jewisi community. Robitson's Walk. In the opinion of many, the Saviour, when baptized by John, was inducted into the priest's office. When Aaron was consecrated to the office of priest, Moses washed him with water, and poured the anoniting off upon his head. Lev. viii. 6.12. But Jesus, when consecrated, was hoptized and an inted with the Holy Ghost sent down from heaven. Does not the Saviour (Mat. xxi. 25.) by directing the chief priests and elders to the haptism of John, really, among other things, answer their question. "by what authority doest thou these

things?" CHAP.IV. Ver. 1. Led up of the Spirit.—Campbell, "conducted by the Spirit."—Into the wilderness—That is, of Judea, near Jordan. The wilderness here referred to, is thus described by Manufareli, one of our most respectable modern travelless in that country: "After some hours travel, ... you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted of the devil. A most miserable, dry, barren place it is consisting of high, rocky mountains, so torn and disordered, as if the earth had here suffered nigh, rocky modifiants, so torial disordered, as if the earth lad here sintered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down into a deep valley, as we passed along, we saw some roins of small colls and cottages, which they told us were formerly the habitations of hermits, retiring thither for penance and mortification; and cartainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose."—To be tempted of the Devil—Greek, Diabolos, which means a calumniator, and answers to Satan in the Old Testament, which when means a caummaror, and answers to Satarin the Old Testament, which means an adversary. He is describe as the clief of the fallen angels; the prince of the power of the air, under woom those demons are arranged, which are active in introducing every evil among mankind.

Ver. 3. The tempter—That is, the devil, just before named.——Be made bread.—Campbell and Doddridge. "Be made loaves (of bread.")

Ver. 4. By every noord—ITnat is, as Dr. Campbell renders, "by every thing which God is pleased to appoint;" for rend, which generally significes a root, is, by a Hebraism, here taken for a thing, like davar, in Hebrew.)—Bag-

ster

ster.

Ver. 5. Taketh him—That is, "Along with him," says Doddridge. An inteligent shild being asked, "How did the devil take Christ to the temple?" replied, "As you (father) would take me to St. Paul's: "—The holy city—namely, Jerusalem.—On a pinnacle—Gr. "The wing." which Eusebius explains of the battlement round tie top of the temple. See Hammond here, and on elsap, x. 27. This was probably at the time of evening service, which might from this pat be visible; and some think that Satan meant to intimate that by such a miracle, the priests and people would be at once convinced of his mission.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of

the world, and the glory of them;
9 And saith unto him, All these things will I give

thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, & Thou shalt worship the Lord thy God, and him only shalt thou serve.

II Then the devil leaveth him, B and, behold, angels h He.1.6,14.

h came and ministered unto him.

12 T Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by | 1 16.9.1,2

Esaias the prophet, saying,
15 The land of Zabulon, and the land of Nephtha- $\lim_{\lambda} by$  the way of the sea, beyond Jordan,  $\gamma$  Galilee of the Gentiles;

16 The people which sat in k darkness saw great light; and to them which sat in the region and sha-

dow of death light is sprung up.

17 T From that time Jesus began to preach, and to say, Repent: 1 for the kingdom of heaven is at

hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon m called Peter, and Andrew his brother, casting a net into the sea: for they were & it was a fishers.

19 And he saith unto them, Follow me, and I will

make you n fishers of men.

20 And they straightway left o their nets, and follow- q c.9.35.

ed him. 21 And going on from thence, he saw other two P brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending

their nets; and he called & them. 22 And they immediately left the ship and their fa-

ther, and followed him. 23 ¶ And Jesus went about all Galilee, teaching q in their synagogues, and preaching the gospel r of the

6 kingdom, and healing all manner of sickness and all s Ps. 103.3 manner of disease samong the people.

A.M.4031. A. D. 27.

g De.6.13. 1 Sa.7.3. BSatan can

stay no longer than God permits.

i or delivered up.

y chiefly inhabited by people of divers

nations. k Is.42.6,7.

Lu.2.32

10.7. m Jn.1.42.

n Lu.5.10. I Co. 9.20.

2Co.12.16 o Ma.10.

23..31. p Ma.1. 19,20.

> call that reached their hearts.

Lu.4.15,

r c.24.14 Ma.1.14.

θ the Joyful tidings

that the Messiah's kingdom was near at hand.

c.8.16,17.

Ver. 8. Exceeding high mountain.-Speaking of this mountain, the Abbe Mariti (in his Travels through Cyprus) says, "Here we enjoyed the most beau-liful prospect imaginable. This mountain . . . overlooks the mountains of Arabia, the country of Glead, the country of the Ammonitos, the plains of Mosb, the plain of Jericho, the river Jordan, and the whole extent of the Red sea," which is confirmed by Mr. Maundrell also.

Ver. 12. Into Gaillee.—It appears, by the other Evangelists, that Jesus, on leaving the wilderness, passed through Samaria to Nazareth, where he preach and wrongth miracles, and was at first cordially received; but one of his discourses giving them offence, they threatened his life; he then came and dwelt at

Caperanum, whereby another prediction was fulfilled; and he literated in the same way throughout Galilee. See John iv. and Luke iv. 18.

Ver. 15. By the reay, &c.—Campbell." Situate on the Jordan, near the sea."

—Gali 2e of the Gentiles.—So called from the number of Gentiles there settled. 1 14 mgs ix 11.

A. M. 4031. A. D. 27. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were t Lu.6.17. lunatic, and those that had the palsy; and he healed them. 25 And there followed him great multitudes t of people from Galilee, and from Decapolis, and from Je-CHAP, 5. rusalem, and from Judea, and from beyond Jordan. a Lu.6.20 CHAPTER V. 1 Christ beginneth his sermon on the mount; 3 declaring who are blessed, 13 who are the sail of the earth, 14 the light of the world, the city on bill, 15 the candle; 17 that he came to fulfi the law. 21 What it is to kill, 27 to commit adultery, 33 to swear; 38 exhorten to suffer wrong, 44 to love even our seemies, 43 and to labour after perfectness. b Is.57.15 ND seeing the multitudes, he went up into a o Ja.2.5. 1 mountain: and when he was set, his disciples came unto him: d Is.61.3. 2 And he opened his mouth, and a taught them. Eze 7.16. saving, 3 Blessed are the poor b in spirit: c for theirs is the e Jn.18.20. kingdom of heaven. 2 Co.1.7. 4 Blessed are they that d mourn: for they eshall be comforted. f Ps.37.11. 5 Blessed are the meek : for they f shall inherit the earth.

MATTHEW, V.

Ver. 24. Possessed with devils-Greek, " Demons," and so rendered by Dod.

righteousness: for g they shall be filled.

6 Blessed are they which do hunger and thirst after

Ver. 24. Possessed noith devils—Greek, "Demons," and so rendered by Doddridge, Campbell, and other modern translators; and Dr. C. has particularly noted, that the terms Diabotos (or devil) and demon are, in the New Testament, never confounded with each other. See John viii, 44. Ac. sii; 10. 1 Pet. v. 8. That insanity arose from such possessions, "was the prevailing opinion, not only among the Jews... but also among the Greeks and Romans. Eschylus Sophoeles. Euripides. Herodotus, Lucian, and others, speak of demonaces." Herodotus speaks of the mental alienation of Cleomenes as extraordinary, because it was not "occasioned by a demon, but by excessive drinking."—Rosenweller. Some have endeavoured to explain what is said of demons, and possession by them, of corpored diseases only, and especially of insanity. Campbell temarks on this hypothesis, "When I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held with the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay, if they were faithful historians, this reflection, I am afraid, will strike still deeper." Campbell's Gospels.

airani, will strike still deepet." Campbell's Gospels.

Ver. 25. Decapolis.—(Decapolis was a district of Syria, east of Jordan, so called from deka, ten, and polis, a city, because it contained ten cities: which were, according to Pliny, Seythopolis Philadelphia, Raphanæ, Gadara, Hippos, Djon, Pella, Gerasa. Canatha, and Damascus. No two geographers enuraerate the same ten cities.]—Bagster.

Chap. V. Ver. 1. Into a mountain.—A hill, called "The Mountain of Beatitades," is still pointed out to travellers, though the tradition is of no authority.

When he tops set.—It was extensive mangathe Laws for the teachers of the tension of the teachers.

- When he was set. - It was customary among the Jews for the teacher to sit

and for his pupils to stand, or sit in a semicircle around him.

Ver 2. He opened his mouth.—A Hebraism for "he began to speak." See chap. xii. 3.

g Ps.145.19 Is.65.13

Vet 3. Blessed.—Doddridge and Campbell, "Happy the poor;" and so in the verses following.—Poor in spirit—i. e. the humble and lowly in mind.
Ver. 4. They that mourn—i. e. that are "habitually serious."
Ver. 5. Inherit the earth—or "land;" i. e. the land of promise. See He. xl.

Ver. 6. Hunger and thirst .- Xenophon in like manner applies these appe-

in the

original,

a mea-

sure con

about a pint less

than a

peck.

7 Blessed are the merciful: for b they shall obtain A. M. 4031. A. D. 27. mercy.

8 Blessed are the pure in i heart: for they shall see h Ps.41.1.2

9 Blessed are the peacemakers: for they shall be i Ps. 24.3,4. He.12 14 called the children of God. 1 Jn. 3. 2. 3.

10 Blessed are they which are persecuted for righte-

1 Ps.34.14. ousness' k sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and k 1 Pe.3.13

persecute you, and shall say all manner of evil against you! falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your 1 luing.

m 2 Co.4.17. reward min heaven: for so persecuted they the pro-

phets which were before you.
13 ¶ Ye are the salt nof the earth: but if the salt n Ma. 9.50. o Pk 2.15. have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, n The word

and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set

on a hill cannot be hid. 15 Neither do men light a candle, and put it under P a bushel, but on a candlestick; and it giveth light

unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify q your Father which

a 1 Pe.2.12 is in heaven. 17 Think not that I am come to destroy the law, or r c.3.15.

the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth

pass, one jot or one tittle "shall in no wise pass from the law, till all be fulfilled. u Lu.16.17. 19 Whosoever therefore shall break one of these least

tites to the mind. He says, "Some tempers hunger after praise, no less than others after meat and drink.

Ver. 3. Pure in heart—Ps. xv. 1; xxiv. 4, 5, and compare Acts xv. 9. 1 Pe. i. 22. 1 Jn. iii. 8.
Ver. 13. Yeare the salt of the world—i.e. by your influence you are to make

men better, as salt preserves and renders food more savoury and acceptable .-If the sait have lost his sawrur.—Manndrell mentions, that in the valley of sait (four hours journey from Aleppo) he broke off a piece of sait, which, from tis being long exposed to the sun, rain, and air, had lost its savour, though the part which adhered to the rock retained it. But Townsend quotes from Schoetgen a different illustration. He says, that an inferior kind of salt was collected from the Asphaltic lake, with which the sacrifices were salted; but which, on being exposed to sun and air, soon lost its flavour, and was then sprinkled over the pavement of the temple, like sand. — Where oith shall it be salted? Dr.

Good quotes a learned Swede, who gives to this clause a different translation, "How can we sait with it," which he prefers.

Ver. 15. A candle . . . . candlestick.—Campbell, "Lamp," and "lampstand."

tand."

Ver. 17. To destroy.—Hammond, "To dissolve;" so Doddridge.—To fulfil.—Hammond, "To perfect;" Doddridge, "To complete;" Campbell, "To ratify." The sense appears to be, that whereas the Jewish teachers relaxed the morality of the law, as we shall see in the instances here subjoined, the object of Jesus was, to enforce it to the utmost extent of its demands. Ver. 18. Verily—Gr. Amer.: I solemnly assure you.—Ome jot or titule.—The jot (Iota) is the Hebrew Jod, and the tittle seems to refer to the corners of certain Hebrew letters, which distinguish them from cheers, (as, for matance, the Beth from the Caph, or the Daleth from the Reth;) which letters, without they are written with react care, are scarce, to be distinguished. Lamp, Gro-

they are written with great care, are scarcely to be distinguished. Lamy, Gro-

tius, &c. Ver. 19. One of these least commandments.—Doddridge and Campbell, "One of the least of these commandments."

A M. 4031. A D. 27. commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be r 1 Sa. 2.30. called great vin the kingdom of heaven. 20 For I say unto you, That except your rightcousness shall exceed with rightcousness of the scribes w c.23.23 and Pharisees, ye shall in no case enter into the king-Ph.3.2 dom of heaven. 21 TYe have heard that it was said \* by them of old

time, 7 Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; x or, to 22 But I say unto you, That whosoever is angry with

his brother without a z cause shall be in danger of the y Ex 20.19 De 5 11. judgment: and whosoever shall say to his brother, a Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. z 1Jn.3.15. 23 Therefore if thou bring thy gift b to the altar, and there rememberest that thy brother hath aught against

thee: a i. e. vain 24 Leave there thy gift before the altar, and go thy 2 Sa.6.20. way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou b De.16.16, art in the way with him; lest at any time the adver-sary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means e Pr.25.8. Lu.12.58, come out thence till thou hast paid the uttermost farthing.

Ver. 20: Of the scribes.—These are said to be of two classes, secular and ecclesiastical; but the latter are here intended, among whom were many degrees of rank, from mere transcribers, to men "learned in the law," like Exp., (vii. 6.) Some of these are called "Doctors," and doubtless had disciples. (Mat. xxiii. 2, 3.)—The Pharises were a sect remarkable for their attachment to the ecremonial law, and still more to the traditions of the elders. They were accounted most orthodox, and the scribes are generally associated with tham. But we

shall find their true character best developed in our Lord's addresses to them.

—Righteousness.—Sancity of life and integrity of conduct.

Verses 21 and 27. Said by—Marg. "To;" so Doddridge and all the modern translators.—Them of old time—That is, those to whom the law was deliver-

ed at Sinai. Ver. 22. Judgment.—[An inferior court of judicature, in every city, consisting of twenty-three members, which punished criminals by strangling or beheading. Bagster .- Raca-That is, an empty, worthless fellow; so Drusius, who is fol-

lowed by Doddridge, &c. —The council Greek, Sanheiron-composed of seventy-two elders, who alone punished by stoning. —Thou foot Greek, Morch, which Doddridge explains, "Thou wicked villain." —Hell fire—Greek, "The fire of the valley of Himonn."

Ver. 24. Leave there thy gft.—It appears from Dr. Lightfoot, that sacrifices

Ver. 24. Leave there thy gift.—It appears from Dr. Lightfoot, that sacrifices were not always offered immediately, but sometimes reserved to an approaching feast. At those times the people collected from all quarters, and reconciliation might be more easily effected. It may also be remembered, that there were fields, or pasture grounds, belonging to the temple, as it was impossible to keep all the great and small cattle for the public feasts within the counts of the temple.——Then come and offer thy gift.—Philo says. "When a man had injured his brother, and repenting of his fault, voluntarily acknowledged it, (in which case both restitution and sacrifice were required,) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon." Philo was contemporary with our Lord: but this rule appears to have been much neglected

Ver. 25. Agree . . . quickly.—According to the Roman custom, a person agrieved could compel the other party to go wid him before the Fractor, unless he agreed by the way to adjust the matter. Adams's Rom. Antiq.

Ver. 26. The uttermost farthing—That is, the full extent of the penalty in-

MATTHEW, V. 27 T Ye have heard that it was said by them of old A. M. (1851 time. Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh d on d Jobsil. a woman to lust after her hath committed adultery with her already in his heart. e or, do CAUSE 29 And if thy right eve e offend thee, pluck it out, and thee to east it from thee: for it is profitable for thee that one offend of thy members should perish, and not that thy whole Ro.8.13. 1 Co.9.27. body should be cast into f hell. 30 And if thy right hand offend thee, cut it off,  $\beta$  and B mortify cast it from thee: for it is profitable for thee that one thy affecof thy members should perish, and not that thy whole tions and inclinabody should be cast into hell. tions to 31 It hath been said, Whosoever shall put away his all evil. wife, let him give her a writing of s divorcement:

32 But I say unto you, That whosoever shall put
away his h wife, saving for the cause of fornication, g De 24.1. Ma.10.2 causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. h c.19.9. 33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, i I.e.19.12 Nu.30.2. but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at jall; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither 22 Ja.5.12

by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

1 Co.7.10,

flicted. Some Roman Catholic writers have had the ingenuity to draw from hence an argument in favour of Purgatory; but it is evident that this refers to a final, and not to a temporary punishment, as in verses 22 and 29; and that no consistent Catholic can argue from the purticle "till," for a termination of it; see chap. i. 29.

Ver. 28. Looketh.-Doddridge, "Gazeth;" that the word is often emphatic, see chap. vii. Luke vii. 44. Acts i. 9; iii. 4, &c.
Ver. 29. Offend thee.—Hammond and Doddridge, "Ensnare thee."

Ver. 30. Cut it off.—[Every one must immediately see, says Bishop Porteus, that the eye to be placked out is the eye of concupiscence, and the hand to be cut off is the hand of volence and vergeance; that is, these passions are to be checked and subdued, let the conflict cost us what it may. — Hell.—Greek, geennan, a corruption of the Hebrew words gai hinnom, "the valley of Hinnom," which lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burnt their children to Moloch. Hence this place became in process of time an emblem of hell, or the place of punishment. |-Bagster

Ver. 31. Whosoever shall put away, &c .- [Divorces were carried to a scandalous and criminal excess among the Jews; the school of Hillel permitting a man to put away his wife, if he saw a woman handsomer than her, or if she displeased in her manners, or even in dressing his victuals!]-Bageter.

Ver. 32. Fornication.-It is evident that the terms fornication and adultery are here used as synonymous, to include every species of actual uncleanness. Ver. 33. Thou shalt not forsueer thyself, &c.—The morality of the Jews on this point was truly execrable: they maintained that a man might swear with his lips, and annul it the same moment in his heart! And, in even their holiest precepts, they did not pretend to forbid all common swearing, but only

what they term much. Ver. 34. For it is God's throne.-Herodotus says, that "when the Scythi ans

desire to use the most solemn oath, they swear by the king's throne."

Ver. 35. Nor by the earth.—Mr. Hughes (Travels in Sicily and Greece) mantions an old man at Acathania swearing "by the earth," as an arcient oath.—Neither by Jerusalem.—This was common among the Jews, and is mentioned in the Gernara. Ver. 36. Neither by thy head-Another Jewishoath, but no less common among

the Greeks and Romans, as appears from Homer, Virgil, Horace, Martial, tac.

ļ	26	MATTHEW, V.
l	A. M. 4031. A. D. 27.	37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of
١	1 Ja.5.12.	l evil.
ŀ	m Ex.21.24.	38 ¶ Ye have heard that it hath been said, An meye for an eye, and a tooth for a tooth: 39 But I say unto you, "That ye resist not evil: but
Ė	n Pr.20.22.	whosoever shall smite o thee on thy right cheek, turn
	24.29. Ro.12.17 19.	to him the other also.  40 And if any man will sue thee at the law, y and take away thy coat, let him have thy cloak also.
l	o Is.50.6.	41 And whosoever shall compel thee to go a mile, go
ı		with him twain.
ı	) wrong theeunder	42 Give to him that asketh thee, and from him that
	pretence of law.	would borrow of thee turn not thou Paway. 43 ¶ Ye have heard that it hath been q said, Thou shalt love thy neighbour, and hate thine enemy.
-	r De.15.7,	44 But I say unto you, Love vour enemies, bless them that curse you, do good to them that hate you,
	q De.23.6.	and pray s for them which despitefully use you, and persecute you;
-	r Ro.12.14, 20.	45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise ton the
ı	s Ln.23.34.	evil and on the good, and sendeth rain on the just and
	Ac.7.60.	on the unjust.  46 For if ye love them which love you, what reward
1	t Job 25.3.	have ye? do not even the publicans the same?

Ver. 37. Yea, yea, is a solemn and deliberate affirmative: Nay, nay, as solemn a negation. Repetition, ameng the Hebrews, implied truth and certainty. See Ge. Xh. 32. Ps. kii. 11. Da. v. 25. Jn. v. 19, 24, 25. Jude 12. Campbell renders it, "Let your yes be yes, and your no, no."—Cometh of evil—or, "the evil one." Hammond and Doddridge. Not only profuse oaths, but the needless multiplication even of lawful oaths, is a great evil, and much to be lamented in our own country.—Barclay contends, that every kind of swearmented in our own country.—Barclay contends, that every kind of swearmented in our own country.—Barclay contends, that every kind of swearmented in our own country.—Barclay contends, that every kind of swearmented in our own country.—Barclay contends, that every kind of swearmented in our own country.—Barclay contends, that every kind of swearments are successful to the contends of the country. ing is forbidden; in doing which he is compelled to deny the oath of God, He. vi. 13-17; contending, that an oath implies swearing by another person, whereas God, swearing only by himself, did not, properly speaking, swear at whereas God, swearing only by himsen, and not, property speaking, swear at all: but this is in direct opposition to the passage in the Hebrews, just referred to. And he evades the argument of our Lord's swearing, by pleading that this was under the Jewish dispensation; but it was certainly subsequent to his sermon on the mount. As to the ceremony of "kissing the book," we consider it by no means essential to the nature of an oath. And if the Society of Friends are willing, on proper occasions, to declare they "speak the truth in the fear of God and before him?" when they call be written as we open its this call in God, and before him," whom they call to witness, we consider this, to all intents and purposes, as an oath, which ought to be admitted in all courts, criminal as well as civil. Assertions under such protests being, if Jalse, subject to punishment as perjury.—Resist not evil.—That is, "the evil or injurious person;" but submit to suffer wrong. See Hammond, Doddridge, Campbell. Ver. 39. Turn.... the other also—This is considered as a proverbial expression, indicative of great patience and forbearance.

Ver. 40. Sue thee at the law.—Wrong thee under pretence of law. It to tacks

us to love our enemies, and to be patient and forgiving under injuries.

Ver. 41. Whosoever shall compet—Hammond and Doddridge, "Press" bee, &c. — Go with him troath—This is supposed to refer to the Persian Ansart, or state couriers, who were empowered to compet any person they net to assist them or to surrender this horse to them; and a like arbitrary autority of the present the surrender the supposed to them; and a like arbitrary autority of the surrender that the surrender the surrender the surrender that the surrender the surrender that the surre thority was exercised over the Jews by the Roman governors.

Ver. 45. He maketh his sun to rise, &c.—Bishop Jebb quotes a beautiful Persian epigram, which says, "Be like the trees, which impart their shade and fruits to every traveller, to those even who assault them with sticks and stones."

Ver. 46. Publicans .- [The term publican, from the Latin publicanus, denotes a tax-gatherer, or farmer or collector of the public revenues, nearly corresponding to the original Greek telones, from telos, a tax, and oncomai, I buy, or, They were detested among all nations for their rapacity and avarice

47 And if ye salute your brethren only, what do ye A. M. 4021. more than others? do not even the publicans so?

43 T Be ye therefore "perfect, even as your Father which is in heaven is perfect.

things: 33 but to seek God's kingdom.

CHAPTER VI.

1 Christ continuell, his sermon on the mount, speaking of alms, 5 prayer,
14 forgiving our brethren, 16 fasting, 19 where our treasure is to be faild up,
21 of serving God and mammon: 25 exhorteth not to be careful for worldly

AKE heed that ye do not your a alms before men, to be seen of them: otherwise ye have no reward b of your Father which is in heaven. 2 Therefore when thou doest thine alms, cdo not

sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their

3 But when thou doest alms, let not thy left hand

know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father c or, cause which seeth in secret himself shall reward 4 thee

openly. 5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they d I.u. 8.17. may be seen of men. Verily I say unto you, They have

their e reward. 6 But thou, when thou prayest, enter into thy closet. and when thou hast shut thy door, pray to thy Father

which is in secret; and thy Father which seeth in Pa.34.15. secret shall reward thee openly.

and abhorred especially by the Jews, to whom the Roman government was

odious. — Bagster.

Ver. 47. If ye salute your brethren only.—The rigid Jews would not salute the publicans, nor would even the publicans salute the heathen. Har-

Ver. 48. Perfect-i, e. benevolent.-Even as your Father-i, e. like as

ver. 48. Ferject—i. e. nelevolent.—Even as your Fune-1. e. nee as your father, a similitude.

CHAP. VI. Ver. 1. Do not your alms.—Some ancient copies, versions, and Christian Fathers, read, "Practice not your righteousness," which Doddridge and Campbell explain as including the three following duties; alms, prayer, and fasting. Mrs. Judson, giving some account, in a letter, of the first Burman convert, says, "A few days ago I was reading with him Christ's Sermon on the Wourt He was decoded impressed and unusually solaron.—"These words." the Mount. He was deeply impressed, and imusually solemn.—' These words,' said lie, 'take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to he seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God; it makes 't of its own accord fear sin."11

Ver. 2. Verily, they have their reward.—That is, what they seek after, the

4 pplause of men. Ver. 3. Alms.—Dr. Gill supposes our Lord to mention giving of alms before prayer, because it was customary for the Jews first to bestow their alms, and then to pray. In both these duties secrecy is enjoined, to avoid the semblane of vanity and ostenfation: but there are occasions in which it may be necessary to give alms in public, to excite others; and as to social and public prayer, it is no less a duty than private devotion. Those who never give alms or pray but in public, may assure themselves, that neither their prayers nor alms will be ac-

cepted. Private prayer, particularly, is the life of personal devotion.

Ver. 5. Standing.—It should appear by this expression, that many of the Jews sat, but the Pharisees stood, as an expression of their zeal.—In the Synagogues.—Though this term is undoubtedly used for any public assembly, as it is rendered, James ii. 2. yet we think with Doddridge, that it here most probably refers to their places of worship.

A. D. 27.

u Ge.17.1. De. 18.13 Lu.t .36, Col. 1, 28.

CHAF. 2 a or, right

t or, with

nota

trumpet to be sounded.

e Pr. 16.5. Ja.4.6.

Is.65.24.

for h their much speaking. h 1 Ki.18. 8 Be not ve therefore like unto them: for your Father 26,&c. knoweth i what things ye have need of, before ye ask i Lu. 12.30.

9 After this manner therefore pray ve: Our | Father k which art in 1 heaven, Hallowed be m thy Lu.11.2,

name. 10 Thy kingdom n come. Thy will be done in earth, k Ro. S. 15. o as it is in heaven. l Pc.115.3.

11 Give us this day our p daily bread.

m Ps.111.9. 139.20. 12 And forgive us our 9 debts, as we forgive our

и с.16.28. debtors. Re. 11, 15. 13 And lead us not into r temptation, but deliver us o Ps. 103. \* from evil: For thine is the kingdom, and the power, 20,21.

and the glory, for ever. Amen. p Pr.30.8. 14 T For if ve forgive men their trespasses, your hea-Is.33.16.

venly Father will also forgive you: q c.18.21... 15 But if ye forgive not men their trespasses, neither

Lu.7.40., will your Father forgive your " trespasses. 16 ¶ Moreover when ye fast, be not, as the hypocrites,

r c.26.41. of a sad countenance: for they disfigure their faces, Ln. 22.40, that they may appear unto men v to fast. Verily I say unto you, They have their reward. s Jn. 17.15.

17 But thou, when thou fastest, anoint thy head, and wash thy face; Re.5 12,

18 That thou appear not unto men to fast, but unto u Ep.4.31. Ja.2.13. thy Father which is in secret: and thy Father which

v Is.58.3.5. seeth in secret shall reward thee openly. w Pr.23.4. 19 T Lay not up for yourselves treasures w upon earth. where moth and rust doth corrupt, and where thieves

break through and steal: x 1s.33.6. 20 But lay up for yourselves treasures in \* heaven, where neither moth nor rust doth corrupt, and where 31. 1 Ti.6.19.

thieves do not break through nor steal: Ver. 7. Vain repetitions.-The Greek word here used, Battalogie, alludes to a babbler of the name of Battus, who, according to Suidas, made long

hymns, consisting of many lines, full of tautologies. Ver. 9. After this manner.-Doddridge and Campbell, "Thus," which in-

cludes the ideas both of a pattern and a form: compare Luke xi. 1, &c. Ver. 11. Our daily bread.—Doddridge, (from Mede.) "Eread sufficient for our present support.

Ver. 12. Forgiveus, &c.-The condition on which we here ask forgiveness, is, "as we forgive" those who wrong us; consequently, if we do not heartily

for its every time we offer up this prayer, we really pray God not to forgive us, but to destroy us for ever. Mark xi. 25, 28. Ver. 13. From evil.—Hammond and Doddridge, "From the evil one;" but Campbell prefers our translation, and lays it down as a maxim, that when word is in all respects equally susceptible of two interpretations, one of which, us a genus, comprehends the other, always to prefer the most extensive, which here is evil.

Ver. 16. Disfigure their faces—Or disguise them; the Rabbins have a say-ig, "Whoever makes his face black on account of the law in this world, God

will make his hades as hade back on account or he law in his worm, you will make his hightness to shine in the world to come."

Yer. 17. Anothi thy head, &c.—This was omitted on occasion of their fasting, to make them appear the more wretched.

Ver. 18. In secret.—See ver, 6.

Ver. 19. Rust—Hammond, "Smut;" Doddridge, "Canker;" it is a very

general term, and from the same root as the term used in ver. 16 in relation to disfiguring the face by dirt, or smut. Moth corrupts garments; rust, metals; smut, corn; and dirt will distigure any thing.

21 For where your treasure is, β there will your heart A. M. 4031. be also. 22 The light of the body is the yeye: if therefore B shat thine eye be single, thy whole body shall be full of light. which you chief-23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee v wilue be darkness, how great is that darkness! 24 T No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot a serve God and mammon. 25 Therefore I say unto you, Take no thought b for z Lu.16.13 your life, what ye shall cat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowis of the air: for they sow not, neither do they reap, nor gather into barns; yet your a Ga.1.10 2 Ti.4.10. heavenly c Father feedeth them. Are ye not much better than they?
27 Which of you by taking thought can add one cubit unto his stature? 23 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, b 1 Co.7.32 neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, c Job 33.41. which to-day is, and to-morrow is cast into the oven, Lu.12.24, &c.

shall he not much more clothe you, O ye of little faith 31 Therefore take no 4thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek :) d Ps. 37.3.

for your heavenly Father knoweth that ye have need 1 Pe.5.7 of all these things.

Ver. 22. The light-Gr. "Lamp;" so Doldridge and Campbell. - Single. - Doddridge, "Clear;" Campbell, "Sound." It properly means "simple," unincumbered by film. Ver. 23. Evil .- Doddridge and Campbell, "Distempered:" filmy, or other-

wise diseased

Ver. 24. Mommon.—"A Syriac work for riches. Wealth is here personified, and represented as 2 master who dwalk field in our hearts."—Two masters—namely, of copposing interests, 23 field and Mammon.

Ver. 25. Take no thought.—Doddridge and Campbell, "Be not anxious:"

and there is no doubt but this was the meaning of our translators, as the word thought is evidently so used, I Sam. ix. 5; also by Milton, Bacon, &c., as quoted in Johnson, and by Fox, the martyrologist, and the Geneva translators, as quoted by Parkhurst, who observes that the Greek term, in its derivation,

means a distracting, or heart-dividing carefulness.

Ver. 26. Foods.—Doddridze, "Birds;" probably sparrows, as chap. x. SS.

—Barns.—Hammond, "Repositories;" Doddridze, "hords."

—Barns.—Hammond, "Repositories;" Doddridge, "hords."

Ver. 27. One cabit.—This being at least 18 inches) worst c.π great addition
to the height, which cannot therefore be here intended: most commentators
therefore refer this to age. Applying this measure, however, to human life, it
must be considered metaphorically as a race, of which a cubit describes a very
small portion, analogous to "an inch of time," a common phrase with poets.

Campbell translates the phrase, "Prolong his life one hour."

Ver. 30. The grass of the field.—The Hebrews divided all their vegetable
productions into two classes; trees, and herhs, or grass, Gen. i. 29, 30.——Into
the open.—It is certain that free were kindled and ovens heated with dried
vegetables, &c. Compare Ezek, xv. 4.

Ver. 30. (Emilies — All nations exclusive of the Israelites.

Ver. 32 Gentiles. - All nations, exclusive of the Israelites.

33 But seek ye first ethe y kingdom of God, & and his A. M. 4031. A. D. 27, righteousness; and all these things shall be added

e 1 Ti 4 9 f unto you.

V before al. 34 Take therefore no thought for the morrow: for things, the morrow shall take thought for the things of & itabove all Sufficient unto the day is the evil thereof. things. CHAPTER VII.

o the grace of God, and the sanctification of his Spi it.

1 Christ, ending his sermon on the mount, reproveth rash judgment, 6 for5'd deth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand.

TUDGE a not, that ye be not judged.

f Le. 25.20. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye b mete, it shall be Ĩ Ki.3.13. Ps.37.210. measured to you again. Mar. 5.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in

g De.33.25 He.13.5,6

thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam

CHAP, 7. is in thine own eye?

a La.6.37. 5 Thou hypocrite, first cast out the beam cout of thine own eye; and then shalt thou see clearly

cast out the mote out of thy brother's eye.

b Ju.1.7. 6 I Give not that which is holy unto the dogs, neither d cast ye your pearls before swine, lest they trample c Ga.6.1. them under their feet, and turn again and rend d Pr.9.7,8. von.

7 T Ask, and it shall be given you; e seek, and ye shall e Is.55 6. find; knock, and it shall be opened unto you:

f Ps.81.10, 8 For every one that asketh f receiveth; and he that seeketh g findeth; and to him that knocketh it shall Jn.14.13. be opened.

i this is the law and the probhets.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent? g Pr.8.17. Je.29.12, 11 If ye then, being evil, know how to give good gifts

unto your children, h how much more shall your Father which is in heaven give good things to them that &c. ask him?

Le.19.18. 12 Therefore all things whatsoever ye would that Ro. 13.8.. men should do to you, do ye even so to them: for 10

Ver 33. Seek ye first the kingdom.—Religion; to be sought "before all things, and above all things," as having "the promise of the life which now is, and of that which is to come."

Ver. 34. The morrow small take thought for itself-That is, it will be time enough to care for the morrow when the morrow comes. Every day brings its duties and its cares. So Ezra and his companions "offered the daily burnt-of-

ferings, . . . . as the duty of every day required." Ezra iii 4.

CHAP. VII. Ver. 1. Judge not.—This does not forbid us to judge of men by their fruits, i. e. by their lives and principles; but it forbids us to judge with severity, and to condemn with censoriousness.

Ver. 3. The mole... the beam.—The one a small thorn, or splinter of wood. Dr. Lightfoot has shown, that this saying (as well as the preceding) was proverbial among the Jews. [Similar to this is the caution given by Horace, "When you can so readily everlook your own wickedness, why are you more clear sighted than the eagle, or serpent of Epidaurus, in spying out the failings

of your friends!"]—Bagster. Compare Numb. xxxiii. 55. Josh. xxiii. 13. Ver. 4. Let me pull, &c.—Dedaridge, "Hold still; I will take," &c. Ver. 5. Give not that.—Apply not the promises to the wicked.

13 T Enter ye in 1 at the strait gate: for wide is the | A. M. 4031. gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 k Because strait is the gate, and narrow is the way, which leadeth unto life, and few 1 there be that

find it.

15 \ Beware of false propliets, m which come to you in sheep's clothing, but inwardly they are ravening n wolves.

16 Ye shall know them by heir ofruits. Do men

gather grapes of thorns, or figs of thistles?

17 Even so every good tree P bringeth forth good

fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither

can a corrupt tree bring forth good fruit.

19 Every 9 tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 T Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that loeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have s No.24.4. we not prophesied s in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them. I never knew you: depart from 'me, ye that work iniquity.

24 T Therefore " whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise v man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell

not: for it was founded upon a wrock. 26 And every one that heareth these sayings of mine,

and doeth them not, shall be likened unto a foolish x man, which built his house upon the sand :

Lu.13.24. k or, How. 1 c.20.16. 25.1..12.

Ro.9.27, m De. 12.1..

Je.23.13... 1 Jn.4.1.

n Ac.20.29 o c.12.33.

p Lu.6.43,

g c.3.10. r Is.48.1,2

1.n.6.46.

1Ki.22.11, Ja.23.13, &c.

: Ps.5.5.

Re.22.15. u La.6.47. &c.

x 1 Sa.2.30.

Ver. 13. The strait gate. - Dr. Whitby explains this as referring to a wicket gate, admitting but one person at a time, and that not without some difficulty. These (he says) were used on occasions of marriage feasts. &c.; a porter was placed to keep improper persons from pressing in, and when all the company invited were a sembled, the door was shut. Mat. xxv. 10.

Ver. 13, 14. Enter ye in. - Are these verses consistent with the Salvation of all p.en.) See Luke xiii. 23-30.

all hon? See Luce xiii. 25 30. Ver. 15. Bruare of false prophets.—In Jeremiah xxiii. 17. 21, false prophets are represented as saying to the wicked, "the Lord hall said ve shall have peace—no evil shall come upon you."—The Saviour, after declaring the starting fact, that many lose their souls, cautions all to beware of those who teach a centrary doctrine. By their fruits ye shall know or distinguish them: an unholy life, a graceless heart.

Ver. 17, 13. A corrupt tree—" An evil tree." The Greek word does not always signify corrupt, or rotten; but of a bad kind, like the rejected fishes, ch.

xviii. 43. Campbell

Ver. 20. By their fruits.—"By their fruits ye shall know them," is certainly the best rule to judge, both of preachers and their doctrines. The fruits here referred to, are those virtues and graces of the Holy Spirit on which our Lord has pronounced his blessing in the opening of this discourse.—meckvess, hurality, purity, and a peaceable disposition; none of wincen betong to she chamber of the property of the statement of the property of the statement of the s racter of wolves

Ver. 21. The kingdom of heaven-Has two departments, grace and glory;

but the expression must evidently refer to the latter.

Ver. 23. Never knew you-As a true disciple.
Ver. 26. Upon the sand.—" The fishermen in Bengal build their huts, in the

32	MATTHEW, VIII.
A. M. 4031. A. D. 27.	27 And the rain descended, and the floods came, and the winds blew, y and beat upon that house; and it
у 1 Со.3.13.	fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these
: He.10.26, 27.	sayings, the people were astonished a this doctine: 29 For he taught them as one having authority, and not as the scribes.
a Je.23.22. M1.6.2	CHAPTER VIII.  2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peier's mother-in-law, 16 and many other diseasel: 15 showeth how he is to be followed: 23 stilleth the tempest on the sea, 23 driveth the devils out of two men possessed, 31 and suffered them to go into the swine.
СНАР, 8.	WHEN he was come down from the mountain, great multitudes followed him.  2 And, behold, there came a leper a and worshipped
a Ma.1.40,	him, saying, Lord, if thou wilt, thou canst make me
Lu.5.12, &c.	clean.  3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his
b e.9.30. Ma.5.43.	leprosy was cleansed. 4 And Jesus saith unto him, See thou tell b no man;
c Le.14.3, &c.	but go thy way, show thyself to the priest, and offer the gift that Moses commanded, c for a testimony unto them.
d Lu.7.2, &c.	5 ¶ And when Jesus was entered into Capernaum, there came unto him a d centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick
e Ps.10.17. Lu.15.19, 21.	of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof:
f Ps.33.9 107.20.	but speak the word fonly, and my servant shall be healed.
g c.15.23.	9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to Ac.11 18. them that followed, Verily I say unto you, I have not found so great & faith, no, not in Israel.

I And I say unto you, That h many shall come from

dry season, on the beds of sand from which the river has retired. rains set in, which they often do very suddenly, accompanied with north-west winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable." Ward's Hindons. Ver. 27. And the rain descended .- In Palestine the quantity of rain that falls

between seed time and harvest is very great. Sometimes it descends in tumular arms. The brooks are suddenly filled, and streams that were scarcely noticed Lebrer, swell into the likeness of rivers rushing in every direction through the land, and sweeping away houses and cattle that may fall in their way. Bib. Anti;

Sweeping away mouses and eather that may not their way. Bio. Antl.: Ver. 29. And not as the scribes.—The scribes used to say, Rabbi such-a-one says so and so: Jesus spake as one sent from God, "Verily I say unto you."

CHAP. VIII. Ver. 4. For a testimony unto them-First, to the "priests," for though one only was sufficient to pronounce him cured, others would probably inquire into it; and, secondly, to the people, who would eventually learn the truth of the miracle through their means.

Ver. 5. A centurion.- [A centurion was a captain of a hundred men, so called from centum, a hundard. It was a Roman military title; and therefore this officer may be concluded to have been a Gentile. |- Bagster.

Ver. 6. Termented - Campbell, "Afflicted," or distressed

the east and west, and shall sit down with Abraham, A. M. 4031. and Isaac, and Jacob, in the kingdom of heaven. B

12 But the children of the i kingdom shall be cast out into outer darkness: there shall be weeping ; and

gnashing of teeth.

13 And Jesus said unto the y centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother k laid, and sick of a fever.

15 And he touched her hand, and the fever left her:

and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many I that were possessed with devils: and he east out the spirits with his word, and healed all that were sick :

17 That it might be fulfilled which was spoken by m Esaias the prophet, saying, Himself took our in-

firmities, and bare our sicknesses.

18 TNow when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I n will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes,

and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord,

o suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, P there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.d

25 And his disciples came to him, and awoke him,

saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked q the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

A. D. 27.

B a propliecy of the the Gentile church.

rion was centuria prefectus, dred men. so called from cen.

tum, a hundred. k Ma.1.30,

Lu.4.38, 39.

1 Ma.1.32, &c.

m Is.53.4. 1 Pe.2,24.

n Lu 9.57, 58.

o 1K1.19.20.

p Ma.4. 37,&c. Lu.8.23,

d If Jesus appears to sleep, he may be aby prayer

q Job 38.11. Ps.89.9. 107.29.

Ver. 11. Shall sit-{Shall recline, i. e. at table; referring to the recumbent posture used by the easterns at their meals. ]-Bagster.

posture used by the casterns at their meals. "Pagster.

Ver. 14. Laid.—That is, on a bed, or couch.

Ver. 15. Unto them.—That is, Jesus and those with him. But Campbell says,
many MSS, read "him," which he prefers.

Ver. 16. He cast out the spirits.—This seems to contradict the idea, that
the demons were merely diseases; they were "spirits."

Ver. 17. That it might—Or "thus it was"—Himself took our infirmities.

Ver. 17. That it might—Or "thus it was"—Himself took our infirmities. Ver. 17. That it might—Or "thus it was." — Himself took our infimities.
This passage of the prophet Isaiah is expressly referred to the Messiah by the
Targunist, who renders, "Surely he will pray for our sins." &c. In the Talsoud is this remarkable passage, ""What is the name of the Messiah! Some
said, Leprous: according to that, Surely he hath borne our sicknesses, &c. And
Messiah sitteth in the gate of the city. And by what sign may he be known?
He sitteth among the diseased poor." It is also said, in Zohar, that all the
diseases, all the griefs, and all the punishments due to Israel, shall be borne by
him. Christ fulfis the prophecies in all respects, and is himself their completion.
Ver. 22. Let the dead bury their dead—That is, let the spiritually dead emplot thomselves in Juriying those who are literally so. Dodd vider and Compbell.

ploy themselves in burying those who are literally so. Doddridge and Campbell.

MATTHEW, IX. 34 A. M. 4931. A. D. 27, 28 ¶ And r when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. r Ma.5.1. 29 And, behold, they eried out, saying, What have Lu. 8.26. 80 we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them a herd ¿ Job 1.10. 12.2,3,6 of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer sus to go away into the herd of swine. Da.14.8. 32 And he said unto them, Go. And when they were Is.65.3 4. come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. u Job 21.14. 1.11.5.8 33 And they that kept them fled, and went their ways Ac. 16.39. into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart u out of their coasts.

CHAPTER 1X.

2 Christ curing one sick of the palsy, 3 callete: Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defended his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath composision of the multitude. CHAP. 9.

ND he entered into a ship, and passed over, and came into his own city. Lu.5.18. 2 And, a behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; b Son, be of good

b Ma.5.34. cheer; thy sins be forgiven thee.

a Ma.2.3,

Sec.

Ver. 28. Gergesenes-The same as Gadarenes, according to Doddridge. Wetstein and Campbell think this word was introduced by Origen on conjecture, and that the original word was Gadarenes. So in Mark v. 1, and Luke viii. 26, it is called "the country of the Gadarenes." It is now called Om Keis; and the remains of the sepulchral caverns in which the demoniace abode are still to be seen. Trav. in Syria. If Gadara and Gergese were not the same suit to be seen. I rav. in spra. It chalars and wergese were not the sain place, they were certainly very near each other, and the district intended lay, as Luke says, over against Galilee. — Coming out of the tombs.—Mr. Forbes, speaking of burying places in the East, says, they "frequently afford shelter to the worky traveller when overtaken by the night; and their recesses are also a hiding-place for thieves and murderers." Mr. Buckingham visited a tomb about eight feet high, and twelve paces square, which was turned into a family and the sarcophagus, or stope coffin, used as a provision chest. Orient. Ltt. No. 1133. The parallel passage in Luke viii. 27, reads, "out of the city." Le a citizen—one who had for merly resided there.

menty resided there.

Ver. 30. A good way off.—Campbell, "At some distance;" but probably within sight, upon a mountain near the sea shore. Compare Mark v. 11.

Ver. 31. Suffer us to go away.—Why the demons should be seech Jesus not to send them out of the country, is not so clear. Dr. Dodaridge infers from Dan. x. 13, 20, that different evil genti (as well as good angels) "preside over distinct regions, under the direction of Santan their serios."

distinct regions, under the direction of Satan their prince.' Ver. 32. The whole herd. - Mark says they were about 2000, and the demons

ver. 32. The tenole herd.—Blark says they were about 2000, and the demons themselves boast that they were a legion, which at this period contained between 4 and 5000, but probably varied like our regiments, and was often used indefinitely, like our term regiment, for an undefined number.

CHAP. IX. Ver. 1. His own city—That is, Capermaum, the metropolis of Galilee, whither our Lord had removed from Nazareth, Mat. iv. 13.

Ver. 2. Lying on a bed.—Doddritige, "Couch," or mattress.—Seeing their faith—That is, both of the sick man and his friends.—Thy sins be

(Luke, "are") forgiven thee .- Not a prayer, but an affirmation. Campbell.

2,222 2 2227 1 2227	00
3 And, behold, certain of the eribes said within them-	A. M. 4031. A. M. 27.
scives, This man blasphemeth.  4 And Jesus knowing their c thoughts said, Where-	

5 For whether is easier, to say. Thy sins be forgiven

thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to d forgive sins, (then saith he to the sick of the palsy.) Arise, take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. 9 T And f as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he

arose, and followed him. 10 \ And it came to pass, as Jesus sat at meat in the

house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

j Lu.24.47. 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I h will have mercy, and not sacrifice: for I am not come to

call the righteous, but sinners to i repentance. 14 Then came to him the disciples of John, saying, Why do we and the Pharisees  $\beta$  fast oft, but thy disci-

ples fast not? (As the palsy is frequently produced by intemperance, it is probable, from our

He 1.12,

Re. .. 23 d Mi.718.

e Ac.4.21. Ga. 1.24

f Ma.2.11.

g c 11 !s. Lu.15.2 Ile.5.2

h Pr.21.3. Ho. 6. 6. c. 12.7.

Ac.5.31. 2 Pe. 3.9. Bullese were fasts

voiuntarily underwithout command

Lord's gracious declaration, that it was the case in the present instance. 1-B. Ver. 3. Certain of the scribes .- See note on chap. v. 20 .- Within themselves—The Greek phrase (en autais) is sometimes used in the sense of "among themselves," as in chap. xvi. 8; but mark here explains it by "in their hearts." See also ver. 21.

Yet, 4. Wherefore think ye evil.—Doddridge, ("such) evil things." Campbell, "Why do ye harbour evil thoughts?"

Ver. 6. Power. - Beza, Doddridge, &c., "Authority;" so in ver. 8.—On terth to forgive.—Or, "The Son of man on earth hath authority," &c. Dis.

verth to forgive.—Or, 'The Son of man on earth hath authority,' &c. Dis. Doddridge and J. P. Smith, and others.

Ver. 9. At the receipt of custom.—'The publicans had houses, or booths, built for them at the loot of bridges, at the mouths of rivers, and by the seasoner, where they took told of passengers. Hence we read of the tickets, or seals, of the publicans, which, when a man had paid toll on one side of a ri-

seals, of the publicans, when a man mar pane for on one side of a ri-ver, were given him by the publican, to show to him that sat on the other side, that it might appear he had paid." Dr. Gill. Ver. 10. Many publicans.—This term, anciently, had no relation to the class of persons whom we call publicans, namely, innkeepers and victuallers. These publicans were Jews, employed to co.lect the Roman tribute, which rendered them so odious to their country hen, as to be ranked always with the worst of sinners—both as rapacious in their office, and profuse in their conver-

sation. See Mat. xviii. 17. Luke xviii. 11.

Ver. 11. Publicans and sinners.-Bp. Hall remarks, "I do not find where Jesus was bidden to any table and refused. If a Phansee, if a publican, invited him, he made no semple to go. . . If he sat with sinners, he converted them; if with converts, he confirmed and instructed them; if with the poor, the fed them; if with the rich, he made them richer in grace. At whose board did he ever sit, and left not his host a gainer?"
Ver. 13. Mercy and not sacrifice—That is, "in preference to sacrifice." See

Hos. vi. 6.

MATTHEW, IX. 15 And Jesus said unto them, Can the children of A M. 4031. A. D. 27. the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the c.25 1.10. Ju. 3.29. bridegroom shall be taken from them, and then shall k they fast. k 1s.22.12. 16 No man putteth a piece of 1 new cloth unto an old garment, for that which is put in to fill it up taketh l or, raw from the garment, and the rent is made worse. or unwrought 17 Neither do men put new wine into old bottles: else m the bottles break, and the wine runneth out, and m Joh 32, 19. the bottles perish · but they put new wine into new r Ma.5.22. bottles, and both are preserved. 1.u.8.41, 18 ¶ While n he spake these things unto them, Sec. hold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall olive. e Ju.11.22, 19 And Jesus arose, and followed him, and so did his p Ma.5.25. disciples. Lu. 8,43. 20 ¶ P And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, g Ac.19.12. and touched the hem of his quarment: r Lu.7.50.

21 For she said within herself, If I may but touch

17.19.

his garment, I shall be whole. Ac.14.9. 22 But Jesus turned him about, and when he saw

her, he said, Daughter, be of good comfort; thy faith s Jn.4.53. hath made thee whole. And the woman was made t Ma.5.38. whole from that shour.

Lu.8.51.

23 ¶ And t when Jesus came into the ruler's house. and saw the u minstrels and the people making a noise, u 2 Ch.35. 24 He said unto them, Give place: for the maid is

not v dead, but sleepeth. And they laughed him to scorn. v Ac.20.10. 25 But when the people were put w forth, he went in,

and took her by the hand, and the maid arose. w 2 Ki.4.33, &c. 26 And \* the fame hereof went abroad into all that

land. x or, this

fame. 27 ¶ And when Jesus departed thence, two blind men y c.15.22. followed him, crying, and saving, Thou son of David, 20.30,31. have mercy on us.

Ver. 15. The children of the bride-chamber-Namely, the guests invited to celebrate the marriage.

Ver. 16. A piece of new cloth-Literally, "unfulled;" i. e. unfinished cloth; a proper type of a new disciple. [Or, raiv, or, unwrought cloth, the rough and unpliant sides of which would not suit the soft old cloth, but would tear away

the edges to which it was sewed, and make the rent worse.]—Bagster. Ver. 17. Old bottles.—[That is, skin bottles, which were, and still are, commonly used in the East; and when old, they must necessarily burst through the fermentation of the new wine put into them; but by putting the new wine

into strong new hottles, both might be preserved. |-Bagster. Ver. 13. A certain ruler—Namely, "of the Synagogue," Luke viii. 50. This reconciles this account with that of Mark and Luke.—Even now dead.—Campbell, "Is by this time dead;" i. e. he left her apparently at the last gasp,

Ver. 23. Minstrels.—Gr. "Flute-players," or pipers, who commenced the

lament, and were followed by the professional monrning women, and as appears in the present instance, by all present. The introduction of instruments on this occasion, is thought to have been, at this period, a novel practice, borrowed From the heather.

Ver. 27. Thou Son of David.—By this it is evident that these men took Jewu to be the Messiah.

I	MATTHEW, X.	37
	28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe	A. M. 4031. A. D. 27.
	ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to	z 1s. 42.2 52 13. c.12.16.
	your faith be it unto you. 30 And their eyes were opened; and Jesus straitly	a c.12.22 La.11.24.
١	charged them, saying, See that no man know zit.  31 But they, when they were departed, spread abroad	b 1s.35 %
-	lus fame in all that country.  32 ¶ As they went out, behold, they brought to him a dumb man a possessed with a devil.	c c.12.2t Ma.3.22 Lu.11. ?
	33 And when the devil was cast out, the dumb b spake: and the multitudes marvelled, saying, It was	d c.4.23.
-	never so seen in Israel.  31 But the Pharisees said, He casteth out devils through the prince of the devils.	e or, were tired and lay down
-	35 And d Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.	f Nu.27.17 1Ki.22.17. Eze.34.5. Zec.10.2.
	36 TBut when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep faving no shepherd.	g Lu. 10.2. Jn. 4.35.
,	37 Then saith he unto his disciples, The harvest	h Ps.68.11
	s truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth b labourers into his harvest.	-
ł	CHAPTER X.	CHAP. 10.
I	1. Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions; 40 and promise h a blessing to those that receive them.	a Ma.3.13, 14. 6.7.&c.
	A ND when he had called unto him his twelve disciples, he agave them power bagainst unclean	Lu.9.1, &c.

spirits, to cast them out, and to heal all manner of b or over.

sickness, and all manner of disease. 2 Now the names c of the twelve apostles are these:

c Lu. 6.13.

Ver. 32. With a devil.—Doddridge, "a demon." So ver. 33, 34. It is evident from this expression, that the Pharisees, by demons, did not mean the souls of departed heroes (as did the Greek, and other Gentile nations) but the apostate spirits who sided with Satan in his apostacy. In the Jewish sense, a demon was an evil angel, subject to the dominion of Satan—and having great influence in efficience in effi influence in afflicting the human race with natural and moral evils.

Ver. 33. The dumb spake.-It seems evident that this man was dumb, not ver. 3s. The aumo space.—It seems evident that this man was dump, not from any natural defect, but from the power of an evil spirit; for when the evil or it was expelled, he was immediately capable of speaking. The spectators were justly surprised at these multiplied and astonishing mracles; for in one afternoon our Lord had raised the daughter of Jairus from the dead, health of the speaking with the same and cured this dumb demonace; and all this in Capernaum, one of the places which the Satvort so fearfully denounced for continuing impenitent sinners after behold-

ing \uis miracles.

ing us miracles.

Ver. 36. The harvest... is plenteous.—"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for tack of knowledge. Five hundred millions! intudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I is when it is the meditate on it shows and in the morning; if I is

wanke in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts. "CHAP. X. Vet. 2. Twelve aposities.—The term Apos'te literally means, a person sont upon some errand, and is in its derivation equal to Missionary: the Apostles, however, if Missionaries, were in the first instance, Home-mission-

3 Philip, and Bartholomow; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus.

whose surname was Thaddeus; a Ac. 13.48.

4 Simon the Canaanite, and Judas Iscariot, who Ps.119 also betraved him. 5 These twelve Jesus sent forth, and commandel 1s. 53.f.. Je.50.6.17 them, saying, Go not into the way of the Gentiles,

Eze.34.5, and into any city of the Samaritans denter ye not: 1 Pe.2.25. 6 But go erather to the lost sheep of the house of

7 And as ye go, preach, saying, 5 The kingdom of

g c.3.2. 4.17. Lu.9.2. heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: h freely ve have received, freely give. h Ac 8.18,

9 Provide ineither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet k staves: for I the workman is

Lu.22.35. 1 Co.9.7, worthy of his meat. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go

thence. k a staff. 12 And when we come into a house, salute it. I I.n.10.7.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return m to you. m Ps. 35.13. 14 And whosoever shall not receive you, nor hear

your words, when ye depart out of that house or city, n Ne.5.13. shake n off the dust of your feet. 15 Verily I say unto you, It o shall be more tolerable

for the land of Sodom and Gomorrah in the day of o c.11.22, judgment, than for that city. 24.

aries. But the sacred writers usually confine the term to the twelve, and to St. Paul. They are probably coupled together as Christ sent them forth. Mark tells us that the Lord sent them forth by two and two. -Peter-commonly called Simon Peter .- James .- This name in Greek is Jacob, the same as that

Ver. 3. *Lebbeus*—Also called "Jude," and author of the Epistle. Ver. 5. *Samaritans*.—Inhabitants of the city or region of Samaria; a race of

people who spring originally from an intermixture of the ten tribes with Gen-tile nations. The name of Samaritan was a term of reproach among the Jews, and all intercourse between them carefully avoided

Yer. T. As ye go, preach.—Doddridge and Campbell, "Proclaim." It is the office of a herald that is here alluded to.

Ver. 8. Rajes the dead.—There is no justance on record of the Apost & rais-

i or, get.

ing any dead person till after the day of Pentecost.

Ver. 9. In your purses.—Gr. zones, or girdles, the folds of which usually

formed their purses.

Ver. 10. Neither two coats, &c.—Perhaps the most correct English version would be, "No change of coats, or shoes, or staves," that is, nothing unnecessary for their journey, which was to be short, and in haste. Compare Ex. xii. 11.—Worthy of his meat.—Campbell, "Of his maintenance."

Ver. 11. Who in it is worthy.—The worthiness here referred to, is evidently that of character: they were to inquire for persons of ropute for piety, benevolence, and hospitality, and then receive their offered kindness; not wandering from house to house, with idle curiosity, but saluting them with words of peace, and imploring on them all its blessings.

Ver. 12. Salute it.—The usual salutation was a salam: i.e. "peace be unto this house; "Such is the custom in the East to this day.

this house!" Such is the custom in the East to this day.

MATTHEW, X.	39
16 TBehold, I send you forth as sheep in the midst of wolves: Ye therefore P wise as serpents, and	A. M. 4031. A. D. 27.
harmless cas coves.  17 But beware of men: for they will deliver you	r Rc.16.19. Ep.5.15.
ap to the councils, and they will scourge " you in their synagogues;	a or, simple
18 And vye shall be brought before governors and	r Phi.2.15.
kings for my sake, for a testimony against them and the Gentiles.	s Phi. 3.2.
19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you	1 c.24.9. Ma. 13.9
in that same hour what ye shall speak.  20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.	u Ac.5.40. 2 Co.11. 21.
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall	v Ac.c.2!, 25.
rise up against their parents, and cause them to be put to death.	w Ma. 13.
22 And ye shall be hated of all men for my name's	Lu. 12 11. 21.14,15.
sake: but * he that endureth to the end shall be saved.  23 But when they persecute you in this city, flee	x De.12.12,
ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son	Re.2.10.
of man be come.	y Ac.8.1.
24 The a disciple is not above his master, nor the servant above his lord.	z or,end, or, finish.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If b they have called the master of the house Beelzebub, how much more shall they call them of his household?	a Lu.6.40. Jn.13.16. 15.20.
26 Fear them not therefore: for 4 there is nothing	⊌ Jn.8.48
covered, that shall not be revealed; and hid, that shall not be known.	c Beelzebub
27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ve upon the	d Ma.4.22, Lu.12.2,3 1 Co.4.5.

28 And e fear not them which kill the body, but are

not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Ver. 18. Against them .- Hammond and Doddridge, "To them." Ver. 23. Son of man be come .- [This coming of the Son of man, or the Messigh, seems to refer to the subversion of the Jewish state by the Romans. 1-B.

Ver. 25. Beelzebab-(Or Baalzebub) primarily the god-fly worshipped at Ekron, 2 Ki. i. 2. but afterwards applied to Satan by the Jews; and applied by Jews also to the Son of God himself. See ch. xii. 21. Some derive this rume from Heb. words, which signify the God of the dung-hill; which name the Jews gave Satan, as being the author of all the pollutions and aboming ions of idol worship

Ver. 27. In darkness—i. e. privately:—in light—i. e. publicly. "In open day" as we say.

Ver. 23. Saw and body in hell.—Does hell, in this passage, mean only the valley of Hinn un, a place near Jerusalem, rendered odious by its having been a scene of remely and pollution, and in which wome were found, and a fire was kept up to consume the carcasses and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the soul being destroyed in Gehenna. Does it not then designate a place far more terrible than the valley of Humon? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body. But the Gehenina with which sinners are threatened, is a flame that seizes the sond, and is never quenched. Of this place of endless wrath, the valley of Hinnon, with its past idolatries and cruellies, Lu.12.49,

He.6.10.

A. M. 4031. 29 Are not two sparrows sold for a f farthing? and A. D. 27. one of them shall not fall on the ground without your Father. f In value, one cent 30 But 5 the very hairs of your head are all numbered. and a 31 Fear ye not therefore, ye are of more value than

hatf, a 10th part many sparrows. of the Ro-32 Whosoever therefore shall confess me before men, man him h will I confess also before my Father which is in

renny. c.18.58. heaven. 33 But i whosoever shall deny me before men. him g Ac. 27.34. will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: h Re.3.5. i I came not to send peace, but a sword. i 2 Ti.2.12 35 For I am come to set a man at variance & against his father, and the daughter against her mother, and

the daughter-in-law against her mother-in-law. 36 And 1 a man's foes shall be they of his own house-

k Mi. 7.5.6. 37 He m that loveth father or mother more than me l Ps.41.9. is not worthy of me: and he that loveth son or daugh-

ter more than me is not worthy of me. m Ln.14.26. 38 And he that taketh not his cross, and followeth n c.16.25.

after me, is not worthy of me. 39 He " that findeth his life shall lose it: and he that o c.18.5. 25.40,45. loseth his life for my sake shall find it.

40 ¶ He o that receiveth you receiveth me, and he p 1Ki.17.10. that receiveth me receiveth him that sent me. 41 He p that receiveth a prophet in the name of a

with its blood and pollution, with its devouring worms and consuming fires, was, no doubt, the most striking image that could be suggested to the mind of

was, no doubt, the most striking image may even the striking and yew.

Ver. 31. Than many sparrous.—The Rev. Mr. Nosworthy, who died in 1677, had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release, he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little bird sits and chirps, though we cannot tell whether it has been at hreakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?" Before dinner time they had plenty of provisions brought them. This was the promise fulfilled, "They who trust in the Lord shall not want any good thing."

Ver. 34. Peace on earth.—Doddridge, "On the land," namely, of Ju dea; and certainly the words apply in a peculiar manner to that country, where the gospel met, in the first instance, with the most inveterate opposition from those for whose salvation it was peculiarly designed. It is the goopel of peace; but men war against it. [An energetic mode, as Dr. Campbelt remarks, of syrressing the certainty of a foreseen consequence of any measure, as if it were the purpose for which the measure was adopted. Our Lord here refers to their own traditions: "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughterson stan insure the lattier, the danginer reper against her mother, the danginer in-law against the mother-in-law, and each man shall have his own household for his enemies." Again, "In the age in which the Alessiah shall come, the young men shall furn the elders into ridicule, the elders shall lise up against the youth," &c. All these things took place after the rejection of Christ, as may be seen in the terrible account which Josephus gives of those times. J.-B. Ver. 38. That taketh not his cross.—Alluling to criminals being compelled to hear their conveners as was our Section.

bear their own cross, as was our Saviour. Jn. xix. 17.

Ver. 36. They of his own household.—The gospel, by reason of ...en's op-

position to it, will cause much variance, even between nearest relatives.

Ver. 41. A prophet—That is, a messenger from God, whether under the Old Testament or the New.

prophet, shall receive a prophet's reward; and he that A. M. 4031. receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no

wise lose his reward.

CHAPTER XI.

2 John sendedth his disciples to Christ. 7 Christ's testimony concerning John.

13 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the umthankfutness and unrepentance of Chorazin, Bethsuida, and Capernaum: 25 and praxing his father's wisdom in revealing the goopel to the simple, 25 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an and end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now a when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show

John again those things which ye do hear and see:
5 The blind receive their sight, and the lame walk,
the lepers are cleansed, and the deaf hear, the dead

are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended b in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the d wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing

are in kings' houses. 9 But what went ye out for to see? A prophet? yea,

I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I

send my messenger before thy face, which shall prepare thy way before thee.

If Very Leavy mate year Among them that are

11 Verily I say unto you, Among f them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, \( \varphi\) he that is least in the king lom of heaven \( \varphi\) is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven h suffereth violence, and the violent i take it by force.

CHAP. XI. Ver. 2. John had heard.—John was at this time in prison, and soon after suffered for the freedom and fidelity with which he reproved Herod.

Ver. 3. He that should come—Namely, the Messiah. See chap, iii. 11.

Ver. 5. The poor have the gosnel preached to them.—A circumstance little less simular than the miraches which Jesus wrought; for neither Rubbins nor philosophers eyer conject on the target the lawyer classes.

philosophers ever condescended to teach the lower classes.

Ver. 6. Offended in me.—Doddridse, "S-andalized (or stumbled) at me."
The same Messiah who was promised as the foundation stone of his church, was also predicted as a stumbling-stone to those who rejected him through unbe-

lief. See ch. xxi. 44.

Ver. 8. A man clothed in soft raiment.—"An effeminate courtier, accustomed to fawma and flattery. You may expect to find such persons in palaces, not in a wilderness."—Wesley.

b ls.8.14,

1 Co.1.22, 23. 1 Pe.2.8.

30.

d Ep.4 4 Ja.1.6.

e Is 40 3. Mal.3.1. Lat 1.76.

f Ju.5.35.

Jn.1.15, 27. 3.30.

Christ's messenget is greater than t're old prophets, but after Christ he who

the fulness of the gospe is greater than John

h or, is gotten by force, and they that thrust men, take it, &c.

42	MATTHEW, XI	
A. M. 4031. A. D. 27.	13 For all the prophets and the law prophesied until	
Mal.4.5. c.17.12.	14 And if ye will receive tt, tl s is Elias, which ) was for to come.	
k Re.2.7, &c.	15 He k that hath ears to hear, let him hear. 16 ¶ But I whereunto shall I liken this generation? It is like unto children sitting in the markets, and	
Lu.7.31.	calling unto their fellows, 17 And saying, We have piped unto you and ye have	
m. ±.10.25, Jn.7.20.	not danced; we have mourned unto you, and ye have not lamented.	
n c.9.10. Jn:2.2.	18 For John came neither eating nor drinking, and they say, m He hath a devil. 19 The Son of man came eating m and drinking, and	
o Lu.15.2. 19.7.	they say, Behold a man gluttonous, and a wine-bib- ber, a friend of publicans o and sinners. But P wis-	
p Ps.92.5,6. Pr.17.24.	dom is justified of her children.  20 ¶ Then q began he to upbraid the cities wherein most of his mighty works were done, because they	
q I.n.10.13, &c.	repented not: 21 Wo unto thee, Chorazin! wo unto thee, Beth-	
r Jn.12.21.	saida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would	
8 c.10.15.	have repented long ago in sackcloth and ashes.  22 But I say unto you, It s shall be more tolerable for	
t 1s.14.13 15. La.2.1.	Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto	
u ver.24.	heaven, shalf be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until	
v Lu.10.21,	this day.  21 But I say unto you, That " it shall be more toler-	
w Ps.8.2. Je.1.7,8.	able for the land of Sodom in the day of judgment, than for thee.	
1 Co.1. 27.	25 ¶ At v that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because	
x c.28.18. Lu.10.22. Jn.3.35.	thou hast hid these things from the wise and prudent, and hast revealed them unto w babes.  26 Even so, Father: for so it seemed good in thy	
17. 2. 1 Co.15.	sight.	

27 All x things are delivered unto me of my Father:

Ver. 15. He that hath ears, &c.—That is, "Let those who are disposed to learn, altend," See Deut. xxix. 4. Ezek. xii. 2. Ver. 17. We have mounted.—Campbell, "Sung moumful songs," Co. npare

ix. 23, and note.

Ver. 20. He began to upbraid.-This is the first time he had done so. first they received him joyfully, but after a while, not only became inattentive,

but persecuted him. Ver. 23. Exalted unto heaven—That is, very highly favoured.—Down to hell.—This, in opposition to the preceding phrase, means, to the most degrading

Ver. 25. Jesus answered .- This expression, in Scripture, does not always

were 25. Jesus answeres.— This expression, in Scripture, does not always imply a previous question. Doddridge, in this place renders it, "Took occasion to say," &c. — I thank thee.—Campbell, "I adore thee," i. e. "Every thing in which I discover thy will, I receive, not with acquisescence only, but with veneration."—Thou hast hid.—Campbell, "That having hidden."—From the voice and products.—Campbell, "Ton sages and the learned."—Unto babes —Doddridge, "Infants," i. e. in knowledge.

"Only "I thing and delineating the product of the production of

Ver. 27. All things are delivered unto me-That is, all things relative to Christ's mediatorial kingdom, which, at its completion, shall be delivered back

c.23.17...

	MATTHEW, XII.	43
	and no man knoweth the Son, but the Father; nei- ther knoweth any man the Father, save the Son,	A. M. 4031 A. D. 27.
	and he to whomsoever the Son will reveal him. 28 ¶ Come unto me, all ye that labour z and are	y Jn.1.18. 1 Jn.5.20.
	heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn a of me; for	z Is.53.2,3.
	I am meek and lowly b in heart: and e ye shall find rest unto your souls.	a Phi.2.58 1 Pe.2.2
:	30 For my yoke is 4 easy, and my burden is light.  CHAPTER XII.  1 Christ reproveth the blindness of the Pharisees concerning the breach of the	b Zec.99
1	subbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blaspherny against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words.	c Je.6 1%
	38 He rebuketh the unfaithful, who seek after a sign: 49 and showeth who is his brother, sister, and mother.  A T that time a Jesus went on the sabbath day	d 1 Jn.5.3.
	A through the corn; and his disciples were a hungered, and began to b pluck the ears of corn, and	CHAP. 12.
-	to eat.  2 But when the Pharisees saw it, they said unto him,	a Ma.2.23. & c. Lu.6.1,
1	Behold, thy disciples do that which is not lawful to do upon the sabbath day.	& c. b De.23.25.
i	3 But he said unto them, Have ye not read what David did, a when he was a hungered, and they that	c Ex.31.15.
ŀ	were with him; 4 How he entered into the house of God, and did eat the e shew-bread, which was not lawful for him to eat,	d 1 Sa.21.6 e Ex.25.30.
-	neither for them which were with him, but only f for the priests?	f Ex.29.32
-	5 Or have ye not read in the slaw, how that on the	

priests in the temple h profane the h Ju.7.22,

sabbath, and are blameless?
6 But I say unto you, That in this place is one greater

i than the temple. 7 But if ye had known what this meaneth, J I will have mercy, and not sacrifice, ye would not have con-

demned the guiltless. unto the Father, 1 Cor. xv. 25—28. Among the all things here mentioned, must particularly be included, the revelation of the Father's will to man, which to the Son only is fully and confidentially intrasted.—No man knoweth.—Doddridge, "Fully knoweth." J. P. Smith says, "The word used by Matthew,

signifies such knowledge as is peculiarly intimate and accurate, full and perfect. Ver. 30. For my yoke is easy .- The yoke is a symbol of authority, and to carry it denotes subjection and obedience. The yoke of Christ is easy and

helit, while that of sin is galling and hurdensome.

CABP, XII. Ver, 1, At that time.—See Luke, chap, vi. 1.—Plucked the cars of corn—Sufficient for their present necessity; died corn was commonly

caten among the Jews.

Ver. 2. Behold, thy disciples .- [The law expressly allowed persons to pluck cars of corn in passing through a field, (De. xxiii, 25.); and, as the malignity of the Pharisees could find no sufficient ground for consuring the thing itself, they ca filled at the disciples' plucking and rubbing out the grain in their hands on the sabbath day, considering that as servile work, and in some respects equivalent to reaping and threshing. In Bagster.

Ver. 4. In the house of God—That is, the tabernacle at Nob.

Ver. 5. On the sabbath day . . . . profane the sabbath .- [That is, put it to a common use, by killing and offering sacrifices, as well as by other kinds of manual labour necessary in performing the service of God as on common days. ]-B. Ver. 6. One greater than the temple.—Doddridge and Campbell, on the authority of many MSS, and some ancient expositors, read, "Something greater," which Doddridge explains of our Lord's body. See John ii. 19. Ver. 7. I will have mercy.—[That is, I desire, or require mercy, or acts of

humanity, rather than sacrifice. ]-Bagster.

44 MATTHEW, XII. A. M. 4031. A. D. 27. 3 For the Son of man is Lord even of the sabbath day. 9 n And k when he was departed thence, he went k Ma.3.1 into their synagogue: Lu.6.6. 10 And, behold, there was a man which had his

&c. hand withered. And they asked him, saying. Is 1 it lawful to heal on the sabbath days? that they might 1 La.14.3. accuse him. m De.22.4. 11 And he said unto them, What man shall there be

among you, that shall have one sheep, and m if it fall into a pit on the sabbath day, will he not lay hold on Bheing conit, and lift it out?

by scrip-12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thy 'n or, took And he stretched it forth; and it was restor-

ed whole, like as the other.

14 % Then the Pharisees went out,  $\beta$  and held  $^n$  a o 1s.42.1. council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself

y a soul from thence; and great multitudes followed him, and he healed them all: 16 And charged them that they should not make him sense of

known: 17 That it might be fulfilled which was spoken by

Esaias the o prophet, saving, δ till 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to

promise,

the Gentiles. to upon his 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

> 20 A bruised reed v shall be not break, and smoking flax shall be not quench, & till be send forth judgment unto victory.

> 21 And in his name shall the Gentiles θ trust. 22 Then P was brought unto him one possessed

with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and p Ma.3.11. saw.

Ver 11. What man .- (The Jews held that such things were lawful on the subbath day, and our Saviour very properly appealed to their conscience in vin-dication of his intention to heal the distressed man. |-Bagster.

decation of is intention to the distributions of the Gospel; "the great liw to rule) of religion, rightcoursess, and thit." Doddridge.—This problems is proposely separate the Messiah by the Targunist, who renders, "Echold my servant the Messiah," and it was amply fulfilled in the gentle, lowly, comescending, and beneficient nature of Christ's mixacles and personal ministry; bis perseverance in the midst of opposition, without engaging in contentious disputation; and his kind and tender dealing with weak and tempted believers.)-B. Ver. 20. Smoking flax, &c.—i. e. the wick whose flame has expired, but

which still burns faintly, he will not entirely extinguish. The sense is, that the Mussiah will impose upon his people, borne down with oppression and suffiring, nothing more than they can bear. He will not add to their afflictions. The passage is addicated by Matthew, as exhibiting the meet and retiring character of the Saviour. Rob. Wald.—Till he send forth judgment unto victory.—Sainth sys," unto truth; "that is," till be make the cause of righteousness and truth completely victorious, through the world."

Ver. 22. With a devit—Greek, "Demon." So the plura s in the following verses should be rendered "demons."

23 And all the people were amazed, and said, Is not A. M. 4031 A. D. 27. this the son of David?

24 ¶ But when the Pharisees heard it, they said, This 3 Beelzebul fellow doth not cast out devils, but by a Beelzebub the

prince of the devils. 25 And Jesus knew their r thoughts, and said unto Jn 2.21,

them, Every kingdom divided against itself is brought to desolation; and every city or house divided against 8 VCE 24. itself shall not stand: 26 And if Satan cast out Satan, he is divided against 1 Da 2.4 .

himself; how shall then his kingdom stand? c.6.33 Lu.11.20 27 And if I by Beelzebub s cast out devils, by whom

do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom t of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil " his goods, except he first bind the strong man? and then he will spoil his house.

39 He that is not with me is against " me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All w manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost x shall not be for- x He. 10.29. given unto men.

u Is. 49.24. Re. 12.7. 20.2.3

v 1 Jn.2.19

w Ma. 3.28. Lu. 12.10.

Ver. 26. Satan.—Undoubtedly the same as Beelzebub, the prince of demons, ver. 24. Coup. Rev. xii. 9; xx. 2. The demons here referred to, are evidently "the angels of Satan," spoken of Matt. xxv. 41. Rev. xii. 9, just quoted. By demons, the heathers understood the spirits of deceased heroes, &c., and hence those possessed by them, were supposed to be possessed of the same talents or virtues; but the word is never used in this sense in the New Testament; but only for the ungels or agents of Satan; hence for Satan to cast out demons would be, as our Lord argues, to fight against himself.

We have stated our full persuasion, that the same agency of demons still takes place in many case of luneary, and other diseases; since writing which, the Zditor has had the satisfaction to find, that the same opinion was adopted by Joseph Mede, as appears by the following extract from the late (Francille Shorp, "It is plain (suys Mr. S.) that Mede did not believe the demoniace to be mere madmen, according to our modern ideas of madness; and his discourse plainly tends to a very different purpose; viz. to show that some madmen, even at this day, are really demonides, actuated by vvil spirits, as much as those mentioned in Scripture! How far this opinion may be true, with respect to some modern madmen, (adds Mr. S.) I am not able to determine: but that the some mourn mannel, dans mit some men not de to determine out that the democraces mentioned in Scripture were really possessed by evil spirits, ... I cannot possibly doubt, not withstanding the Gentel opinion of demons may have been very different. Gran. Starpe's centel opinion. The late Mr. Anhave been very different. arew Baxter, in his Essay on Dreaming, evidently adopted the same hypothesis; for, speaking of impressions made upon the brain in sleep, he adds, 'If the same vibrations are more powerfully excited in the optic nerves, while the eyes are open, than those excited by external objects then acting, the man pursuing with the drawn sword (as in a supposed dream) will appear, even though the eyes be open. And thus ... we see that dreaming may degenerate into possession; and that the cause and rature of both are the same, differing only in degree. "This writer was equally admired and culogized by Bi. Werburton and Mr. Topladay! The latter, at least, adopted the same hypo-

Ver. 27. By whom do your children cast them out?-That some Jews practised exorcism, and pretended (at least) to cast out demons, appears from Mark iv. 38. Luke ix. 49. Acts xix. 13. See our note on the last cited text. Ver. 29. Spoil.—Hammond and Doddridge, "Plunde,"

Ver. 30. Spoil.—Hammond and Doddridge, "Plunde,"

Ver. 30. He that gathereth not with me, in the Gospel narvest, may be con-

sidered as an enemy, who scatters abroad the grain; or, without metaphor, he that is not my friend, is my enemy.

Ver. 31. Shall be forgiven-That is, are pardonable.-[Blasphemy, when

speak good things? for out of the abundance b of the a c.3.7. heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of

the evil treasure bringeth forth evil things. b Lu.6.45. 36 But I say unto you, That every idle word if at men shall speak, they shall give account a thereof in c Ec.12.14. the day of judgment.

Ep.5.4,6. Jude 15. 37 For by thy words & thou shalt be justified, and by thy words thou shalt be condemned. 38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign e from d Pr.13.3. thee.

39 But he answered and said unto them. An evil and adulterous f generation seeketh after a sign; and there e c.16.1. 1 Co. 1.22 shall no sign be given to it, but the sign of the prophet Jonas:

40 For g as Jonas was three days and three nights f Is.57.3. in the whale's belly: so shall the Son of man be three days and three nights in the heart of the g Jon.1.17.

applied to men, denotes injurious speaking, or calumny, and when used in reference to God, signifies speaking impiously of his nature, attributes, and works.]-Bagster.

Ver. 32. Holy Ghost.—The Holy Ghost is that divine subsistence, which is most intimately united with God the Father and Son. He is distinguished from the Father and Son in certain respects, but possesses the same nature and attributes which are ascribed to God the Father and Son .- Neither in this world; neither (nor) in the world to come-That is, shall never be forgiven. torice; neather (nor) if the world to come—that is, shall never be logiven. Mark in: 29. Dr. Whitby remarks, that there are several passages in the Rabbins which show this to have been a proverbial expression, implying no forgiveness. There is, therefore, no ground to infer from hence the purgatory of the church of Rome.

Ver. 33. Either make the tree good, &c.—Grotius understands this, as if our Lord had said, "Since you cannot but allow that my life, and the tendency of my doctrine, are (morally) good, be not so inconsistent as to suppose I am a confederate with Ecelzehub!" So Boothroyd.

Ver. 35. Idle nond. - [A word that produces no good effect, and is not calculated to produce any. "Discourse," says Dr. Doddridge, "tending to innocent

kled to produce any. Discourse, says in Dodarage, tending to indeceming the mirth, to exhibitate the spirits, is not ille discourse; as the time spent in necessary recreation is not illet time." |—Bayster.
Ver. 37. And by.—Dodaraige and others, "Or by thy words," &c.
Ver. 39. A sign from thee—That is, a miracle. Exad, iv. 8.
Ver. 40. Three days and three nights—Auswering to the Greek term nuch-themeron, a night and day, or a day of 24 hours. "It is of great importance to themeron, a night and day, or a day of 24 hours. "It is of great importance to observe, (says Doddridge) that the Easterns reckoned any part of a day of 24 observe, using Dodarriage), that the bastern's reckoned any part of a day of 3s hours for a whole day, and say a thing was done after three or seven days, &c., if it was done on the third or seventh day from that last mentioned. (Comp. 1 Kings xx. 29. 2 Chron. x. 5, 12. and Luke ii. 21). . . . So that, to say a thing happened after three days and three nights, was the same as to say, it happened "after three days," or on the third day. (Compare Esth. iv. 16. with x. 1. Gen. vii. 12. Exod. xxiv. 18, and xxxiv. 28.) — In the whale's belly, —[Ketos denotes any large fish; and that a fish of the shark kind, and not a whole, is here meant, Bochart has abundantly proved.]-B.

41 The men of Nineveh shall rise in judgment with M. 4031. this generation, and shall condemn hit: because they A. D. 27. repented at i the preaching of Jonas; and, behold, a Roam

greater than Jonas is here.

42 The I queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she k came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When I the unclean spirit is gone out of a man, he m walketh through dry places, seeking rest, and

findeth none.

44 Then he saith, I will return into my house from 1 La 13.24 whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man n He.6.4. is worse " than the first. Even so shall it be also

unto this wicked generation. 46 T While he yet talked to the people, behold, his o mother and his p brethren stood without, desiring to

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will q of my Father which is in heaven, the same is my brother, and sister, and mother.

sat by the sea side.

3 The ps. able of the sower and the seed: 13 the exposition of it. 24 The parable of the tares, 31 of the mustard seel, 33 of the leaven, 44 of the bidden treasure, 45 of the per-1, 47 of the draw-net cast into the sea: 53 and how

same day went Jesus out of the house, a and HE

Ver. 41. Ninerch—The metropolis of the Assyrian empire, called by the Grecks and Romans, Ninus. Most have placed it upon the eastern bank of the Tigris above Babylon. The city was of great extent and very splendid. See book of Jonah. During neady 1500 years it was the mistress of the east. But when

Tigris above Babylon. The city was of great extent and very splendid. See book of Jonah. During nearly 1500 years it was the mistre-sof the east. Eut when taken by Nebuchadnezzar it rapidly declined, and Babylon became the seat of enpire. Its site is not now, 'nown. Zee, it, and Na. 1.

Ver. 42. The queen of the south—That is, bt Sheba. See 1 Ki. x. 1, &c. Ver. 43. When the unclean.—(Had there been no reality in demoniacal possessions, as some have supposed, our Lord would scarcely have appealed to a case of this kind here to point out the real state of the Jewish people and their approaching desolation. Had this been only a vulgar error, of the nonsense of which the learned scribes and wise Phurisces must have been convicted, the case not being in point, because not true, must have been treated with contempt by the very people for whose conviction it was designed.]—B. Ver. 44. Emptive—That is, unimhabited.—Suept and garmisticel—"a dorn-via dorn-via dorn-via dorn-via dorn-via the case of the properties of the supplied of the convergence of the supplied o

Ver. 44. Empty-That is, uninhabited .- Swept and garnished -or "adorn-

ed," as Doddridge.

Ver. 45. Even so .- [And so it was; for they became worse and worse, as if totally abandoned to diabolical influence, till the besom of destruction swept them away. 1-B.

them away: For Ver. 50. My brother, and sister, and mother.—Those who truly love and obey the Saviour, are as dear to him, as the nearest relations can possibly be, CHAP. XIII. Ver. 1. The same day.—Namely, on which Jesus had held his preceding discourse with the Pharisees.

Lu. 1.31,

n. Job. 1. 4. 1P3 6 6

2 Pe.2 20

o Ma.3.31. &c. Lu.S.19,

p c.13.55.

q c.7.20. Jn.15.14. Ga.5.6.

48 MATTHEW, XIII. A. M. 4031. A. D. 27. 2 And great multitudes were gathered together unto him, so that he went into a a ship, and sat; and the whole multitude stood on the shore. a Lu 5.3. 3 And he spake many things unto them in parables. saying, b Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way I.u.S.5, side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because 2 c.11.15. they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns € c.11.25. Ma.4.11 sprung up, and choked them: Ep.1.9,19. 8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some Col. 1.26. î Jn.2.27. 9 Who chath ears to hear, let him hear. 10 T And the disciples came, and said unto him Why speakest thou unto them in parables? e c.25.29. 11 He answered and said unto them, Because it is given unto you to a know the mysteries of the king-dom of heaven, but to them it is not given. Lu.9.26. f Is.6.9. 12 For e whosoever hath, to him shall be given, and

he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

g Eze.12.2. Jn.12.40. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, nei-Ac. 23.26, ther do they understand.

14 And in them is fulfilled the prophecy of f Esaias, which saith, By g hearing ye shall hear, and shall not

A parable.- [A parable has been justly defined to be a comparison or similitude, in which one thing is compared with another, especially spiritnal things with natural, by which means those spiritual things are better inderstood, and make a deeper impression on an honest and attentive mind. In derstood, and make a deeper impression on an induction and attentive initial a parable, a resemblance in the principal incidents is all that is required; smaller matters being considered as a sort of drapery. Maintained serves an excellent rule on this head: "Fix it as a principle to attack yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." —Bagster. The parable of the sover is designed to show what are the hinderances which prevent the power of the gospel, and to demonstrate that the salvation of three classes of hearers is impossible

Ver. 4. The foreis (i. e. birds) came and devoured them.—Thevenot (the traveller) says, "There are so many sparrows in Persia, that they destroy all things; and scare-crows are so ar from frightening them, that they will perch upon them." He adds, that when they see flocks of hirds coming, the peants run, and shout, and smack their whips, to drive them further.

Cust. No. 1193.

Ver. 8. Some a hundred fold.—'The sower was one, and the seed the same; but even in good ground some spots will be far more productive than others. Ver. 12. For whosoever hath, &c .- He that hath improved the talents and privileges granted him to acquire divine knowledge, shall have given him more talents and greater privileges—but he that hath not improved the talents and priviler es granted him, shall have them taken from him.—But who werer hath not, from him shall be taken away even that he hath.—To those who cavil at this seeming contradiction, we recommend the following lines from Juvenal:
"Tis true, poor Codrus nothing had to boast;

And yet poor Codrus all that nothing lost.

Ver. 14. Is fulfilled.—Dr. Campbell remarks, that the Greek word is here emphatic, implying that this was the proper fulfilment of the prediction, which (he adds) is oftener quoted in the New Testament than any other.

MATTHEW, XIII.	4
understand; and speing ye shall see, and shall no	ot A. M. 103 A. D. 27
perceive: 15 For this people's heart is waxed gross, and thei ears are dull b of hearing, and their eyes they hav	h He.5.11
closed; lest at any time they should see with thei	7º   i c.16.17.
with their heart, and should be converted, and should heal them.	I Jn 20.2
16 But i blessed are your eyes, for they see: and you ears, for they hear.	He. 11 1
17 For verily I say unto you, i That many prophet and rightrous men have desired to see those thing	11.
which ye see, and have not seen them; and to hea those things which ye hear, and have not heard then 18 ¶ Hear * ye therefore the parable of the sower.	l. &c. La.8.11 &c.
dom, and understandeth it not, then cometh the	ie 1 c.4 23.
wicked mone, and catcheth away that which was sown in his heart. This is he which received seed by the way side.	y 14. 3.12.
20 But he that received the seed into stony place the same is he that heareth the word, and anon wit	
joy " receiveth it; 21 Yet hath he not root in himself, but dureth for while; for when tribulation or persecution ariseth be	a Ju.5.85
cause of the word, by and by he is offended.  22 He also that received seed among the thorns	o c.24 '0.
he that heareth the word; and the care P of this word and the deceitfulness of riches, q choke the word, an he becometh unfruitful.	d p 1,0.14.1
23 But he that received seed into the good ground	is 9 Ma.10.

he that heareth the word, and understandeth it; which also beareth r fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty. 24 ¶ Another s parable put he forth unto them, saying,

The kingdom of heaven is likened unto a man which s Is.25, 10. sowed good seed in his field:

25 But while men slept, his enemy came and sowed 1 Pe.1.23.

tares among the wheat, and went his way. Ver. 19. Understandeth it not .- Campbell, "Mindeth (it) not." He adds, "that the word frequently means, both in the Septuagint and New Testament, to mind, to regard, to attend to, is unquestionable. The same word is used in the close of ver. 13, "Neither do they mind."—The wicked (or evil) one -That is, Satan; see ver. 38 .- And catcheth. - Campbell. "Snatche'h; 'a

more happy rendering, the original word implying violence.—Hammond. Ver. 21. Dureth—That is, endureth.—He is offended—or 'stumbleth."—

See note on chap, xi, 6 Ver. 22. The deceitfulness. - Doddridge and Campbell. "Delusion "-- Choke-Campbell," Stifle." Plants may properly be said to be choked (or stifled) by thorns, which do not leave them room to grow; and the word of God is represented as choked when thus pressed with secular cares, pr. calling

in the mind Ver 23. Understandzth—Or "mindeth" it, as ver. 19 Ver 24. Parable of tares.—The design of this parable is to illustrate the di-The field is the world, and not the

church See Saviour's exposition, 38-43. Vor 25. Tares - Greek, Zizania. - "It appears from the parable uself, usays Campbell) 1. That this weed was not only hutful to the corn, but otherwise of no value, and therefore to be severed and hut it. 2. That it resembles corn,

A. M. 4031. | 26 But when the blade was sprung up, and brought A. D. 27. | forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

But hypocritical of the said unto them. An enemy hath done this.
The servants said unto him, Wilt thou then that we go and gather them up?

2. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

v Mal.4.1 30 Let both grow together until the harvest: and in the time of harvest " I will say to the reapers, Gather v  $\beta$  together first the tares and bind them in bundles to v burn them: but gather the "wheat into my barn.

x Ma.4.30. The kingdom of heaven is like to a x grain of mustrad seed, which a man took, and sowed in his field:
32 Which indeed is the least of all seeds: but when

it is grown, it is the greatest among herbs, and becomthe Greek eth a 7 tree, so that the birds of the air come and word size lodge in the branches thereof.

inferior moderate description and the state of the state

a fille must be a featured of the multitude of the multitude of a parables; and without a parable spake he not

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept 's scret

b Pa3-2. From the foundation of the world.

5 In 10.11. 736 II Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tarcs of the 6.14.

especially wheat, since it was only when the wheat was putting forth the ear, that these weeds were discovered. Now neither of these characters will suit the tare, which is secellent food for cattle, ... and distinguished from complete moment it comes above ground." Dr. Carke berefore concludes it must men the darnel, Claim, Lolium) which Stakspeare mentions as a ridle weed, which grows among our corn. (See Jahnson's Dictionary). File Talmord calls it confirm, the Turks, zirean; the Arabs, zirean; and the Saminds, zireaniands, lisseeds, if mingled with corn, roduce melority, vertice, and lecturery. In some parts of Syria, tray diese mention that it is die van in by the hand, in time of harvest, and tied in hundles, to be burnt. See Tantor's Stat. Hist, of the Bible, in Tares.

Ver. al. Litz to a grain of mustard seed.—This parable is designed to show

Ver. 3. Life to a grain of mustard sect.—This partible is desirn a Usahawa atom inner in which the spirit of Christianity operates secred, and make a read spreading from one individual to another, and from family to family to

Ver. 2.5 tereby.

Ver. 2.5 the iterat of all seeds.—Not absolutely, but one of the season therefore used proverhially, chap. xxii. 29. And, according to Sir Time Research to smallest of such as are apt to grow to a ligneaus (or woody selse in of which C. Tanior refers to a specimen in the collection of sir Jos. Bern. 11c. Talinot speaks of a mustard tree, one of whose brain is covered a poil is hovel; and a certain Rubbi boasts of possessing one which be could comb up like a fig tree; but for these we cannot vouch. See Taylor's Exocs hex, and Harris's Nat. Hist. A traveller in Chib says, "I have travelle many leagues through groves (of mustard seed) which were taller than horse and man; and the brids build their nests in them." Pinkerton's Vox.

Ma.6.1,

f		
l	MATTHEW, XIII.	5
	37 He answered and said unto them, He that soweth the good seed is the Son of man;	A. M. 463 A. D 27.
	38 The field is the a world; the good seed are the children of the kingdom; but the tares are the child-	d Rc.10.1 Col.1.6.
	ren of the t wicked one; 39 The enemy that sowed them is the devil; the har-	e 1 Pe.1.2
1	vest is the end of the g world; and the reapers are	f Ja.8.44. An.13.10 1 Jn.3.8
	40 As therefore the tares are gathered and burned in the i fire; so shall it be in the end of this world.	g Joel 3.1
l	41 The Son of man shall send forth his angels, and	Re. 14. 1:
	they shall gather out of his kingdom all j things that affend, k and them which do iniquity;	h Re.14
i	42 And I shall east them into a furnace of fire: there in shall be wailing and gnashing of teeth.	i ver.30
	43 Then shall the righteons shine n forth as the sun	or, scan
	in the kingdom of their Father. Who hath ears to hear, let him hear.	k Lu.13.2
	44 T Again, the kingdom of heaven is like unto treasure and in a field; the which when a man	1 c.3.12. Re.19.20 20.10.
l	hath found, he hideth, and for joy thereof goeth and selleth p all that he hath, and buyeth q that field.	m ver.50.
	45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:	n Da. 12.3 1 Co. 15.
	46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.	49.
	47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered * of every kind:	o Pr.2.4,5 p Ph.3.7,5
	48 Which, when it was full, they drew to shore,	q Is.55.1.
	and sat down, and gathered the good into vessels, but cast the bad away.	Re.3.18
	49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from	r Pr.3.14, 15. 8.11.
	among the just,	s c.22.10.
	50 And "shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.	t c.25.32.
	51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.	u ver.42.
	The many said he was the mile of the police	v Pr. 10.21

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is

like unto a man that is a householder, which bringw Ca.7.13. eth forth out vof his treasure things new and wold. 53 I And it came to pass, that when Jesus had finished these parables, he departed thence.

Lu. 4. 16, 54 And x when he was come into his own country, Ver 59 The devil (diabolos.)-" A plain answer to the great question conserning the origin of evil. God made man (as he did angels) intelligent crea-

tures, and consequently free either to choose good or evil: but he implanted no -- J. Wesley Ver 46. One pearl of great price. - The parable of the pearl of great price, shows the carnestness with which we must seek religion, and the sacrifices we must be willing to make for its acquirement. See Mat. xix, 21.

Ver 47. A Net - A drig net, which the Latins call verriculum, a sweepnet — which is east into the water to catch lish, and the particular ase of which is to drag them up from the hottom." As this is dragged along, it gathers could art bad, recal and small, which are separated when brought ashore, -B.

Ver 52. Things new and th! - As the Orientals never change their fashions, they are remarkable for hoarding large stocks of raiment, as well as provisions.

A. M. 4031.1 he taught them in their synagogue, insomuch that they were astomshed, and said, Whence hath this man this wisdom, and these nighty works?

55 Is not this the carpenter's son? is not his mother A. D. 27. v 1s. 49.7. Jn.6.42

called Mary? and his brethren, James, and Joses. and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then bath this man all these things?

57 And they were offended y in him. But Jesus said unto them. A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAP, 14,

52

d c.21.26

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore Jehn Japtist was beheaded. 13 Jesus departeth into a desert place: 15 where ½-5 Jelet five thousand men with five loaves and two fishes: 22 he wallett, on the sea to his disciples: 34 and landing at Gennesaret, healeft the seek by the touch of the hem of his gara Ma.6.14.

T that time a Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty b or, are wrought works b do show forth themselves in him. by him.

3 T For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his

brother Philip's wife. c Le.8.16. 4 For John said unto hun, It c is not lawful for thee 20.21, to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a d pro-

phet. 6 But when Herod's birthday was kept, the daughter of Herodias danced ebefore them, and pleased

Herod. in the midst. 7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, 1 Pr.29.10. said, Give me here John Baptist's f head in a charger.

CHAP. XIV. Ver. 1. Hero the Tetrarch .- [This was Herod Antipas, the son of Herod the Great by Malthace, and Tetrarch of Galilee and Peræa, which produced a revenue of 200 talents a year. He married the daughter of Arctas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him; and vanquished him after an obstinate engagement. This defeat Josephus assures us the Jews conafter an obstmate engagement. This defeat Josephus assures us the Jews considered as a punishment for the death of John the Baptist.—Having gone to Rome to solicit the fille of king, he was accused by Agrippa with carrying on a correspondence with Artahanus king of Parthia, against the Romans, and was lamished by the Emperor Cains to Lyons, and thence to Spain, where he and Herodias died in exite.]—Bagster.

Ver. 2. He is risen.—Josephus represents Herod as a Sadducce, which seet denied the resurrection, &c. (See Doddridge.) But "Conscience makes cowards of us all;" and infules who deny a future state, will yet temble at

the sight of a supposed spectre. Wer. 3. Herodies.—[This infamous woman was the daughter of A.istoludus and Berenice, and grand-daughter of Herod the Great.—Philip's wife.—Herod Philip, son of Herod the Great and May one.]—Bassler.

Ver. 7. Promised with an oath.-Doddridge and Campbell, "Sware unto

Ver. 8. Before instructed .- Campbell, "Instigated." The facts appear to have been, that when the daughter of Herodius danced, her mother was not in the ball-room, but in an antechamber; when, therefore, Herod made his foolish

9 And the king was g sorry: nevertheless for the | A. M. 4031. onth's " sake, and them which sat with him at meat, B he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and

buried i it, and went and told Jesus. 13 T When Jesus heard y of it, he ideparted thence by ship into a desert place apart: and when the peo-

ple had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and k saw a great multitude, and was moved with compassion I toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go in-to the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart;

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

A. D. 27

Da. S 14.

h Jn.21.1. 1 Sa.11.28 25 22.

Blet hey consider. and per-

Ac. 8.2. y viz. that opired af-

ter him,

c. 10.23. 12.15. Lu. 9.10.

Jn.6. ,2,

k c.9.36.

1 He.4.15.

yow, the girl ran to ber mother, who told her what to ask, and she followed her directions .- Give me here. - Mark, "By and by;" Doddridge, "Presently, which seems more exact.

Ver. 10. He sent and beheaded, &c.—This is no uncommon thing in Turkey and the East to this day. Some time since the Grand Signior having received the heads of some of his officers who had been decapitated by his orders, commanded that they should be exposed in large silver dishes (chargers) at the entrance of his porte. See Orient. Lit. No. 1195.—[Josephus informs us that John the Baptist was imprisoned and beheaded by Herod in the strong castle of Machærus, which he describes as situated about 60 stadia east of Jordan, not far from where the river discharges itself into the Dead sea. |-Bagster. -- She brought it to her mother.—Jerome relates that Herodias bratted the Captist's head with great disdain, and pierced it with a needle. So when the head of Ciero was brought to Fulvia (with of Mark Anthony) she is said to have pier.

ced it with a silver hodkin.

Ver. 11. The damsel.—|This was Salome, the daughter of Herodias by her uncle and husband, Herod Philip. Nicephorus and Metaphrastes relate, that she accompanied her mother Herodias and Herod in their hanishment; and when passing over a river that was flozen, the lice broke, and she sunk up to her neck, and the lice unifug, she suffered the same punishment she lad caused to be influeted on John the Baptist. If true, this was certainly a wonderful providence; but it must be confessed that it appears contrary to the

account of Insecution, who says, that she first married Pulip the Tetrario Indehen Herod the king of Chalcis, by whom she had three sons, ]—Bazster. Yer. 13. Apart.—Campbell, "Privately i" so eve. 24.—On foot.—Campbell, "By land;" he says that the Greek word means on foot, when opposed to

by laint; in stage that the contrasted with by sea.

Ver 15. When it was evening.—Campbell, "Towards evening." He adds,
"The Jews reckaned, two evenings, the one commencing about three is the afternoon, (the time of the evening sacrifice,) the other about six or sunsed." The second evening is mentioned ver. 23, where the same cnti-renders. "It was

Ver. 19. He blessed.—Query, What did he bless? This is generally explained

ai.ce

x Da.3.25

## MATTHEW, XIV.

20 And they did all eat, and were filled: and they A. M. 4031. A. D. 27 took up of the fizements that remained B twelve bas-3there must kets m full.

21 And they that had eaten were about five thouity in the sand men, besides women and children.

22 ¶ And straightway Jesus constrained his discim 2Ki.4.1. ples to get into a ship, and to go before him unto the other side, while he sent the multitudes away,

· Ma.6 46 23 And when he had sent the multitudes away, he a Jeb f. 8. " went up into a mountain apart to pray: and when the evening was come, he was there alone.

p I.u.24.37. 24 But the ship was now in the midst of the sea, q Ac 23.11. tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went r Phi.4.13 unto them, walking on the sea.

s or.strong 26 And o when the disciples saw him walking on the Ps.69.1,2. sea, they were P troubled, saying, It is a spirit; and La.3.57.

they cried out for fear. u Is. 63.12. 27 But straightway Jesus spake unto them, saying, v Ja.1.6.

Be q of good cheer; it is I; he not afraid. 28 And Peter answered him and said, Lord, rif it w Ps. 107.29 be thou, bid me come unto thee on the water.

d they had 29 And he said, Come. And when Peter was come evidence of the down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind s boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, ger withsave time. and assist. 31 And immediately "Jesus stretched forth his hand.

and caught him, and said upto him. O thou of little from leans faith, wherefore didst thou vdoubt?

Ma.6.53. fat. 1.41. 32 And when they were come into the ship, the wind 6 4. w ceased. 11 27. A:..8.37

33 Then they that were in the ship came and worshipped him, & saving, Of a truth thou art the Son of x God.

34 T And y when they were gone over, they came into the land of Gennesaret.

of the fishes; but Campbell (guided by the oriental idiom) inclines to explain "He blessed God," or asked a blessing. Compare Mark viii. 6. Ver. 20. Twelve baskets full.—From this it is clear that a creative power

must have been exerted, as the food remaining was evidently more than before they began to eat.

Ver. 22. Jesus constrained his disciples. - John intimates that the people wanted to take Jesus by force, and make him a king; (John vi. 15.) one reason, therefore, for Jesus sending them away might be, to prevent their uniting with the multifule, and creating an nlarm to the Roman government.

Ver. 21. The wind was contrary. - By this they were driven farther from the shore than they designed, and in a different course.

Ver. 25. Fourth watch.—The Jews at this time divided the night into four

watch so the first was from six o'clock in the evening till nine; the second from nine to twelve; the third from twelve till three; and the foorth, from three till six. So that it probably began to be daylight before our Lord came to his disciples. --- Walking on the sea. -- This was thought so absurd, that the Egyptian hieroglyphic for an impossibility was "two feet walking on the sea." This sus-

person of the laws of gravitation was a proper manifestation of omnipotence-ver, 2s. It is a spirit.—Gr. Phantasma, i. e. "an apparition." So Daddridge. Ver. 34. Gennesaret.—I Gennesaret was a fertile district, in which were situated the cities of Tiberias and Capernaum, extending along the western slore of the lake to which it gave name, about thirty stadia, or nearly four miles in length, and twenty stadia, or two miles and a half in breadth, according to Josephus. ]- Bagster.

35 And when the men of that place had knowledge A. M 4031 of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem z of his garment : and as many a as touched were

made perfectly whole.

heart is far from me.

CHAPTER XV.

? Christ reproveh the scribes and Planisees for transgressing God's commatdments through their own traditions: It teacheth how that which goeth into the mouth doth not deble a man. 21 He healeft the daughter of the woman of Canaan, 30 and other great multitudes; 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children

THEN a came to Jesus scribes \( \beta \) and Pharisees, which were of Jerusalem, saving,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they cat

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your ь tradition?

4 For God commanded, saying, c Honour thy father and mother: and, He & that curseth father or mother,

let him die the death.
5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not e his father or his mother, he shall be free. Thus have ye made the commandment of

God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you.

savilia, 8 This speople draweth nigh unto me with their mouth, and honoureth me with their lips; but their

A. D. 27

z Nn.15.38 c 9.20 Ma.3 19. Ac.19.12

a Jn.6.37.

CHAP, 15. A. M. 4032 A. D. 28. a Ma.7.1, &c.

Bihestribes tenders to a greater of knowrisees to a greater of holiness than oth

Tit. 1.14. e Ex.20.12.

De.5.16. d Ex.21,17. 1.e.20.9.

e De.27,16.

f Is 29.13.

Ver. 35. Had knowledge of him—That is, found out who he was. Ver. 36. Hem—Or "fringe." See note on ch. ix. 20. CHAP. XV. Ver. 1. Of Jerusalem—Or, from Jerusalem. Doddridge suggests, that these were deputed to watch the conduct of Jesus and his disciples in

Traditions of the elders .- | Tradition. in Latin traditio, from trado Ver. 2. I deliver, hand down. Among the Jews, it signifies what is called the oral low, which they say has been successively handed down from Moses, through every generation, to Judah the Holy, who compiled and digested it into the Mishneh, to explain which the two Gemaras, or Talmuds, called the Jemsalem and Babylemish, were composed. Of the estimation in which these were held by the Jews, the following may serve as an example: "The words of the Scribes are lovely beyond the words of the law, for the words of the law are weighty and light, but the words of the Scribes are all weighty." Hieros. Berac. |—Bagster.

Ver. t. Curseth.-Compbell is surprised at this translation being so current he thicks that both the Hebrew and Greek words signify to reproach, or communate. But the penalty of death being affired to this " reproach," probaby led to this strong term "curseth," and seems to justify it; for no slight re-

protech, essaredly, would warrant such a punishment.

Ve. 5. It is (or, beit) a gift.—"It is Corban," the Hebrew term for a gift, or effer ug to God. Levit i. 2, 3; ii. 1.8. &c. To interfere with this offering would nave mearred the imputation of impiety; but it was often wickedly pleaded,

as an excuse for neglecting the plainest duty.

Vet. 6. Honour not his father and mother.—Bp. Jebb, in his metrical version

of verses 5, 6, seems to have rendered the passage clearer and more elegant. "But ye sny: Whoever shall say to his father or mother, (Ee that) a gift, by which thou

mightest have been relieved from me;
Mrs also not bonour his father or his mother:
Thus have ye nullified the commandment of God by your tradition."

9 But in vaia they do worship me, teaching for doc-A. M. 4032, A. D. 28. trines g the commandments of men.

10 \ And he called the multitude, and said unto them.

g Col.2 22 Hear, and understand:

E AC 10.15. 11 Not h that which goeth into the mouth defileth a Ro.14.14, man; but that which cometh out of the mouth, this de-ITi.4.4. fileth a man.

12 Then came his disciples, and said unto him. Know-Ja. 15.2.5 est thou that the Pharisees were offended, after they c.23.16. heard this saving? un. 6.39.

13 But he answered and said. Every plant, i which Ln 6.45 my neavenly Father hath not planted, shall be root.

Ja. 3.6. ed up.

Ge.6.5. 14 Let them alone: they 1 be blind leaders of the blind. 8.21, Pr.6.14. And if the blind lead the blind, both shall fall into the

21.9. Je. 17.9. 15 Then answered Peter and said unto him. Declare Ro.3.17.

unto us tais parable. Ga.5.19. 16 And Jesus said, Are ye also yet without under-

standing '!

Ep.2.3. Tit3.3. 17 Do not ve yet understand, that whatsoever entereth in at the mouth & goeth into the belly, and is cast out B slander. ing and

into the draught? speaking 18 But those things which proceed out of the month come forth from the heart; and they defile the

m Ma.7.21.

evil of

others-

try her

cy.

19 For 1 out of the heart proceed evil thoughts, mura Lu.18.33. ders, adulteries, fornications, thefts, false witness,  $\beta$  blasphemies : y thereby to

20 These are the things which defile a man: but to faith and eat with unwashen hands defileth not a man. constan-

21 I Then "Jesus went thence, and departed into

the coasts of Tyre and Sidon. o Ps.23.1. 22 And, behold, a woman of Canaan came out of the La.3.8. same coasts, and cried unto him, saying, Have mercy

on me, O Lord, thou son of " David; my daughter is p c. 10.5.6. Ac. 3.26. grievously vexed with a devil.

d my per-23 But he answered her not ya o word. And his dissonal in ciples came and besought him, saving, Send her away; nistry is

to the for she crieth after us.

atraying Jews only 24 But he answered and said, 11 am not sent but unto the lost  $\delta$  sheep of the house of Israel.

Ver. 9. Teaching for doctrines.—Doddridge, "While they teach doctrines (that are) human injunctions," or the commandments of men. These they considered not only equal, but in some cases even more obligatory, than the precepts of Mores and of God. Thus they considered the neglect of washing, according to their traditions, as equal to whoredom, and worthy of death. See Ham-

word and Doddrioge. &c.—This was after Jesus had gone into a house.

Ver. 12. Then came, &c.—That is, overy doctrine not of God; every leacher not calightened by him.

Ver. 14. Blind leaders. - Elsewhere they are called "blind guides." Ver. 20. To eat with unwashen, &c .- It is no sin to neglect a superstitious

ceremony. Ver. 22. A woman of Canaan—Of the accursed and devoted race of Canaan, and, as Mark informs us (ch. vii. 28. a Syro-phenician; i. e. a native of that part of Phenicia which had formerly here conquered by the Syrians. Dodaridze.—Vexed with a devil—or "demon," as before.

Ver. 23. Send her away; for she crieth after us.-Grant ner request and

dismiss her.

¢		
İ	MATTHEW, XV.	57
i	25 Then came she and worshipped him, saying, Lord, help me.	A. M. 4032 A. D. 28.
	26 But he answered and said, It is not meet to take the children's bread, and to cast it to adogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.	g c.7.6. Re.22.15.
	23 Then ' Jesus answered and said unto her, O wo- man, great is thy faith: be sit unto thee even as thon wilt. And her daughter was made whole from that yery thour.	r Joh 13.15 23.19. La.3.32
	29 ¶ And µ Jesus departed from thence, and came night unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with	s Ps.145.19
	them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed v them:  31 Insomuch that the multitude wondered, when they	1 Jn.4.50 53.
	saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.	u Ma.7.31.
	32 ¶ Then w Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting,	v Ps. 103.3. Is. 35.5 6.
	lest they faint in the way.  33 And x his disciples say unto him, Whence should we have so much broad in the wilderness, as to fill so great a multitude?	w Ma.8.1, &c.
	34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And 7 he commended the multitude to sit down	× 2 Ki.4.43
-	on the ground.  36 And he took the seven baves and the fishes, and 2 gave thanks, and brake then, and gave to his disciples, and the disciples to the multitude.	y c.14.19, &c.
	37 And they did all eat, and were filled: and they took up of the broken neat that was left seven baskets full.  38 And they that did eat were four thousand men,	z 1 Sa.9.13 1.u.22.19. 24.30.
Charles and Control	besides women and children.  39 And he sent away the rabitinde, and took ship, and a came into the coasts of Magdala.	a Ma.80.

Ver. 26 Cast it to dogs .- This is the language that the Jews constantly usen toward the Gentiles, and the same language has been too long used by Chris tians toward the Jews.

Ver. 28. O woman, &c .- [Our Lord's purpose being now answered, he of e as Ver. 28. O boman, &c. — Our Lott's purpose daughter was healed — 12. commended her faith, and assured her that her daughter was healed — 12.

is reasonable to suppose, that among the meny mainted, who were brought or is reasonance of subpose, that annual metricity harms, who we have these occasions, there were some whose himbs had been cut off; and I think hardly any of the miracles of our Lord were note; blustrieux and amazing that the recovery of such." Dr. Doddridge. |—Beygyr. Ver. 32. Lest they faint.—Campbell, "Lest this strength full." Ver. 33. Baskets—Campbell, "Manuals," postiv, hand-baskets, a different

word from what is used in the preceding miracle, clup, xiv. 29.

Ver. 39. Magdala.—[Magdala was a city, and pre-bably a territory, cast of Jordan, sometimes called by the Rabbins Magdala y ('a'ara, from its vicinity) to that city. Dr. Lightfoot has satisfactorily sho wa, from the Jewish writers

g c.15.34,

h e.15.1..9.

MATTHEW, XVI. 58 A. M. 4032. A. D. 25. CHAPTER XVI. 1 The Pharisecs require a sign. 6 Jesus warmeth his disciples of the leaven of the Pharisecs and Sadducees. 13 The people's opinion of Clrist, 16 and Peter's confession of him. 21 Jesus foreshoweth his death, 23 reproving Peter for dissuading him from it: 24 and admonished those that will follow him, to bear the cross. CHAP 16. THE Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a a c.12.38, sign a from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. Lu.11.15. 12.54 .55. 3 And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ve not discern the signs of the times? b Jo. 1.17. 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet b Jonas. And he left them, and dee Ln.121. 5 If And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, c Take heed and bed 1Co.5.6.. ware of the leaven a of the Pharisees and of the Sad ducees. Ga.5.9. 7 And they reasoned among themselves, saving. It is 2 Ti.2.16, because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? e c.6.30, 8.26. 9 Do ye not yet understand, neither remember the 14.31. five cloaves of the five thousand, and how many baskets ve took up? 10 Neither the seven gloaves of the four thousand, 1 c.14.19, and how many baskets ye took up? &c. 11 How is it that ye do not understand that I spake

it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Salducees ?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine hot the Pharisees and of the Sadducees.

13 T When Jesus came into the coasts of Cesarea

that it was situated on the south-east side of the Lake of Gennesareth, a supbath-day's journey, or two miles, from Chammath, near the hot baths of Tiberias, one mile from Jordan, and the same distance from Hippo. It appears to bas hoe him homological and he same Measure Medicines in his Life, as in the v cinity of Ganala, in Gaulouitis.]—Basster.

CHAP. XVI. Ver. 3, It will be foul to-day.—Doddridge, "Tempestaous."

—The sky is red.—The same signs are observed by ourselves.

Ver. 13. Cesarea Philippi.—[Cesarea Philippi was anciently called Fancas,

from the mountain of Panium, or Hermon, at the foot of which it was situated, near the springs of Jordan; but Philip the Tetrarch, the son of Herod the Great, having rebuilt it, gave it the name of Casarea in honour of Tiberius, the reigning emperor, and he added his own name to it, to distinguish it from another Casarea on the coast of the Mediterranean. It was afterwards named Neronias by the young Agrippa, in honour of Nero, and in the time of William of Tyre, it was called Belinas. It was, according to Josephus, a day's journey from Sidon, and 120 stadia from the lake of Phiala, and, according to Alulfeda, a journey of a day and a half from Damascus. It is now called Banias. Burckhardt says it contains about 150 houses, inhabited by Turks, Greeks, Travels in Syria.]-Bagster.

Philippu, he asked his disciples, saying, Whom i do | A. M. 4032, men say that I the Son of man am? | 14 And they said, 1 Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. | 15 He saith unto them, But whom say ye that I am? | k Ps.2.7. | 6.14.33.

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed 1 10.2.5

art thou, Simon Bar-jona: for tflesh and blood hath not revealed it unto thee, but mmy Father which is in heaven.

18 And I say also unto thee. That thou art n Pater.

18 And I say also unto thee. That thou art n Pater.

18 And I say also unto thee, That thou art \*\*Peter, and o upon this rock I will build my church; and the gates of r hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom | 4 is 51.17.
of heaven: and whatsoever thou r shalt bind on earth | r c.18.13.

Ver. 18. Thou art Peter.—The Catholics explain the name Peter (Gr. Peters) to mean a rock, but a learned Lexicographer of the 17th century (Edio.

Ver. 17. Simon Bar jona-Or, the son of Jonas.

Lelin, Eso, Sanys, "Petros it. e. Peter) always signifies a stone, never a rock," which is confirmed by another learned layman, Granville Sharp, Eso, who appeals to the Lexicons of Scapula, Schrevelius, Daveson, Parkhurst, &c., to which might be added, many others of the highest literary authority. The Syro-Chaldae term Cephas, also simply means a stone. See John i. 41.—"Remarks on an important Passage," &c.—Upon this rock.—Chrypsoston says. On this rock not upon Peter, br he did not build his church upon the man, but upon his faith; "or, as he elsewhere expresses it, 'his contiession." The following words, "Thou art Peter, and upon this Rock will I build my church," are of peculiar inportance in our controversy with the clurch of Rome, which founds thereon the primacy of St. Peter, who is the foundation of their church, though not of ours. Thus the Rhemish translators explain the words, "Christ Inretold and appointed (John i. 42) that this man, named Simon, should afterward be called Cephas, or Petrus, that is to say, a rock; not then uttering the cause, but now expressing the same, viz. (as St. Cyol writeth;) For that upon him, (Peter,) as upon a tirm rock, his church should be builded. "It is also the avowed doctrine of the Catholic church to this day," that our Lord did make St. Peter the chief pastor of the church, giving him a name that implied no less than being a rock, or foundation stone, declaring that upon this rock, he would build his church." (Bp. Chaloner's Grounds of the Old Religion, seet. ii. Now in answer to this, I. Protestuats deny that Peter's noble confession, tord, and say it signifies a stone only; or, at most, a fragment of a rock, "and say it signifies a stone only; or, at most, a fragment of a rock, and say it signifies a stone only; or, at most, a fragment of a rock, only one of the chosen stones laid on that rock, on which the church was built. (Ephes, ii. 20.; Rev. xxi. 14.) 3. They believe that Peter's noble confession, (ver. 16.) or rather, Christ himself, the subject of that con

to me. And why did Veter deny Christ even with cursing, if infallible? And how could be be Pope, and net lead about a wife? See I Cor. it. 5. Luke iv. 8.

Ver. 19. I will give unto thee the keys, &c.—Keys were the embleme of office, and in some ca see were so large as to be carried on the shoulder. Isa, ix. 6; xxii. 20. And according to the nature of the key, was the authority. The keys of the house (or palace) of David, implied great influence and authority, as we see in the passage just quote, —The keys of the kingdom—i.e., say Roman, Catholic expositors, "The authority, or clear of doctrine, knowledge, judgment, and discretion between true and false doctrine, the height of government, the power of making laws," &c. &c. — Whatsoever thou shalt bind.—"All kind of discipline and punishment of offenders, either spiritual or

by denying his Master, (chap, xxv). 89–72, the charch must have fallen with him. The great question between Roman Catholics and Protestants is, Did Christ here constitute Peter the Pope—i. e. the infallible head of the church: Papists say, yes. But if so, why did Christ, almost immediately after such appointment, say nuto Peter, "Get thee behind ne, Satan, thou art an office to me." And wind did Peter deny Christ even with cursing, if infallible? And

M. 4032 (shall be bound in heaven: and whatsoever thou shalt A. D. 22. loose on earth shall be loosed in heaven.

20 Then scharged he his disciples that they should Ma.8.30. tell no man that he was Jesus the Christ.

21 T From t that time forth began Jesus to show unto 18.31. his disciples, how that he must go unto Jerusalem, 21 6,7 and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the

third day. e pity iny-

22 Then Peter took him, and began to rebuke him, saving, " Be it far from thee, Lord; this shall not be v 2 Sa . 19.2.

unto thee.

23 But he turned, and said unto Peter, Get thee bew Ro.14.13. hind me, v Satan: thou art an offence wonto me: for c.10.39 thou sayourest not the things that be of God, but Ma.8.34.

those that be of men.

24 Then said Jesus unto his disciples, If any \* man Ac. 14.22. will come after me, let him deny himself, and take up

his cross, and follow me. y Jn. 12.25.

25 For y whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall

find it. z Ps. 49.7.8.

26 For what is a man profited, if he shall gain the a Da.7.9,10 whole world, and lose his own soul? or z what shall

a man give in exchange for his soul?

27 For 2 the Son of man shall come in the glory of his Father with his angels; and b then he shall reb Re.22.12. ward every man according to his works.

28 Verily I say unto you, There c be some standing c Ma.9.1. here, which shall not a taste of death, till they see

d Ife.2.9. the Son of man coming in his kingdom.

corporal . . . . is comprised under the word bind; of which sort be excommu nications, anathemas, suspensions, degradations, and other censures and penances enjoined, either in the sacrament of penance, or in the exterior courts of the church, for punishment of other crimes, and specially of heresy, and rebellion against the church, and the chief pasters thereof." Here is the true source of all papal persecution! Here are the claws of the Apocryphal beast! Re. xiii.

Ver. 20. Jesus.-Wanting in many MSS, and some ancient versions, and the

sense seems clearer without it.

Ver. 21. From that time forth-That is, at different times after this, as op-

portunity permitted.

Ver. 22. To rebuke him .- This implies great presumption in Peter, and our Lord's answer shows that it was so considered by his Master.—Be it far from thee !—Marg. Pity thyself?" but others render it, still more literally. "Mercy on thee, Lord!" The use of this expression in the LXX. answers to "God forbid!" and is so translated, 1 Sa. xiv. 45.; 1 Ch. xi. 19.; also, 1 Mac. 21. See Campbell.
 Ver. 23. Satan.—The word signifies an adversary: see Job, chapter i. 6.

Ver. 23. Satan.—The word signifies an adversary: see Job, chapter 1. 6. Zec. iii. 1. Our Lord means to say, that Peler did not speak like a friend, but like an enemy. in fact, he pursued the same conduct that Satan himself did, when he tempt do ur Lord to give up his course of suttering, by offering nim "all the kingdoms of the world and the glory of them." Mat, iv. 8—10.——Thou art an offence—Greek. Scandad, or stumbling block; that is, by the temptation, Peter put a stumbling block in the way of his Lord's duty.

Ver. 24. Come after me:—It is the part of a disciple to follow his Master both in his matructions and example.—Take up his cross.—See nose on

Ver. 26. And lose his own sou! .- The word here rendered lose, is different from that in the verse preceding; and Campbell says forfeit is the term which comes nearest to the original, and is therefore adopted by Boothroyd.-In exchange:-Doddridge, "As a ransom."

Ver. 23. Shall not taste of death.-To taste, or to see death, is a common

CHAPTER XVII.

1 The transfiguration of Christ. 14 He heatleth the hunatic, 22 foretelleth his own passion, 41 and payeth tribute. A. M. 4039. A. D. 28. ND a after six days Jesus taketh Peter, James, CHAP. 17. and John his brother, and bringeth them up into a high mountain apart. a Ma. 9.2, 2 And was transfigured before them; and his face

did shine as the b sun, and his raiment was white as Lu. 9 29. the light.

3 And, behold, there appeared unto them Moses and ib Re 1.36 Elias talking with hira.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Mo-

ses, and one for Elias. 5 While he yet spale, behold a bright cloud overshadowed them: and behold a voice cout of the cloud, which said, This is my beloved Son, in a whom

I am well pleased; hear eye him. 6 And when the disciples heard it, they fell on their 23.

face, and were sore afraid. 7 And Jesus came and touched f them, and said,

Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw

no man, save Jesus only. 9 And as they came down from the mountain, Jesus

charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, g then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come β already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer h of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

e De.13.15. Ac.3.22.

2 3 17. Ma 1.11

f Da.10.10,

Re. 1.17. g Mal.4.5,6 c.11.14.

B that person who pa phesi-Elias is come and

gone already.

h c.16.21.

Hebraism for dying.—Campbell.——The Son of man coming in his kingdom.—(This appears to refer to the Mediatorial kingdom which our Lord was about to set up by the destruction of the Jewish nation and polity, and the diffusion of the gospel throughout the world. - Bagster.

CHAP. XVII. Ver. 1. After six days. - {St. Luke, taking in both the day of

the preceding discourse and that of the transfiguration, as well as the six intermediate ones, says it was eight days after.]-Bagster .- Here is no contradiction, but merely a variety of expression.—A high mountain—Supposed to be Mount Tabor, about the middle of Galilee.

Ver. 2. Transfigured-Or transformed, not in shape, but in the glory of his appearance

Ver. 3. Elias-That is, Elijah.—They were talking with Jesus.—Luko (chap. ix. 31.) adds, that he spoke of the decease (Greek, exodus, or departure)

which he should accomplish, &c.

Ver. 4. Tabernacles.—The word signifies tents, and is often used furbooths formed of boughs of trees, such as were used at the feast of tabernacles. Ver. 6. Were sore afraid.—They seem to have supported the glory of the seems with pleasure, but the voice terrified them. Compare Jn. xii. 28, 29. Ver. 8. Sato no man—Neither Moses nor Elias.

Ver. 11. And restore all things .- Restore is certainly the primary sense of the original, but we conceive it means, to reform, or rectify, both here and in Ac. iii. 21. See Isa. xl. 3, 4, and compare note on Mat. iii. 3.

Ver. 12. Whatsoever they listed—Or chose.—Also suffer of them—That

is, suffer persecution and death, as John had done, though in a different way.

A. M. 1032. A. D. 28. 14 T And i when they were come to the multitude. there came to him a certain man, kneeling down to him, and saying, i Ma.9.14.

&c. Lu. 9.37. &c.

and in-

a grain of

mustard

seeds he.

greatest

of herbs.

21.6,36,46

ma, in

Ex.38.26.

l c.16,21, 20.17. Ma 8.31.

seed. from the

15 Lord, have mercy on my son: for he is lunatic. and sore vexed; for oft-times he falleth into the fire. and oft into the water. 16 And I brought him to thy disciples, and they

could not cure him.

k c.21.21. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? Ma.11. Lu.17.6 how long shall I suffer you? bring him hither to 1Co. 13.2.

Y Bishop 18 And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very a thriving

19 Then came the disciples to Jesus apart, and said,

creasing Why could not we cast him out?

20 And Jesus said unto them, Because of your junbelief: for verily I say unto you, If k ye have faith y as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto vou.

21 Howbeit this kind goeth not out but by prayer

and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall Lu. 9.22. be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received m tribute money came to Peter, and said,

Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take m didrachcustom or tribute? of their own children, or of

26 Peter saith unto him, Of strangers. Jesus saith

unto him, Then are the children free.

Ver. 15. Lunatic.-The Greek term used by Matthew, exactly corresponds with this, and means, influenced by the moon, (Luna,) which is said to be remarkably the case in epilepsy, which Dr. Mead informs us was often distinguished by this term.—And sore vexed—That is, by a demon (or devil.) See chap. xv. 22. Lu. vi. 18, &c

Ver. 13. Rebuked the devil—Or demon.

Ver. 20. As a grain of nunstard seed—Compare chap. xiii. 31. The Rubbins have a proverb, that the globe of the earth is but as a grain of mustard seed, compared with the expanse of heaven. Drusius.—To this mountain—The retirements of Jesus were generally into some mountain. See chap. xiv. 23. To "remove mountains," was a proverbial expression with the Jews, signifying, to effect apparent impossibilities. See chap. xxi. 21; also 1 Co. xiii. 2.

Ver. 21. Howbeit, &c .- That some demons are worse than others, see Mat.

Ver. 24. Tribute.-[This tribute seems to have been the half shekel which every male among the Jews paid yearly for the support of the temple; which was continued by them, wherever dispersed, till after the time of Vespasian. See Josephus. ]-Bagster.

Ver. 25. Jesus prevented him-i. e. Jesus anticipated him.

2 Co.6.3.

a stater.

was half

an cunce

of siivet.

CHAP. 15

Ma.9 32. Lu.9.46.

Ja.4.10.

Ma. 9.42

Jude 4.

h Jude 11.

Lu.9.56.

10.10. 12.17.

1 T.. 1 15.

27 Notwithstanding, lest we should offend n them, [A. M. 4032 A. D. 28. go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened | Ro. 14.21. his mouth, thou shalt find a o piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

! Christ warneth his disciples to be humble and harmless : 7 to avoid offences, and not to despise the fittle ones: 15 teacheth how we are to deal with our brethren, when they oftend us: 21 and how oft to forgive them: 23 which he search forth by a parable of the king, that look account of his servants, 32 and punished him, who showed no mercy to his fellow.

T a the same time came the disciples unto Jesus, saying. Who is the greatest in the kingdom of

2 And Jesus called a little child unto him, and set &c. 22.24,& him in the midst of them,

3 And said, Verny I say unto you, Except ye be b Ps.51.10 b converted, and become as little o children, ve shall not enter into the kingdom of heaven.

c 1 Co.14. 4 Whosoever therefore shall humble himself d as this little child, the same is greatest in the kingdom of

5 And whoso shall receive one such little e child in my name receiveth me. 6 But whose shall offend fone of these little ones

which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. g 1 Co.11.

7 \ Wo unto the world because of offences! for g it must needs be that offences come; but h wo to that

man by whom the offence cometh!

8 i Wherefore if thy hand or thy foot offend thee, cut i c.5.29.30. them off, and cast them from thee: it is better for thee Ma. 9.43, to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. i Ile.4.11.

9 And if thine eye offend thee, pluck it out, and east it from thee: it is better for thee to enter; into life k Lu.9.25. with one eye, rather than having two k eyes to be east l Ac.12.15.

into hell fire.

m Ps. 17. 15. 10 T Take heed that ye despise not one of these little n c.1.21 ones; for I say unto you, That in heaven their angels i do always behold m the face of my Father which is

11 For the Son of man is come to save n that which was lost.

Ver. 27 A piece of money—That is, a stater, or shekel, weighing in silver about, half an ounce, and equal to two didrachmas.

CHAP, XVIII. Ver. 6. That a millstone.—IThis mode of punishment appears to have obtained in Syria as well as in Greece, especially in cases of purifielde. That it was customary in Greece, we learn from Suidas, and the Scholiast on the Equites of Aristophanes. "When a person was drowned, they hung a weight about his neck."]—Bagster.

Ver. 7. It must negable that offerees come—Vest where there is sin there

Ver. 7. It must needs be that offences come. - Yes ! where there is sin, there

must needs be sorrow; and while men's minds remain unhumbled, offences will continually arise Ver. 10. Their angels do always behold the face of my Father .- The highest

officers in the Orienta, courts, are described as those who see the king's face, the expression may therefore mean, angels of the higher ranks. Compare Esther i, 14, with Re. i, 4. But though this text undoubtedly proves the ministry of angels, it by no means proves that any persons have guardian angels to attend them individually

A. M. 4032. 12 How think 7e? if a man have a hundred sheep. A. D. 28. and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and o Lu.15.4, seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, p 2 Pe.3.9. he rejoiceth more of that sheep, than of the ninery and

nine which went not astray.

14 Even so it is not the will of your Father which is q Le.19.17. Lu.17.3. in heaven, that one P of these little ones should

perish.

15 ¶ Moreover if ¶ thy brother shall trespass against r Ja.5.20. De. 19.15

alone; if r he shall hear thee, thou hast gained thy brother. Ro. 15, 17 16 But if he will not hear thee, then take with thee

one or two more, that in the month of two or three 2 Th. 3.6. s witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the charch, let u c.16.19. him be unto thee as a heathen man and a pub-Ju. 20, 23,

Ac.15.23 lican. 18 Verily I say unto you, "Whatsoever ye shall 2 Co.2.10 bind on earth shall be bound in heaven; and whatsoever ve shall loose on earth shall be loosed in v Ma.II.

24. heaven. Jn. i 6.24. 19 Again I say unto you, That if two of you shall 1 30.5.14. agree on earth as touching any thing that they shall

w Jn.20.19.

ask, it v shall be done for them of my Father which I Co.5.4. is in heaven. 20 For where two or three are gathered together x Ma.11. 25.

win my name, there am I in the midst of them. 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive

x him? till seven times?

₽ Ro.14.12. 22 Jesus saith unto him, I say not unto thee, Until z a talent is seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto 750ounces a certain king, which would take account y of his

which, at servants. 24 And when he had begun to reckon, one was ounce, is 865 dolls.

brought unto him, which owed him ten thousand 33 cents. z talents.

Ver. 12. And goeth into the mountains .- Campbell, 'Will be not leave the ninety and nine upon the mountains, and go in quest of the stray?" So Vulgate and Syriac. So Doddridge.

Ver. 15. Tell him his fault.—Doddridge says the Greek word signifies "to convince, as well as to admonish." Not to rail, or to abuse, but to reason

calluly, and on Christian principles.

Ver. 17. The church.—A congregation of faithful men gathered together in

the name of Christ. See verse 20.—As a heather man, &c.—Mathonides speaks of private admonition; then before witnesses; and if that failed, then they proclaimed an incorrigible person in the synangeme.

Vr. 24. Ten thousand talents.—According to Prideans, the Roman ta-le: was equal to \$559 90 cents; they thousand of which would amount to \$5,599.000. If the Jewish talent of silver be designed, which is estimated by the same learned writer at \$1,999 80, this sum amounts to \$19,998,000; but if the gold talent is meant, which is equal to \$31,996 80, then the amount is \$319,963.000. [The value of ten thousand silver talents, according to the table adopted in this book, is \$15,183.000, and of the like number of gold talents, \$242,474,000.] This immense sum represents our boundless obligations to God,

man pen

ny is the

an ounce,

which, at

cents the

ounce, is

14 cents

Ja. 2.13.

25 But forasmuch as he had not to pay, his lord com- A. M. 4032 manded him to be a sold, and his wife, and children, and all that he had, and payment to be made. ls. 50.1.

26 The servant therefore fell down, and h worshipped him, saying, Lord, have patience with me, and I will

pay thee all.
27 Then the lord of that servant was moved with b or, becompassion, and loosed him, and forgave him the

28 But the same servant went out, and found one of c Ps.75.35.

his fellow servants, which owed him a d hundred pence: and he laid hands on him, and took him by d the Kothe throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saving, a Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into

prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said e ver 26. unto him, O thou wicked f servant, I forgave thee all

that debt, because thou desiredst me:

f Lu.19.22 33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the g Pr.21.13. tormentors, till he should pay all that was due unto him.

35 So g likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one

his brother their trespasses

CHAPTER XIX.
2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: CHAP. 19. 10 showeth when marriage is necessary; 13 receiveth little children; 16 in-A. M. 4033 A. D. 29. structetn the young man how to attain eternal life, '20 an I how to be perfect; 22 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him. ND it came to pass, that when Jesus had finished these sayings, he a departed from Galilee,

and our utter incapacity, as sinners infinitely indebted to Divine Justice, of paying one mile out of the talent.]—Bagsiter.

Ver. 25. His lord commanded him to be sold, &c.—This was the custom,

not only among the Jews, but also among the heathen; in Asia, at Athens, and at Rome. Orient. Cust. No. 1194.

Ver. 34. The tormentors.—Properly, those who examined prisoners by ter-ture, which office was often assigned to jailers. It was also common to load such prisoners with chains of iron, and heavy yokes of wood, and to visit them with frequent scouraging: the object of their imprisonment was, the infliction of misery, which, from the general character of jailors, was often carried beyond the rigour of the law.

Ver. 35. So likewise, &c.—An unforgiving, revengeful spirit, is an infallable evidence of an impenitent, graceless heart. If men do not from their heart forgive those trespassing against them, God will deal with them with that unmixed justice which the King in the parable exercised towards his merciless servant. "With what measure ye mele, it shall be measured unto you again," is a perfect definition of exact justice. We should be extremely cautions in forming theological arguments on the circumstances of a parable. By disregarding this simple caution, you may form opinions subversive of the doctrines and morality of the Bible. For example, in the parable of the unjust steward, you may, by forming arguments on the circumstances of the parable, make the Lord command unrightcourness. See Luke xvi. 8.

CHAP. XIX. Ver. 1. He departed.—'This was our Lord's final departure

and came into the ceasts of Judea beyond Jordan; A. M. 4033. A. D. 29 2 And great multitudes followed him; and he healed them there.

h Ge.1 97. Ma. 2 15

3 I The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that ble which made them at the beginning

c Gr.2.24. made them male and female, Fr.5.31.

5 And said. For c this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What d therefore God hath joined together, let not man d 1 Cc.7.

put asunder.

7 They say unto him, Why e did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the harde De.24.1. Is.50.1. ness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whose marrieth

f c.5.32. Lu. 16. 18. her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to g marry.

11 But he said unto them, All men cannot receive

this saying, save they to whom it is given. g Pr. 19.13. 12 For there are some eunuchs, which were so born from their motner's womb; and there are some eu-

from Galilee, previous to his crucifixion; but he appears to have taken in a large compass in his journey, and passed through the districts east of Jordan. -Bagster

Ver. 3. For every cause.-There was a debate between the Rabbins of the schools of Sammai and of Hillel, respecting the meaning of Moses, in De. xxiv. 1, as to the ground of divorce; the former explaining the term "uncleanness, morally, in reference to adultery; the latter contending that it included every matter of dislike.

wer. 4. It valich made.—Doddridge, "The Creator, from the beginning, made (them) male and female." meaning, no doubt, our first parents.—And maid—That is, God said; but in Ge. ii. 24, the words are attributed to Adam. But this is no contradiction; as God is said to say whatever is spoken by others

under inspiration.

21.9,19.

Ver. 5. Shall cleave .- [" Shall be cemented to his wife," as the Hebrew davak Ver. 5. Shall eleare.—["Shall be elemented to his wite," as the Hebrew datase, implies; a beautiful metaphor, forcibly minimating that nothing but denth can separate them.]—Bagster.—They treain (or two) shall be one flesh.—The word treain, or two, however, is not, at present, in the Hebrew text of Ge. ii. 21, though many think it was originally; Dr. Kennicott remarks, that it is in the Samaritan fext, and in all the ancient versions; and that it is so quoted by our Lord herz, (also Mark x. 8.) and by St. Paul twice. Credworth also thought it it the word was quite necessary to the sense. Dr. Carke adds, "That this is the genuine reading, I have no doubt," So Campbell, Boothroyd, &c. Wer. E. Weth solined treath :—"Weth word treather" was oven in the

Ver. 6. Hath joined together, -["Hath yoked together," as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, they put a 100% upon the necks of a new married couple, or chains on their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of hite.]—Bagster.—Let no man put asunder.—This implies, 1. That matrimony is a divine institution; and, 2. That

it can only be dissolved on the ground stated in the divire law.

Ver. 12. There are some ennucls.—1. Those which are born such, waose druly it is ... 're single 2. Those which are made such, namely, by Eastern despots, as were all the slaves attendant upon their harem, and employed to

nuchs, which were made eunuchs of men: and there A M. 4033. be eunuclis, which have made themselves eunuchs for the kingdom of heaven's h sake. He that is able to re- h 1 Co.7. ceive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and

the disciples rebuked them.

14 But Jesus said, Suffer i little children, and forbid them not, to come unto me: for of  $\beta$  such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what k good thing shall I do, that I may have eternal life?

17 And he said unto him. Why callest thou me good? there is none good but one, that is, God: but if thou

wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt

I do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou

m shalt love thy neighbour as thy self. 20 The young man saith unto him, All these things

have I kept from my youth up: what lack I yet?
21 Jesus said unto him, If thou wilt be perfect, go n and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow onie.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Ma.10.

La. 18.16, N.C.

B of rersons resemb in disposition, hav-

ty, humility, and teachableness. c.18.3. k Ma.10.

1 Ex.20.13. De.5.17,

&c. m Le. 19, 13. n Lu.12.33. Ac. 2.45.

o Jn. 12.26.

guard their women. 3. Others who make themselves ennuchs for the kingdom of heaven's sake; i.e. who devote themselves to a single life, that they may be more at liberty to propagate the gosped, as appears to have been the case with the Apostle Paul. See I Co. vii. throughout. The case is now, however, somewhat different, and married men are found to be far the most useful missionaries, especially in the business of female education, which, in these early ages, was never thought of

Ver. 14. For of such-That is, persons of such a character. Doddridge. Ver. 15. He laid his hands on them.-Nicephorus, a Greek ecclesiastical historian, tells us, (on traditional evidence,) that Ignatius, Bp. and martyr, was

one of these blessed children.

Ver. 16. Good Master !- Wolfius says, this is a title which the Rabbins much affected.—Luke says this young man was a ruler; Matthew, that he was rich; and Mark, that he came running and kneeling; which circumstances combined show, that though a young man of rank and property, he was neither haughty nor morose, but affable and courteous; he had also received a religious education, and kept the commandments from his youth up.

Ver. 17. There is none good but one, that is God—Or, by the change of a comma. There is none good, but God only," as Ma. ii. 7. Our Saxon ancestors termed the Supreme Being God, which also denoted good. God, and good,

being correlative terms.

Ver. 20. What lack I yet?—Doddridge, "What do I farther need?"
Ver. 21. Trassuse in heaven.—Compare ch. vs. 19. 20.
Ver. 22. Went away syrrooful.—How many levely qualities (says the excellent Dr. Il atts) are here spoiled at once, by the leve of this world! and a man that was not far from the kingdom of God, divided from Christ, and driven to a fatal distance from heaven, by this dangerous interposing snare! A wretched chain, though it was a golden one, that withheld his soul from the embraces of his Saviour. He was young; he was modest, and humble; he had a desire to be saved; and he went far in the outward forms of godliness; all these commands (soil he) have I kept from my youth for childhood;) and he had a mind to follow Christ too; but Jesus was poor, and his followers must take up their r Ma.10
26 But Jesus beheld them, and said unto them, With men this is impossible; 9 but with God all things are possible.

27 ¶ Then ranswered Peter and said unto him, Be

27 Then answered Peter and said unto him, Be hold, we have forsaken all, and followed thee; what shall we have therefore?

160.6.2.3. 28 And Jesus said unto them, Verily I say unto you Re-2.35. That ye which have followed me, in the regeneration ma. 10. 129.31. when the Son of man shall sit in the throne of his glory, ye talso shall sit upon twelve thrones, judging

Lu.18.29, 30. 1 Co.29. the twelve tribes of Israel. 1 Co.29. 29 And uevery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

c. 21.31,22 children, or lands, for my name's sake, shall receive Ma. 10 and shall inherit everlasting life. 1.0.1330 30 But v many that are first shall be last; and the

Im 13.30. 30 But many that are first shall be last; and the fact. last shall be first. CHAPTER XX.

CHAP, 20.

a Ca.8.11, FOR the kingdom of heaven is like unto a man that is a householder, a which went out early in the morning to hire labourers into his vineyard.

cross, and share in his poverty. This was the parting point; this was the bar to his salvation, he was abnost a Christian, but his riches prevented him from being altogether so. O fatal wealth, and foolish possessor!

being anosemers. O hatai wealth, aim booms possessor!

Ver. 23. Rich man shall hardly.—Said Mr. Ceell to a parshioner, "Tunderstand you are very dangerously situated!" He then paused. The man replied, that he was not aware of it. He answered, "I though it was probable you were not; and therefore I called on you: I hear you are getting rich; take care, for it is

and therefore Lehlett on you'l a near you are getting near, take care, for his the road by which the devil leads thousands to destruction!" Ver. 24. It is easier for a camel. &c.—[So in the Koran. The impious with his arragance shall accuse our doctrine of falsity, shall find the gates of 'veaven shut', nor shall be enter till a camel shall pass through the eye of a needle." It was a common mode of expression among the lews to express any thing that was rare or difficult. See Lightfoot.]—Bagster. But Mr. Harmer thinks this alludes to the manners of the plundering Arals, who teach their camels to enter lufs with very low entrances, upon their knees. He explains it to mean. "It would be as easy to force a camel through a doorway as small as the eye of a needle, as for a rich man," &c.—For camel, some codite, which differs but one letter in the Greek: but Campbell prefers the room

mon reading, and we think justly.

Yet, 28. In the regeneration.—Spoken of the melioration of all things; the vew condition of all things in the reign of the Messiah; when the universe, and all it centains, especially the human race, will be restored to their state of pristing purity and splendour.—Rob. Waht. "The times of the restitution of all things." Ac. iii. 21.

CHAP. XX. Ver. 1.—The kingdom, &c.—This parable was intended to illustrate the equity of God's dealings in admitting the Gentiles to equal privileges.

CHAP, XX, Ver. 1.—The kingdom, &c.—This parable was intended to illustrate the epity of God's dealines in admitting the Gentiles to equal pricileges with the Jews, and to illustrate the last verse of the nineteenth chapter. It affords no encouragement to those deferring personal religion to old age.—The best illustration we have met with of the imagery of this parable, is in the celebrated Morler's Second Journey through Persia (p. 285.) Spia king of a large square in Hamadan, which served as a market-place, he says, "Here we observed every

2 And when he had agreed with the labourers for a A. M. 4033 A. D. 29. penny b a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw b c.18.23. others standing idle in the market-place, c Pr.19.15. 4 And said unto them; Go ye also into the vine-Eze.16.49 vard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, d Ec.9.10. and did likewise. 6 And about the eleventh hour he went out, and e Lu. 10.7. found others standing idle, and saith unto them, Why stand ye here all the day cidle? f Lu 23.40 7 They say unto him, Because no man hath hired us. .. 43. He saith unto d them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. g Lu.15.29, 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and egive h or, have continued them their hire, beginning from the last unto the first. one hour only. 9 And when they came that were hired about the eleventh thour, they received every man a penny. i c.2212 10 But when the first came, they supposed that they j Jn.17.2 should have received more; and they likewise received k Ro.9.15.. 11 And when they had received it, they murmured 24. Ja.1.18. gagainst the good man of the house, 12 Saving, These last h have wrought but one hour, 1 De.15.9. and thou hast made them equal unto us, which have c.6.23. borne the burden and heat of the day. 13 But he answered one of them, and said, i Friend, I m c.19.30. do thee no wrong: didst not thou agree with me for n c.22.14. 2 Th.2.13. Ja.1.23.. 14 Take that thine is, and go thy way: JI will give unto this last, even as unto thee.

a penny?

15 Is kit not lawful for me to do what I will with mine own? Is I thine eye evil, because I am good? 16 So m the last shall be first, and the first last: for n many be called, but few chosen.

17 T And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto

Ma. 10. 32, &c. & C.

&c.

morning, before the sun rose, that a numerous band of peasants were collected wothispides in their hands, waiting, as they informed as, to be hired for the day, to with spides in their hands, waiting, as they informed as, to be hired for the day, to work in the surrounding fields. This custom ... forcibly struck me Gays M. Mortrer) as a most happy illustration of our Saviour's parable of the labourers in the vineyard, particularly when passing by the same place late in the day, we still vineyard, particularly when passing by the same piace late in the day, we still found others standing idle, and remembered his words, Why stand ye here all the day idle? as most applicable to their situation: for in putting the very same question to them, they answered, Because no man hath hired us."

Ver. 3—6. These periods are by some supposed to refer to the different revelations made by Moses, David, and the prophets; to the ministry of John, of Christ, and of the apostles; and to the Gentiles, in the close of the Jewish dis-

pensation

Ver. 9. The eleventh hour .- [The civil day of the Jews was divided into twelve hours, which they computed from six in the morning to six in the evening; the first hour corresponding to seven o'clock; the second, to eight; the

the first nour corresponding to seven o'clock; the second, to eight; the third, to nine; the sixth, to twelve; and the eleventh, to five.]—Eagster. Ver. 11. The good man.—Doddridge, "Master." (Gr. Despotes) Ver. 15. Is thine eye evil?—That is, art thou jealous? This reminds us of Milton's "jealous leer malign."

Ver. 16. For many be called.—Hammond, "The called are many, but the cleet few."

MATTHEW XX. 18 Behold, we go up to Jerusalem; and the Son of A. M. 4033. A. D. 29. man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, p e 7.2, &c. 19 And p shall deliver him to the Gentiles to mock, Ma.15.1, and to a scourge, and to crucify him: and the third 16,&c. Lu.23 1. gay he shall rise again. &c. 20 ¶ Then reame to him the mother of Zebedee's children with her sons, worshipping him, and desiring &c Ac i 13. a certain thing of him. 1 C : 15 3,7 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the q ls.53.5. one on thy right hand, and the other on the left, in thy kingdom. r Mar.10. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I s Ln.12.50. am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye t shall drink indeed t Ac. 12.2. Ro.8.17. 2 Co.1.7. of my cup, and be baptized with the baptism that I am Re.1.9. baptized with: but to sit on my right hand, and on u Lu. 22.25, my left, is not mine to give, but it shall be given to 26. them for whom it is prepared of my Father. v 1 Pe.5.3. 24 And when the ten heard it, they were moved with indignation against the two brethren. w c.23.11. Ma.9.35. 25 But Jesus called them unto him, and said, Ye 10.43. u know that the princes of the Gentiles exercise dominion over them, and they that are great exercise x Lu.22 27. Jn.13.4, authority upon them.

26 But it shall not be y so among you: but w whoso-Phi.2.7. ever will be great among you, let him be your minister; v Is.53.5.8, 27 And whosoever will be chief among you, let him Da.9.24,

be your servant:

28 Even as the Son of man came not to be ministered unto, but x to minister, and y to give his life a ran-Tit.2.14. He.9 28. som for many.

29 ¶ And as they departed from Jericho, a great mul-Re. 1.5. titude followed him.

Ver. 19. To the tientiles.... to crucify him.—Crucifixion was not a Jewish, but a Roman punishment; nor could the Jews at this time punish capitally, at least not without the sanction of the Roman government. Which is proof that the sceptre had departed from Judal, and that the Shiloh had come. Ver. 21. The one on thy right hand, &c.—Talmudical writers relate, that in Sanhedrin, two principal officers were placed on either hand of the president; one called the Father of the Justiciary, the other, the Sage. See Dod-

dridge.

dridge.

Ver. 22. To drink of the cup, &c.—Among the ancients, it was customary to assign to each guest a particular cup, which is spoken, not only in reference to each guest a particular cup, which is spoken, not only in reference to each guest a factor of vengeance. See Zec. xii. 2, and note.

Ver. 23. Ye shall drink.—James was the first of the apostles who suffered nartyrlom, and John was seourged. See Ac. v. 40; xii.2.—But to sit on my light.—Hut to sit on my light, is not mine to give, except to them for whom it is prepared of my Father."]—Bassir.—Not mine to give, except to them, Yot mine to give, but (to those) or whom. &c. Camybell, "I cannot give, unless to those," &c.—Dr. Edward Williams.

'Not mine to give, except to them (for whom,") &c.

Ver. 25. Exercise dominion.—Rule imperiously, lord it over, or tyrannize over.—Exercise arbitrary power, or authority. This was true of all the governments in our Lord's time, both in the east and west.

Ver. 26. Your minister—Gr. deacon, or waiting servant.

Ver. 26. Your minister—Gr. deacon, or waiting servant. Ver. 27. Your servant—Gr. doulos; i. e. slave, or the lowest of servants. Ver. 27. Your servant—Gr. doulos lark, "the servant (or slave) of all."

Ver. 29. Departed from Iericho.-So Mark; but compare Luke xviii. 35.

30 And, 2 behold, two blind men sitting by the way- A. M. 4033. side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude a rebuked them, because they should hold their peace: b but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32 And Jesus stood still, and called them, and said,

c What will ye that I shall do unto you?

33 They say unto him, d Lord, that our eyes may be b ch.7.7.8.

34 So e Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight. and they followed him.

CHAPTER XXI.

I Christ rideh into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and cleders, 25 and rebuketh them by the similatule of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

ND a when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of

Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which

was spoken by the b prophet, saying, 5 Tell ye the daughter of Sion, c Behold, thy King cometh unto thee, meek, and sitting upon an ass, and

a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them

their clothes, and they set him thereon.

8 And a very great multitude spread their garments

in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David:

A. D. 29.

z c.9.27. Lu.18.35

a ch.15.23.

1.0.11.8 19 1 &c.

01.4.2 Th.5.17.

er.21. ≟ze.36.37 Ac.10.29. M.4.6.

Ps 119.18. Ep.1.17.

Jn. 11.33..

CHAP. 21. a Ma.11.1. Lu.19.29.

b Zec.9.9.

Ju.12.15.

Ver. 31. Because—Or, "That they should," &c.

CHAP. XXI. Ver. 1. To Bethphage.—A small village at the foot of the mount of Olives. — And Bethany: "The latter is the village "opposite," to which the disciples were sent, and both were very near Jerusalem. Ver. 5. Daughter of Ston—That is, all the inhabitants of Jerusalem. Ver. 7. Brought an ass.—This narrative has given great offence to infidels; namely, the animal on which Jesus rode—an ass. The riding upon this creature was characteristic, since patriarclis, judges, and kings of Israel, thus rode; and the same individual to the laws to califorate the breed of horses. (See De. xvii. t was even forbidden to the Jews to cultivate the breed of horses. (See De. xvii. 16. Jos. xv. 18. Ju. v. 10. 2 Sa. xvi. 2.) This precept had been, however, so much neglected, that in the time of our Lord it was certainly a mark of meckness and burnlity, to ride on this much-injured and despised beast; as, indeed, is intimated in the prediction quoted from Zechariah.

is intimated in the prediction quoted from Zechariah.

Ver. 8. Spread their garments, &c. —This account agrees with the customs of the Jews at the least of Tahernacles, and on other times of rejoicing. (See I Mac. xiii. 51. 2 Mac. x. 7.) The like ceremonies were used by the heathen toward kings and conquerors, on great occasions. See Orient. Lit. No. 1214.

Ver. 9. Hosanna!—Save now, I beseech. Psalm cxviii. 25. — Blessed is he that cometh. &c.—Campbell, "Blessed BE." &c. Bp. Chandler remarks, that the prophecy of Zechariah, here referred to, ft twice explained in the Tal-raud, of Messiah. The same learned prelate quotes from a Rabbinical book

12 I And i Jesus went into the temple of God, and cast out all them that sold and bought in the temple, Ma.11.11. and overthrew the tables of the money-changers, and &c. Ju.215, the seats of them that sold doves, 13 And said unto them, It is s written, My house

& c. shall be called the house of prayer: but we have made it a den h of thieves. 4.56. 7. 14 And the blind and the lame came to him in the

temple; and i he healed them. 15 T And when the chief priests and scribes saw the t Te.7.14. wonderful things that he did, and the children crying

in the temple, and saying, Hosanna ; to the son of i Is.35.6. David; they were sore displeased,

16 And said unto him, Hearest thou what these say? 1 ver.9. And Jesus saith unto them, Yea; have ye never read, Out k of the mouth of babes and sucklings thou hast perfected praise? k Ps.8.2.

17 I And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, 1 Ma.11. he hungered.

19 And I when he saw m a fig tree in the way, he m one fig came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee

the following tradition; That at the Paschal feast, a man, who personated the Messiah, bursting open a door, used to ride into the room upon an ass, another following with a horn, to proclaim and anoint him. Zechariah's prophecy was by the Jews understood of Messiah, and could not justly be applied to any

Ver. 12. Into the temple.—Campbell observes, that the word here used for Ver. 12. Into the temple.—Campoint observes, that the work mere used in the temple is hieron, not notes: the latter being confined to the sanctuary, the former comprehending all the courts of the temple, in the outermost of which centering from the eastern gate) Jesus found the money-changers and the pigeon-dealers, who were no better than "a den of thieves." Orient, Cust. Nos. 405, 1198. "This appears not to have been the first time of Jesus' clearing the temple.—The tables.—Harmond and Doddridge. "Sents;" Gr. Kathedra.

temple.—The tables.—Hammond and Doddridge, "Seats;" Gr. Kathedra. They were probably seats with desks, or counters, attached to them.

Ver. 13. The house.—Doddridge and others, "A house."

Ver. 15. They were sore (i. e. greatly) displeased.—Doddridge, "Filled with indignation." "But the chief priests and serbles were sore displeased."

Jesus taught the people, and healed them, at which every humane and benevalent person would have rejoiced. Jesus purified the temple from theves and robbars, which the priests themselves ought to have done. The multitude, and construint the ability of the first foundation. and especially the children, glorified God our Saviour for these displays of his grave and mercy; but with all this, these hypocritical priests and scribes were before displeased."

A. VI. 4033.

A. 11. 29.

c.23.39,

e Lu.214.

"Softe displeased."
Vet. 17. Bethany—[Was a village to the east of the Mount of Olives, on the roud to Jericho, (Jn. 11. 18.) nearly two miles, as Jerome states, from Jerusalem. This village is now small and poor, and the cultivation of the sail around it is much neglected; but it is a pleasant romantic spot, sladed by the Mount of Olives, and abounding in vines and long grass. It consists of from thirty to forty dwellings, inhebited by about six hundred Mahommedans, for where is a near little worsus standing on an eminence. Here they whose use there is a neat little mosque standing on an eminence. Here they show the ruins of a sort of custle us the house of Lazarus, and a grotto as his tomb; and the house of Simon the leper, of Mary Magdalene, and of Martha, and the identical tree which our Lord cursed, are among the workish cur osities of the place.]-Bagster.

1 Co.6.

1	MATTHEW, XXI.	73
1	henceforward for ever. And presently the fig tree withered a away.	A. M. 4033 A. D. 29.
I	20 And when the disciples saw it, they marvelled,	n Jude 12.
	saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If o ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou p removed, and be thou cast into the sea; it shall be done.	o c.17.29. Lu.17.6. Ja.1.6.
l	22 And all things, whatsoever ye shall ask ain prayer, believing, ye shall receive.	p c.8.12.
	23 ¶ And r when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By s what authority doest thou these things? and who gave thee this authority.	q c.7.7. Ma.11. 24. Ja.5.16.
	24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like	1 Jn. 3.22 5.14.
	wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us. Why did ye not then believe him?	r Ma.11. 27. Lu.20.1.
	26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said. We cannot	s Ex.2.14
	tell. And he said unto them, Neither tell I you by what authority I do these things. 28 ¶ But what think ye? A certain u man had two sons; and he came to the first, and said, Son, go	t c.14.5.
-	work to-day in my vineyard.  29 He answered and said, I will not: but afterward he repented, and went.	u Lu.15.13 &c.
	30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.	v 2 Ch.33.

Verily I say unto you, That the publicans and the Fp.2.1.. harlots go into the kingdom of God before you. Ver. 22. Believing, ye shall receive.—We are warranted to ask nothing in prayer, but with a deference to the will of God. Our Lord himself has taught us this. Who, with unlimited miraculous powers, and having more than twelve legions of angels at his command, thus prayed: (chap. xxvi. 39.) "Father, if it he possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Indeed, as respects ourselves, there are but two things we are taught to ask unconditionally; the pardon of our sins, and the aid of God's Holy Spi-

rit: and these we know it is the good pleasure of God to give to them that ask

31 Whether of them twain did the will of his father?

They say unto him, The first. Jesus saith unto them,

him. But temporal blessings should always be asked with the deepest submis-

sion to the divine will.

Ver. 23. The chief priests—See note on chap, ii. 4.—And elders.—Probably the members of the Sanhedrim, or Jewish council. So Doddridge.—By what authority.—An absurd demand, because miracles carry with them their own authority is Jesus, however, instead of a direct reply, answers them by another question, which much embarrassed them; hocause, had they advited least to be a created they would be designed to be a control to the council. inited John the Baptist to be a prophet, they must have admitted Jesus to be the Messiah, for he "bare witness of him:" and they dared not say any thing against the former, for "all men held John to be a prophet." They were there-

fore ellent, and Jesus avoided their ensoaring questions.

1. The parable of the two sons, designed to point out two classes of persons, viz. those who prove better than they promise; and those who

promise botter than they prove.-Henry.

A M. 4033. A. D. 29.

w Lu.3.12 x Lu.7.37, &c. y Re.2.21. z Ps.80.S..

Ca.8.11. Is.5.1..7. Je.2.21. Ma.12.1. Lu.20.9.

a 2 Ki.17. 13,&c. 2Ch.36.16 Je.25.3..7

2.5.12. 23.31..37. Ac.7.52. 1 Th.2.15.

Re.6.9. c He.1.1.2 d Ac.2.23. 4.25.27. B they pro-

their own nation, fulfille 140 by the armies.

e Ps.2.4,5.9. Zec.12.2. f Ln.21.24. Ps. 118.22 h Is.28.2.

32 For John came unto you in the way of righteousness, and ve believed him not; but the publicans w and the harlots x believed him: and ye, when ye had seen it, repented not y afterward, that ye might believe him. 33 T Hear another parable: There was a certain

householder, which 2 planted a vineyard, at d hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sen: his servents a to the husbandmen, that they might receive . as fruits of it. 35 And 6 the husbandmen took his servants, and

beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saving, They will reverence my son. 38 But when the husbandmen saw the son, they stild

among themselves, This is the cheir; come, let as kill him, and let us seize on his inheritance.

39 And they a caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh,

what will he do unto those husbandmen? 41 They say unto him,  $\beta$  He will miserably e destroy those wicked men, and will let out his vineyard unto

other f husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The s stone which the builders rejected,

the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom h of God shall be taken from you, and given to a nation i bringling forth the fruits thereof. 1 Co.13.2.

Ver. 32. In the way of rightebusness .- Campbell, "Sanctity;" who adds, "There can be no doubt but this is spoken principally in allusion to the auste-

Ver. 33-41. A prophetic parable, shadowing forth the unkindness of the

Jewish nation to their prophets—their rejection and murder of the Messich; and their consequent rejection and ruin. It also foretels the calling of the Genand their consequent rejection and ruin. It also foretest the calling of the Gen-tries to the distinguished blessines of the gospel. — Diegged a vinn-press— That is, a place for a wine-fat, (or vat.) over which the press was laced. Those circumstances respecting the press and the tower, only senify that every thing had been done that was necessary for a vineyard. Isa, v. 2—4. Ver. 35. Stoned.—Properly, "pelted with stones." Ver. 37. They will reverence my son.—This is spoken after the rewiner of

men: God knew that they would not, as appears from the context, ver. 11.

was the "stone which the builders rejected."

Ver. 33. This is the heir—let us kill him.—This does not imply that the Jewish rulers generally, indeed, knew that Jesus was the Son of God, for "had they known, they would not have crucified the Lord of glory." (1 Co. ii. 8.) Some of them were ignorant zealots, and others downright infibiles; but some, we fear, sinned against light and knowledge, and committed the unperdonable See chap. xii. 31, 32.

Ver. 41. He wild miserably destroy, &c.—Doddridge, "Wretebodly destroy those wretches." Those who gave this answer, seen not to linve understood that the parable was almout at them, till our Lord (35h and 34th vyerse) quoted the passage from the 118th Psalm; then they were enraged .- | Our Lord here causes

	MATTHEW, XXII.	75
	44 And whosoever shall fall j on this stone shall be broken: but on whomsoever it shall fall, it is will grind	A. M. 4033. A. D. 29.
	him to powder.	j 1s.8.14,15
	45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.	k He.2.2,3.
	46 But when they sought to lay hands on him, they feared the multitude, because they I took him for a	l Ln 7.16. Jn.7.40.
-	prophet.	
	1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the welkling garment. 15 Tribute ought to be pail to Cesar. 23 Christ confutelt the Sakklucees for the resurrection: 34 answereth the lawyer, which is the first and great command-	CIIAP. 22.
	M ND Jesus answered and spake unto them again	
	by parables, and said,	b Re.19.7,9
l	2 The a kingdom of heaven is like unto a certain king, which made a b marriage for his son,	c Ps.68.11.
	3 And c sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell	Re.22.17.
	them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all	24,25. Pr.1.24. 25.
l	things are ready: come unto the marriage.  5 But they made light 4 of it, and went their ways,	Ac.24.25. Ro.2.4.
	one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated c them spitefully, and slew them.	e 1 Th2.15.
	7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those	f Da.9.26. Lu.19.27.
	murderers, and burned up their city.  3 Then saith he to his servants, The wedding is	g e.10.11,
	ready, but they which were bidden were not s worthy.  9 Go ye therefore into the highways, and as many	Ac.13.46. Re.3.4. 22.14.
	as ye shall find, bid to the marriage.  10 So those servants went out into the highways	h c.13.47.
	and gathered together hall as many as they found, both bad and good: and the wedding was furnished	i Zep.1.12.
	with guests.  11 And when the king came in to i see the guests,	J Ps.45.14. Is.61 10.
	he saw there a man which had not on a Jwedding garment;	2 Co.5.3. Ep.4.24. Re:16.15.
	10 And no goith unto him Friend how convert they	19.8.

12 And ne saith unto him, Friend, how camest thou them to pass that sentence of destruction upon memories.]—Bagster, executed about forty years afterwards by the Roman armies.]—Bagster.

here properly signifies a nuptial banquet." Doddridge. Ve. 3. They would not come. - The reason why men do not embrace the

gesiel, (Lin, xiii, 34.) they choose another thing more loved.

Ver. 5. Matle tight.—Treated it as though it were of small value.

Ver. 7. Burnea in ptheir city.—There can be no doubt but thir refers to the

Ver. 1. But ries Appeter eag.—There can be no doubt but the ries to the destruction of Jerusalem by the Romans.
Ver. 9. As many as ye snall find, bid.—Many have disputed this general call of the gospel; but Mr. Rebinson, of Cambridge, remarks, "It would become ministers to do all God's commands to thout murmuring," and without disputing: and to leave to God the harmonizing of his words, as well as of his works of nature and moral government."

Ver. 10. Histhways.—Doddridge, "Public ways," or ways most frequented. Ver. 12. Wedding garment.—Doddridge mentions several instances, among

the Greeks, of great men, on such occasions, providing proper habits for their

in hither not having a wedding garment? And he A. M. 4033. A. D. 29. was k speechless.

13 Then said the king to the servants, Bind him hand and foot, and take 1 him away, and cast him into k Ja.2.26. outer m darkness; there shall be weeping and gnash-1 ls.52.1 ing of teeth.

Re.21.27.

14 For n many are called, but few are chosen.

m c.8.19 15 % Then o went the Pharisees, and took counsel how they might entangle him in his talk. n c.7.14.

16 And they sent out unto him their disciples with 20, 16, the Herodians, saying, Master, we know that thou Lu.13 23, art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not o Ma.12

the person of men.
17 Tell us therefore, What thinkest thou? Is it law-13,&c. Lu.20.20, &c. ful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, p in value Why tempt ye me, ye hypocrites?

14 cents 19 Show me the tribute money. And they brought 4 mills.

unto him a p penny. q or, in-20 And he saith unto them, Whose is this image and scription.

9 superscription? 21 They say unto him, Cesar's. Then saith he unto r c.17.25.

them, Render r therefore unto Cesar the things which Ro.13.7. are Cesar's; and unto God sthe things that are God's. s Mal.1.6.

22 When they had heard these words, they marvelled, 3.8..10. and left him, and went their way.

visiters; and such appears to be the custom, even now, in Asia. "In the palace of the sultan, every body who wishes to go into the audience chamber, must put on the garment of honour provided by the sultan; namely, the cafian, which they receive either in the palace of the grand vizier, or at the divan, which they receive either in the parace of the grain vizier, of at the divariant The carlan is a long robe, with loose sleeves, the white ground of which is of goats' hair, mixed with some silver; but the flowers woven in, are of a gold-coloured silk." Orient, Let. No. 1217. This wedding garment was "a garment of honour," and provided by the king. This last circumstance (as Calvin remarks) is admirably suited to the method of God's dealing with us; who, indeed, requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us, on our repentance, by his Holy Spirit; and therefore may justly resent and punish our neglect of so great a !avout.— Speechless.—Doddridge, "Struck speechless;" Greek, literally, "Muzzled,"

Ver. 16. The Herodians.—[The profound malice of the Pharisees appears here in their choice of companions, their affected praise, and the artful and difficult question they proposed. |—Bagster. Ver. 17. Is it lawful? —This question seems to be founded on De. vvi. 15,

which required the Jews to set over them a king of their own nation: on which Dr. A. Clarke remarks, "Had Christ said, Yes; then they would have condemned him by this law : had he said, No ; then they would have accused him to Cesar."

Ver. 20. Whose is this image and superscription?-Doddridge, "Inscription."

Ver. 21. Which are Cesar's.—[This conclusion is drawn from their own maxims and premises. They held that "wherever the money of any king is maxims and premises. They held that "wherever the money of any king is current, there the imbabitants acknowledge that king for their lord."—Matinonides. Now, by admitting that this was Cesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government, and of course their obligation to pay the tribute demanded of them. This answer was full of consummate version; and it completely, defeated the insidious designs of his enemies. He avoided rendering himself odious to the Jewish people by opposing their notions of liberty, or appearing to pay court to the emperor, without exposing himself to the charge of sedition and disaffection to the Roman government. |- Bayster.

Ru. 1.11.

B at the

readiness, clearness,

andacute-

SWIPE

a c.7.29.

b Lat. 10.25,

&c.

c De.6.5. 10.12

> 35, & c. Lu.20.41,

A. M. 4033. 23 I The same day came to him the Sadducees, A. D. 29. which a say that there is no resurrection, and asked t Ma.12.18, 24 Saying, Master, Moses said, If v a man die, hav-&c. Lu.20.27

ing no children, his brother shall marry his wife, and raise up seed unto his brother. n Ac.23.8. 25 Now there were with us seven brethren, and the

first, when he had married a wife, deceased, and, havv Dc.25.5 ing no issue, left his wife unto his brother : 26 Likewise the second also, and the third, unto the w seven.

w seventh. 27 And last of all the woman died also.

x Jn.20.9. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

y c.18.10. 29 Jesus answered and said unto them, Ye do err, not x knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor z Ex.3.6, are given in marriage, but are as the angels y of God in heaven.

31 But as touching the resurrection of the dead, have ve not read that which was spoken unto you by God, saying,

32 1 2 am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the

dead, but of the living. 33 And when the multitude heard this, they were

B astonished a at his doctrine. 34 \ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then bone of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou c shalt love the Lord thy God with all thy heart, and with all thy soul,

d Le. 19.18. and with all thy mind. 38 This is the first and great commandment.

e Ro. 13.9. 39 And the second is like unto it, Thou a shalt love thy neighbour as thyself.

40 On these two commandments chang all the Ma.12. law and the prophets.

41 \ While the Pharisees were gathered together,

Jesus asked them, 42 Saying, What think ye of Christ? whose son g Ps. 110.1.

is he? They say unto him, The son of David.
43 He saith unto them, How then doth David in

spirit call him & Lord, saving,

Ver. 31. Have ye not read? &c.-Warburton maintained, that the doctrine of a future state was revealed to Abraham, Moses, &c., and a few more inspired men under the Old Testament, but not received by the pious Jews in general. This is sufficiently refuted by our Lord.

Ver. 3. They were gathered together.—Campbell. "Flocked about him." Ver. 35. Lawyer—That is, a professor of the Jewish law.—Tempting him—Means to entrap, to seduce, as illustrated in Ma. xii. 23.

Ver. 40. On these two commandments hang.—Doddridge, "Depend." So

Campbell. Ver. 42. What think ye of Christ?-Or, of "The Christ," or Messiah .-

Ver. 43. David in spirit .- Ma. xii. 36, "By the Holy Ghost."

i Ma.12. any more questions. Lu.20.40.

A. M. 4033, A. D. 29.

h Lu.14.66.

1 Christ admonished) the people to follow the good dott/ine, not the eva examples, of the scribes and Pharisees. 5 Hls disciples nant theware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem

THEN spake Jesus to the multitude, and to his

disciples, Saying, The ascribes and the Pharisees sit in CHAP, 23. 2 Saying, Moses' seat :

Mal.2.7. 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for b Ro.2.21... b they say, and do not.

4 For they bind heavy burdens c and grievous to be borne, and lay them on men's shoulders; but they c Ac.15.10. themselves will not move them with one of their fin-

gers. d c.6.1..16. 5 But d all their works they do for to be seen of

men: they make broad their e phylacteries, and ene Nu.15,38. large the borders of their garments, 6 And f love the uppermost rooms at feasts, and the

f Ma 12, chief seats in the synagogues, 38.&c. 7 And greetings in the markets, and to be called of Lu. 11, 43,

men, Rabbi, Rabbi. 8 But g be not ye called Rabbi: for one is your g Ja.3.1. Master, even Christ; and all ye are brethren.

Ver. 44. The Lord said.—(This passage is expressly referred to the Messiah by several of the Jews. Rabbi Joden says, "in the would to come, the Holly Blessed Good shall cause the king Messiah to set at his right hand, as it is written. The Lord said to my Lord," &c. So Saadias Gaon, on Da. 7, 13, says, "This is Messiah our righteousness, as it is written, The Lord said to my

Into its Alessan on Inguesiaes, as it is where. The Lord said to Inj. Lord, '&c.,'-Bagster. CHAP. XXIII. Ver. 2. Sit in Moses' scat.—They were accustomed to teach sitting; and considering themselves as the successors, or representatives of

Moses, wished to be so considered by the people.

Ver. 3. Observe and do—That is, so far as they produce the authority of God's word. Doddridge justly observes, that "it this limitation be not supposed, this passage will be inconsistent with all those in which Jesus condemns

posed, this passage will be meonsistent with all those in which Jesus concenns the doctrines of the scribes and Pharisees." Ver. 5. Phylacteries.—"These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hands. The four sections were the following: Ex. xiii. 1—10; Ditto, 11—16; De. vi. 4—9, and xi. 13—21. Those that were for the head, were written on four pieces of skin, rolled up separately, and fastened with strings to the crown of the head, towards the face. Those that were for the hands, were written in four columns on one parchment, which, being rolled up, was fastened to the inside of the left arm, between the shoulder and the clow, that it might be over against the heart. The Jews call them Tephillin. The Greek term Physover against the mear. The Cews can them I space in the Greek tell Project lacteries, means preservatives; namely, against evil spirits. "The borders, &c.—Doddridge," Fringes." See note, than, v. 20. Ver. 6. Uppermost rooms.—Doddridge and Campbell, "Places." Ver. 7. Kabbi, Rabbi—That is, "great," namely, in respect of learning; and is equivalent to our term Doctor, and was conferred with no less ceremony,

on which occasion they were presented with a table-book and a key; the latter, implying their ability to open the mysteries of the law, was afterwards worn as a halge of honour. Orient, Lit. No. 1220. Compare chap. xvi. 18. Ver. 8. One is your master—Greek, Kathesetes, teacher, or guide. Campbell snys, a great number of MSS, here read Didaskalos; the Greek term usually answering to Rabbi. This is also sanctioned by the Syriae interpreter, by Ori-

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MATTHEW, XXIII.	75
9 And call no man your father upon the earth: for one is your h Father, which is in heaven.	A. M. 4023. A. D. 29.
10 Neither be ye called masters: for one is your	h c.6.9.
Master, eren Christ. 11 But i he that is greatest among you shall be your servant.	c.20.26, 27.
12 And I whosoever shall exalt himself shale be abased; and he that shall humble himself shall be exalted.	Pr.15.38. Ja.4.6.
13 T But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven	k 2 Ti.3.6. T t.1.11.
against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.  14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' k houses, and for a \( \beta \) pretence make long prayer: therefore ye shall receive the greater damnation.	B a pre- tence of holiness is most odi- ous in the sight of God.
15 Wo unto you, scribes and Phansees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child 1 of hell than yourselves.	1 Jn.8.44. Ac.13.10 Ep.2.3.
16 Wo unto you, ye blind m guides, which say, Who- soever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he	m c.15.11
is a debtor!  17 Ve fools n and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?  18 And, Whosoever shall swear by the altar, it is	o or, debt- or, or, bound.
nothing; but whosoever sweareth by the gift that is upon it, he is eguilty.  19 Ye fools and blind: for whether is greater, the	p Ex.29.37. 30.29.
gift, or the altar that sanctifieth P the gift? 20 Whoso therefore shall swear by the altar, swear- eth by it, and by all things thereon.	q 2 Ch.6.2. Ps.26.8.
21 And whoso shall swear by the temple, sweareth by it, and by him q that dwelleth therein.  22 And he that shall swear by heaven, sweareth by	r Ps.11.4. 1s.66.1. c.5.34.
the throne r of God, and by him that sitteth thereon.	s Lo.11.42
23 Wo unto you, scribes and Pharisees, hypocrites! for sye pay tithe of mint and anise and	t dill.

gen and Chrysostom, and by many modern critics. He adds, "The internal

evidence is entirely in favour of this reading."

Ver. 12. Whosever shall exalt himself.—Doddridge remarks, "No one sentence of our Lord's is so frequently repeated as this, which occurs at least ten times in the Evangelists."

Ver. 13. Hypocrites.—Dr. More observes, that "this word, in its most exact application, signifies players, who, according to the unnatural custom of the

ancients, acted a part under a mask."

Ver. 15. Ye compass sea and land.—The zeal of the Jews in making proseases at Rome, was so remarkable, that it became almost proverbial. See Orient. Cust. No. 1207.

Ver. 16. It is nothing—That is, "it has not the power of binding." Campbell. So in ver. 19.

Ver. 17. Ye fools and blind.—See chap. v. 33—37, and notes. Our Lord here subjoins a specimen of the various ridiculous subterfuges adopted by these men to cheat their conscionees and evade the guilt of perfury.

to cheat their consciences, and evade the guilt of perjury.

Ver. 23. Ye pay tithe of mint and anise.—Campbolt, "dill," a medicinal herb resembling fennel. But Doddridge and others retain the term anise, which is said to be a native of Tartary, though brought to us from the Philippine islands; it resembles fennel, and is sometimes called the Chinese fennel, and used by them in the preparation of their tea. With us it is only used me-

MATTHEW, XXIII. 80 A. M. 4033. | cummin, and have omitted the weightier matters a of A. D. 29. the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. u 1 Sa.15. 24 Ye blind guides, which strain at a gnat, and Je.22.15 swallow a camel. 16. Ho.3.6 25 Wo unto you, scribes and Pharisees, hypocrites! Mi.6.8. for ve make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisce, cleanse first that which is v Ma.7.4, within the cup and platter, that the outside of them may be clean also. 27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto w whited sepulchres, which indee! w Lu.11.44. Ac.23.3. appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto x Ac.7.52 men, but within "e are full of hypocrisy and iniquity. 29 Wo unto you, scribes and Pharisees, hypocrites! because ve build the tombs of the prophets, and garnish the sepulchres of the righteous, y Ge.15.16. 1 Th.2.16. 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. z. c.3.7. 31 Wherefore we be witnesses unto yourselves, that ve are the children of them which killed \*the prophets. a Ac.7.59. 32 Fill y ve up then the measure of your fathers. 33 Ye serpents, ye generation z of vipers, how can ve

escape the damnation of hell? b Ac.5.40.

34 T Wherefore, behold, I send unto you prophets, 2 Co. 11. 24,25. and wise men, and scribes: and some of them ve shall kill a and crucify; and some of them shall ye

scourge b in your synagogues, and persecute them c He.11.37. from city c to city:

35 That dupon you may come all the righteous d Re.13.24. blood shed upon the earth, from the blood of right-

dicinally. -- And cummin. - This was another medicinal plant, cultivated by the Jews, (see Is. xxviii. 25, 27,) and very similar to the preceding. See Dr. Harthe Jows, (See Is. Arth. 2), January Smillar Origin preceding: See H. Hist. of the Bible — Patrix—Rather "fidelity." The word (Pist's) Doddridge remarks, "has undoubtedly this signification in many places;" he refers to Tit. ii. 10. Gal. v. 22. Rom. iii. 3.

Ver. 23. Strain at a graat, and soudhow a came!—Doddridge, 'Strain out a guat, and swallow down a came!," i.e. you affect to scruple little things, and disregard those of the greatest moment. "In those hot countries, gnafs were apt to fall into wine, if it were not carefully covered; and passing liquor through a strainer, that no gnat, nor part of one, might remain, grew into a proverh for exactness about little matters." Orient. Cust. No. 412.

Ver. 25. They are full—That is, the cup and platter, the emblems of their own characters.—Excess.—Many M5. versions read (advisios) migrifica. Ver. 27. Whited sepulchres.—Harmer says, the Turks whitewash their sepulchres against the least of Ramadan; perhaps the Jews might do the same against the passover. The primary object with the latter is suppose I to be, to prevent ceremonial defilement; afterwards, probably, the object was embellishment. See ver. 29. According to Dr. Shaw, the practice is still continued. Ver. 31. Wherefore ye be witnesses unto yourselves, that, &c. - Dodd! idge, "So that ye bear witness to yourselves, that you are the sons of those that

murdered the prophets.' Ver. 32. Fill ye up then, &c .- Add ye to their perversity and guilt, perpe-

tunte the crimes that they have left unidone.—Rob. Wahl.

Yet 3. Ye serpents.—See chap, iii. 7. — Hone can ye escape the damnation (Campbell, "punishment") of helt.—Gr. Gehenna.) See chip, xvv 41.

Ver. 34. Behold, I send.—This refers to the ministers and writers of the New Testament, who were "serbies well instructed." Ch. xiii. 52.

MATTHEW, XXIV.	81
eous Abel e unto the blood of Zacharias son of Bara-	A. M. 4033 A. D 29.
chias, whom ye slew between the temple and the	e Ge.4 8.
36 Verily I say unto you, all these things shall come	
upon this generation. 37 O & Jerusalem, Jerusalem, thou that killest the	f 2 Ch.24. 20,21.
prophets, and stonest them which are sent unto thee,	g 1,a.12 34
how often would I have gathered h thy children to-	
gether, even as a hen gathereth her chickens under her wings, and ye would not!	h De.31.) 12
38 Behold, your house is left unto you i desolate.	Ps.91.4
39 For I say unto you, Ye shall not see me hence- forth, till ye shall say, i Blessed is he that cometh in	i Zec.11.6.
the name of the Lord.	j Ps.118.26.
CHAPTER XXIV.	c.:21.9.
1 Christ forstelleth the destruction of the temple: 3 what, and how great calamities stail be before it: 20 the signs of this coming to judgment. 36 and because that day and hour is unknown, 42 we ought to watch like good ser vants, expecting every moment our master's coming.	
Δ ND a Jesus went out, and departed from the	
show him the buildings of the temple.	CHAP. 21.
2 And Jesus said unto them, See ye not all these	a Ma.13.1.
things? verily, I say unto you, There b shall not be	Lu.21.5.
left here one stone upon another, that shall not be	b 1 Ki.9.7. Je.26.18.
3 ¶ And as he sat upon the mount of Olives, the	Lu.19.41.
disciples came unto him privately, saying, Tell us,	
when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	c 1 Th.5.1,
4 And Jesus answered and said unto them, Take	d Col.2.8. 2 Th.2.3.
5 For many shall come in my e name, saying, I am	e Je.14.14
Christ; and shall deceive many.  6 And when ye shall hear of f wars and rumours	f Da.c.11

Ver. 35. Son of Barachias.-We have no hesitation in referring this to Za charias, son of Jehoiada, mentioned 2 Ch. xxiv. 20, 21, whose father might possibly have two names, as was not uncommon.

g Hag. 221,

of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For 3 nation shall rise against nation, and king-

Ver. 39. Till ye shall say-That is, until ye are ready to join those Hosannas with which, but a few days since, ye were so much offended. See ch. xxi. 15, 16.

CHAP. XXIV. Ver. magnitude and beauty Ver. 1. To show him the buildings of the temple—Their

Ve. 2. One stone upon another.—Some of these stones Josephus describes ve. 2. One stone upon another.—Some of these stones Josephus desentages as forly-five cubits long, five high, and six broad; yet these stones were not only broken and dislodged, but the very ground on which they were erected, was dug up, and afterwards ploughed by one Turnus Rufus. [Cesar gave orders that they should demolish the whole city and temple, except the three towers Phaselus, Hippicus, and Marianne, and a part of the western wa.; all the rest was laid so completely even with the ground, by those who dug it up from the foundation, that there was nothing left to make those who came withing hallows it had ever been inhubited 1-Register. thither believe it had ever been inhabited. ]-Bagster.

Ver. 3. The end of the world-i. e. the end of the present age, or period of the world. The Jews were accustomed to dispute concerning the two ages of the world, viz. the present age or norda, i. e. the age antecedent to the coming of the Messiah, and the age or world to come, when the Messiah should come in majesty to establish his kingdom, and should introduce a new ara, distinguished by knowledge, liberty, piety, and felicity of every kind.

MATTHEW, XXIV. 82 A. M. 4033. dom against kingdom: and there shall be famines. A. D. 29. and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows.
9 Then h shall they deliver you up to be afflicted, h Lu.21.12 and shall kill i you: and ye shall be hated of all nai Jn 16.2 tions for my name's sake. Ac.7.59. 10 And then shall many be I offended, and shall betray one another, and shall hate one another. al 3 21. 11 And k many false prophets shall rise, and shall deceive 1 many. 12 And because iniquity shall abound, the love of k 2 Pe.2.1 many shall wax meold. 13 But " he that shall endure unto the end, the same shall be saved. 1 1 75.4.1. 14 And this gospel of the kingdom shall be opreached in all the world for a witness unto all nations; and then shall the end come. m Re.3.15, 15 When ye therefore shall see the abomination of desolation, spoken p of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:), 16 Then let them which be in Judea flee into the n Re.2.10. mountains: 17 Let him which is on the house-top not come down o c.28.19. Ro.10.13. to take any thing out of his house : 18 Neither let him which is in the field return back

to take his clothes. 19 And 9 wo unto them that are with child, and to

p Da.9.27. them that give suck in those days!

20 But pray ye that your flight be not in the winter,

neither on the sabbath day: a Lu.23,29.

21 For r then shall be great tribulation, such as was not since the beginning of the world to this time, no, r Da.12.1. nor ever shall be.

Ver. 7. Famines.-Particularly one mentioned by St. Luke, (Acts xi. 28.) also by Josephus and Suctonius. Earthquakes in divers places, as in Crete, Smyrna, Miletus, and various other places, as mentioned by the Jewish and

Roman historians.

Ver. 9. Then shall they deliver. - [We have ample evidence of the fulfilment of this prediction in the Acts of the Apostles, but we have a more molancholy proof of it in the persecutions under Nero, in which fell, besides numberless others, those two great champions of our faith, St. Peter and St. Paul. It was, as Tertuilian says, a war against the very name.]—Easster.—Persecution for Christ's sake is another sign here mentioned, and which the Apostles experienced, both from Jews and Gentiles, more or less, in all countries to which they carried the gospel, which, indeed, before the destruction of Jerusalem, extended to the boundaries of the Roman empire, and of the then know?

Ver. 10. Be offended—i. e. desert and abandon his cause.

Ver. 17. On the house-top.—A traveller of the name of Willyams has remarked, that the houses in Judea "are all flat-noofed, and communicate with each other; (so that) a person might proceed to the city walls, and escape into the country, without coming down into the street." Orient, Cust. No. 1210, Ver. 19, To take his clothes.—The ancients performed their field-work in summer almost naked. Ibid. No. 1211.

Ver. 20. Neither on the sabbath day.—A sabbath day's journey was about a mile only. The sense of the verse is, Pray that your flight may be in a time

when you are likely to meet with no impediments

Ver. 21. Great tribulation .- Josephus reckons that 1,100,000 Jews perished in Jeruszlen; and above \$25,000 in other parts of Juden, besides \$7,000 entities, and innumerable others, who perished by starvation, and other mens. And he sums up all by saying, in remarkable conformity to our Saviour's words, 'If the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon comparison."

۱	MATTHEW, XXIV.		83
	22 And except those days should be shortened, there should no flesh be saved; but for the elect's sake		A. M. 4033. A. D. 29.
	those days shall be shortened.	8	ls.65.8,9.
١	23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.	ι	De.13.1.
١	24 For "there shall arise false Christs, and false	α	ver.5.11.
	prophets, and 'shall show great signs and wonders; insomuch that, if wit were possible, they shall deceive the very elect.	v	2 Th.2.9, 11. Re.13 13.
1	25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he	w	Jn.10 23, 29.
1	is in the desert; go not forth: behold, he is in the secret chambers; believe it not.		Zec.9 14 Lu.17.21
	27 For as the lightning * cometh out of the east, and shineth even unto the west; so shall also the	у	&c. Job 39.30
	coming of the Son of man be, 28 For y wheresoever the carcass is, there will the eagles be gathered together.	z	Is.13.10. Fize.32.7. Am.5.20.
	29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not		Ac.2.20. Re.6.12.
l	give her light, and the stars shall fall from heaven,	a	2 Pe.3.10.
	and the powers of the heavens a shall be shaken: 30 And then shall appear the sign of the Son of	b	Da.7.13. Re.1.7.
	man b in heaven; and then shall all the tribes of the earth mourn, and c they shall see the Son of man	С	c.16.27. Mar.13.

Ver. 22. Except those days should be shortened, &c .- That is, times were to continue, no flesh of that nation could be preserved; but for the elect's sake, those wip had believed, or who should believe hereafter, those days word shortened; so that some of the seed of Abraham were proserved to be witnesses of the truth of the gospel, and to be called at last to enjoy its eaving blessings." Compare Ro. xi. 26. Boothroyd. Nothing but a special providence can account for the people not being at this time wholly extipated.

coming in the clouds of heaven with power and great

Ver. 24. False prophets—That is, heretical and corrupt teach rs, who should preach another gospel, and another Saviour. See Gal. i. 6-9. - 1nd shall show great signs and wonders.-This does not necessarily imply the working of great significant to masses, this does not necessarily interface case of Sinon Magus, Acts with 39-11.—If it were possible, they shall deceive the very elect.—The words if possible, do not denote a natural, but a moral impossibility a thing which God will not permit. Boothroyd.

Ver. 26. Behold he is in the despert.—It is remarkable, that several of the im-

particularly the Egyptian mentioned by Luke, Acts xxi. 38. Another pseudo-proplace enticed a multitude of people into the chambers of the temple, where 6000

miserably perished.

Ver. 27. For as the lightning, &c.—The meaning appears to be, that as this surprising meleor shoots in the same instant from east to west, and pervades the whole horizon, so should the Roman armies, which attend the coming of the

Son of man, like a mighty tempest, at once cover the whole land of Israel.

Ver. 23. Wheresoever the carcass is, &c.—We have here a proverbial expression, applied in allusion to the eagles of the Roman standard. Compare Joh xxxx. 30. Mr. Ward, late Baptist missionary in India, remarks, that the vul-tures in Bengal are highly useful, in devoring the deal bodies of men and beasts; and adds, it is astonishing how swiltly these birds collect, wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before.

Ver. 29. Immediately after.-There is here no doubt as to either the reading or translation of this passage, and as nearly eighteen centuries have passed since this time, it is most certain they cannot primarily apply to the day of judgment. See also ver. 33. By sun, moon, and stars, are meant temporal powers, as kines, princes, high priests, tetrarchs, &c.

Ver. 30. Tribes of the earth.—Doddridge, "Of the land," meaning the land of Israel.

84	MATTHEW, XXIV.
A. M. 4033. A. D 2).	31 And he shall send his angels d with a great sound of a trumpet, and they shall gather together his
d or, with a trumpet and a great	elect from the four winds, from one end of heaven to the other.  32 ¶ Now g learn a parable of the fig tree; When
voice	his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
2 1 Th.4.16.	33 So likewise ye, when ye shall see all these things know that hit is near, i even at the doors 34 Verily I say unto you, This generation shall not
Zec.14.5.	pass, till all these things be fulfilled.  35 Heaven 1 and earth shall pass away, but my
g Lu.21.29.	words shall not pass away.  36 ¶ But k of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
h or, He.	37 But as the days of Noe were, so shall also the coming of the Son of man be.
i Ja. 5.9.	38 For as in the days that were before the flood they were eating and drinking, marrying and giving in
j Ps.102.26. Us.51.8.	marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son
	of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one 1 Gc.6.2 shall be taken, and the other left.

Ver. 31. *His angels.*—There are angels celestial and terrestrial: the latter are generally styled "messengers;" but the Greek and Hebrew terms are the same for both. In this place both *Doddridge* and *Campbell* (with many others) use the term "messengers;" but we confess the change to us appears unnecessary, since we are accustomed to read of the angels of the churches (Re. i. 20, &c,) as well as of heaven; and we think the equivocal term better preserves

Ver. 3. With a trumpet and a great sound of a trumpet.—Margin, "With a trumpet and a great voice." This is an evident allusion to the Jews' manner of proclaima great voice. This is an order a and so not the trumpet of the gospel, by which both Jews and Gentiles are summoned to attend the standard of Messirh; and secondly, "the voice of the arch-angel and the trump of God," which shall summons all men to the bar of judgment.—They shall gather his elect from the four winds-That is, from all parts of the earth, as was in part fulfilled at the day of pentecost, Ac. ii. 7-11; continues still to be fulfilled in the propagation of

day of penteous A. A. The gospel, and shall be finally and completely accomplished in the last days. Ver. 34. This generation shall not pass, &c.—We cannot but think with Doddridge, that the attempt of some to interpret this of the Jewish nation altogether, instead of the generation then living, as if the words only meant that they should never be extirpated, is a very forced and unnatural interpreta-

k Zec.14.7.

1 74.5.2

tion, and therefore not to be justified.

Ver. 35. Heaven and earth shall pass away.—We consider this as a strong asseveration that all things shall pass away sooner than the word of God shall

Ver. 38. Eating and drinking-That is, feasting, or carousing - Marrying, &c.—That is, they were forming new connexions in life. So that all the awful predictions of Noah neither disturbed the festivities of the gay, nor intermoted the social plans of the more soher.

Ver. 40. Then shall two. - Doddridge and Campbell, "Two men be (work-

ing) together in the field," &c

Ver. 41. Two women shall be grinding.—(A handmill composed of two stones; "the uppermost of which is turned round by a small handle of wood or irou that is placed in the rim. When this stone is large, or expedition required, a second person is called to assist; and as it is usual for women alone to be concerned in this employment, who seat themselves over against each other, with the millstone between them, we may see not only the propriety of the expression, Ex. xi. 5. but the force of this." Dr. Shave, ]-Bagster.

c Je.24.2..9. unto ten a virgins, which took their lamps, and c. 22, 10. went forth to meet the b bridegroom. d Is.43.1.

2 And c five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no doil with them: e 1 Jn. 2.20.

4 But the wise took oil e in their vessels with their f 1 Th.5.6. lamps.

5 While the bridegroom tarried, they all slumberg Re.16.15.

ed f and slept. 6 And at midnight 5 there was a h cry made, Be- h 1 Th. 4.16. hold, the bridegroom cometh; go ye out i to meet i Ans.4.12

him.

Ver. 51. Cut him asunder.—This punishment has been confounded with being sawn asunder, (He. xi. 37.) but means, we apprehend, a sewere scourg-ing, such as shall "cut asunder" the flesh, and then the servant thus spourged is assigned to a prison, where shall be weeping and gnashing of teeth; that is, sorrow without true repentance; for gnashing of teeth seems to imply the

presence of evil passions.

CHAP. XXV. Ver. 1. Then shall the kingdom.—The application of this to the case of those who wear a Christian profession, and pass for the friends of the Redeemer, is not difficult; and the pointed and most wholesome caution which it contains, to be ready for the coming of Christ, at death and judgment, has been fit by thousands.

Ver. 6. Behold, the bridggroom cometh.—It appears to have been a custom

among the Greeks to conduct their new married couples home at night with

torches and lamps:

"Along the streets the new-made brides are led,
"Along the streets the new-made brides are led,

Iliad, xviii. 569. So also the Roman ladies; and a like custom prevails in Persia and the East Indies to the present time. See Orient. Cust. No. 418. The wicks of the lamps used on these occasions in the Indies, are only rags, very lightly pressed into a

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## MATTHEW, XXV.

7 Then all those virgins arose, and trimmed their A. M. 4093. A. D. 29.

8 And the foolish said unto the wise, Give us of your j or, going out oil: for our lamps are i gone k out.

9 But the wise answered, saying, Not so; lest there k Lu. 12.35. be not enough for us and you: but go ye rather 1 to

1 Is.55.1.6.

them that sell, and buy for yourselves.

10 And m while they went to buy, the bridegroom m Am.8.12, came; and they that were ready went in with him to the marriage: and the door was n shut.

11 Afterward came also the other virgins, saving,

π He.3.18, o Lord, Lord, open to us.

Re.22.11. 12 But he answered and said, Verily I say unto you,

I pknow you not. o c.7 21..23

He.12.17. 13 Watch 4 therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

p Ha.1.13. 14 T For the kingdom of heaven is as a man travelling into a far country, who called his own servants,

q c.24.42,14. Ma.13. and delivered unto them his goods.

15 And unto one he gave five stalents, to another two, Lu.21.36. and to another one; to every man according to his several tability; and straightway took his journey. r La.19.12.

16 Then he that had received the five talents went and traded with the same, and made them other five

s a talent talents.

17 And likewise he that had received two, he also Colls. 38 gained other two.

18 But he that had received one went and digged in

the earth, and hid his lord's money. P.o. 12.6

19 After a long " time the lord of those servants

4 &c. cometh, and reckoneth v with them. Ep.4.11.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveru c.21.48. edst unto me five talents: behold, I have gained be-

sides them five talents more.

copper month, and these are carried in one hand, and a similar vessel with oil in the other hand, with which they frequently wet the rags. Orient. Cust. No. 1214. Also, Orient. Lit. No 1230.

Ver. 9. Go. . . . to them that sell and buy. -See Isa. Iv. 1, &c. Ver. 10. And the door was shut. -The late Missionary Hard mentions being once present on such an occasion, who many of the circumstances agreed.

with those in the parable, particularly the last. After the bridegroom into the house, the door was immediately shut, and guarded by Sepoys. I (says

into the house, the door was immediately soin, any guard if by Sepois. I says Mr. II.) and others expositulated with the door keep jets, but in vain. "Orient. Lit. No. 1851.
Ver. 13. Wherein the son, &c.—This last clause of the verse is wanting in many Ms S, and versions; but the souse is certainly implied.
Ver. 14. For the kinglom, &c.—Some words must here be necessarily supplied; instead of those inserted by our translators in Italic, Drs. Doddridge and Campbell supply "the Son of man!" This parable, without stamme, it to and Campbell supply "the Son of man!" This parable, without straining it to support any peculiar system, clearly teaches the following important points:

1. That all the talents we possess, however naturel we may consider them, short of Atheism. 2. That these talents are bestowed in great variety upon mankind, some possessing ten (i. e. many) times the allilities and advantages of others, both natural and acquired. 3. That these talents, and the improvement of them, must be accounted for to him, from whom they were received. That no excuse will be admitted for the non-employment even of a single talent: much less such an excuse as reflects upon the character of our great Benefactor. 5. That the rewards which the great Judge bestows, will not be so much in proportion to the talents hestowed as according to the improve-ment which we are enabled to make of them.

MATTHEW, XXV. 21 His lord said unto him, Well done, thou good A. M. 4033 and faithful servant: thou hast been faithful over A. D. 29. a few things, I will make thee ruler wover many w Le.1241. things: enter thou into the joy of thy lord. Re.3.21. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: x Job 21.15. behold, I have gained two other talents besides them. 23 His lord said unto him, Well done, good and y Je.2.31. faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. z Pr.26.13. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not y sown, and ga- a Job 15.5, thering where thou hast not strewed: 25 And I was afraid, 2 and went and hid thy talent in the earth: lo, there thou hast that is thine. Jude 15. 26 His lord answered and said unto him, Thou wieked a and slothful servant, thou knewest that I reap b c.13.12. Ma. 1.25. Lu.8.18, where I sowed not, and gather where I have not strew-27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should c Lu.10.42 have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For bunto every one that hath shall be given, and

he shall have abundance; but from him that hath Zec.14.5. c.16.27. not shall be taken away even that which he hath. 30 And cast ve the unprofitable servant into outer d darkness: there shall be weeping and gnashing of

31 \ When e the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the threne of his glory:

19.23. Ma.3.33. Ac.1.11. 1 Th.4.16 2 Th 1.7. Jule 14.

Ver. 21. Well done - Dr. Doddridge says, "the original word has a peculiar force and energy, far beyond what I can express in English. It was used by auditors, or spectators, to express the highest applause." It answers to Euge! in Latin, and Brano! In Italian.

Ver. 24. Then he which had received .- [Our Lord placed the example of negligence in him to whom the least was committed, probably to "intimate," says Deddridge, "that we are accountable for the smallest advantage with which we are intusted; but it cannot imply, that they who have received much will ordinarily pass their account best; for it is too plain, in fact, that most of those whose dignity, wealth, and genins, give them the greatest opportunities of service, seem to forget that they have any Master in heaven to serve, or any future reckoning to expect; and many render themselves much more criminal than this wicked and slothful servant, who hid his takent in the earth."]—Bugster. —Gathering where thou hast not strenged.—The charge implies, that God is unreasonable in his demands, unjust in judg-

ment. See Rom. iv. 14, &c.

Ver. 25. Thou wicked and slothful servant.—The word used throughout this chapter for servant, means primarily a slave, and such were often advanced to the office of stewards.

Ver. 27. Exchangers. - Doddridge, "Bankers." - With usury .- Doddridge," Interest." When that interest became oppressive, it became a crime. Ver. 33. And cast ye.—If he he thus punished that neglects to improve one talent, how much more shall he be punished that neglects to improve, or mis-

spends many; Vcr. C. With his hot, angels.—The expression seems designedly varied from ch xxv. 31, where angels may include human messengers; but these are called "holy angels"

88	MATTHEW, XXV.	
A. M. 4033. A. D. 29.	32 And f before him shall be gathered all natious: and he shall separate s them one from another, as a	I
f Rc 14.10. 2 (.o.5.10. Rc.20.12.	shepherd h divideth <i>his</i> sheep from the goats:  33 And he shall set the sheep on his right i hand, but the goats on the left.	
g Eze.20.33 c.13.49.	34 Then shall the King say unto them on his right hand, Come, ye blessed jof my Father, k inherit the	
h Ps.78.52. Jn.10.14, 27.	1 kingdom mprepared for you from the foundation of the world.	
i Hel. 3.	35 For a I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a ostran-	-
J Ps.1:5.15. k Ro.8 17. 1 Pc.1.4.	ger, and ye took me in:  36 P Naked, and ye clothed me: I was sick, and ye visited ame: I was in apprison, and ye came unto	
1 1 Th.2.12. Re.5.10.	me. 37 Then shall the righteous answer him, saying,	
m 1 Co.2.9. He.11.16.	Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?  38 When saw we thee a stranger, and took thee in?	I
n Is.58.7. Eze.18.7.	or naked, and clothed thee?  39 Or when saw we thee sick, or in prison, and came	۱
o 1 Pe.4.9. 3 Jn.5.	unto thee? 40 And the King shall answer and say unto them,	۱
p Ja.2.15, 16.	Verily I say unto you, Inasmuch sas ye have done it unto one of the least of these my brethren, ye have	ļ
Ja.1.27.	done it unto me. 41 Then shall he say also unto them on the left hand,	
He.13.2. 8 Pr.19.17. Ma.9.41.	Depart from me, ye cursed, into veverlasting five, very prepared for the devil and his angels:  42 For I was a hungered, and ye gave me no meat:	
He.6.10.	I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked,	
u c.13.40,	and ye clothed me not: sick, and in prison, and ye visited me not.	-
42. Re.14.11.	44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athurst, or a stran-	-
v Jude 6. Re. 20.10.	ger, or naked, or sick, or in prison, and did not min- ister unto thee? 45 Then shall he answer them, saving. Verily I sav	-

45 Then shall be answer them, saying, Verily 1 w Zec.2.8. unto you, Inasmuch was ye did it not to one of the Ac.9.5. least of these, ye did it not to me.

46 And \* these shall go away into everlasting punishx Da. 12.2.

7 1.5.29. ment: but the righteous into life eternal. Ver. 36. Ye visited .- Doddridge, "Looked after me." "Tended," or wait-

ed upon, seems to be the exact idea, Ver. 43. Ye took me not in.—The charge here, is want of hospitality; a

most beinous crime in the eastern countries Ver. 44. Then shall they also answer .- We must not take this too liverally,

as if sinners should then dare to dispute with their judge; it must be understood parabolically.

Ver. 43. Not to me.—See ch. xviii. 6.

Ver. 46. Evertasting punishment.—The word rendered everlasting, is rendered cternal in the concluding member of the sentence. The same word in the original is used to express the duration of the happiness of the righteous is, heaven, and the duration of the misery of the wicked in left. The words everlasting and eternal are to be understood by the nature of the objects to which they are applied—as, for example, when it is said that a disease cleaves to a man for ever, it obviously means, to the end of his life. So an everlasting priesthood, means that it shall continue to the end of the dispersation. Everlasting hills or mountains, means that they will continue till the end

A. M. 4033 A. D. 29.

CHAP, 26.

La 221.

CHAPTER XXVI.

The rulers conspire against Christ. 7 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried

to Caiaphas, 69 and denied of Peter. ND it came to pass, when Jesus had finished

all these sayings, he said unto his disciples, 2 Ye a know that after two days is the feast of the

passover, and the Son of man is betraved to be crua Ma.14.1. cified.

3 Then assembled together the chief priests, and £c. Jn.13.1, the scribes, and the elders of the people, unto the palace of the high priest, who was called Calaphas,

4 And b consulted that they might take Jesus by

subtlety, and kill him.

5 But they said. Not on the feast day, lest there be an uproar among the people.

of the world. The terms are applied to the longest period of which the na-ture of the object will aomit. The existence of the object being limited, so, of necessity, in these cases, the woods have a limited meaning. Upon the same principle of interpretation, it follows, that when applied to the soul and to God, who are immortal, they must literally mean without end. We read also that when this world is ended, and when successive duration is terminated, then when this world is ended, and when successive duration is terminated, then the wicked shall go away into exertasting punishment, but the righteous into evertasting fife; as nothing but eternity remains, the words can only mean never-ending existence. The following passages of scripture express the FiNAL STATES OF MEN, and if their final, then there is no possibility of another state succeeding it. Ps. xvii. 14, 15. Pr. x. 26, ; xiv. 32. Da. xii. 2. Mat. iii. 12; vii. 31, 14, 21; viii. 11, 12; xiii. 30, 40—43, 77; xxiv. 46—51; xxv. 23, 30, 34, 41, 65. Ma. xvi. 16. Lu. vi. 23, 24, 47, 49. Jn. iii. 16; v. 29. Ro. ix. 21, 23. 2 Ti. iii. 19, 20, Ga. vi. 7, 8. He. vi. 8, 9; x. 27. That the above texts do speak of the final state of men, is obvious: 1. The state of the righteous is allowed to be final, but the state of the wicked is all along mut in contrast as to harmoness or no. but the state of the wicked is all along put in contrast as to happiness or wo. 2. These texts are totally silent as to any other state following that of destruction, damnation, &c. 3. The language of the greater part of them is inconsistent with any other state to follow. Now examine the following list of passages, which speak of the duration of future punishment. Da. xii. 2. Mat. xviii. 8 ; xxv. 14—16. Ma. iii. 28. 27 h. i. 9. Jude vii. 13. 2Pe. ii. 17. Re. xiv. 10, 11 ; xix. 3 ; xx. 10. The Greek noun Aton, reckoning the reduplications of it, occurs in the New Testament 104 times ; in 32 of which it means temporary duration. In 7,1 that ye taken for either temporary or endless. In 65 it plainly signifies an endless duration. The Greek adjective Aiomos is found in 71 places in the New Testament; of these, 65 times it is used to express endless duration or existence. It will be easy to determine, according to the rule of interpretation given abore, when the meaning is limited o otherwise. Another class of texts express by implication the duration of fit are punishment, as Mat Xii 31, 33, vvvi 31, Mo. 50, 30, vi. 22, 31, Th. 75, 57, vi. 10, pp. 11, pp. 65, vi. 12, pp. 11, pp ment, as Mat. xii. 31, 34; xxvi. 24. Ma. iii. 29; ix. 43–48. Lu. x. 25; xvi. 28. Jn. iii. 39; viii. 21; xvi. 9. Phi. iii. 19. He. vi. 6; x. 26, 27. Jz. ii. 13. Ju. v. 16. To these add one more class of scripture, which declare that a This. V. 18. To these and one more class of scripture, which according to the present hile. Is, Iv, 6, 7. Pr. i. 24—28. Mat. xxv. 5—13. Lu, xiii. 24—29. Ju, xii. 36. 2 Co, vi. i. 2, He, iii. 7, 8, xii. 15—17. Re, xxii. 11. It should ever be borne in mind, that the doctrine of eternal punishment is one purely of revolation. That it is to be received upon the authority of God. If he clearly reveals it is his word, then it must be received, even if we are not able to reconcile all

the difficulties which objectors may present.

CHAP. XXVI. Ver. 2. Is betrayed—That is, he is about to be betrayed: the

Ver. 3. Caiaphas.—(This was Joseph, surnamed Caiaphas, who succeeded Simon, son of Camith, in the high prestlood, about A. D. 25. He married the daughter of Annas, who had also been high priest. About two years after our Lord's death, he was deposed by Vitellius, governor of Syria; and, unable to

body s delati, in was depose any ricinus, governor of Sync, an instance bear his disgrace, and perhans the stines of conscience for the merder of Christ, he killed himself about A. D. 33.—Josephus.]—Bassler, Ver. 5. Not on the feast day.—As the word "day" is supplementary, Dodartidge and Campbell render it, "not at the feast." The plan proposed seems to have been assessination: some objected, however, not to the murder, but to transacting it at a public festival, lest the people should raise a tumult, and

fall upon themselves

90	MATTHEW, XXVI.
A. M. 4083. A. D. 29.	of Simon the leper.
c Jn.11.1,2. 12.3.	7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on
	his head, as he sat at meat.  8 But when his disciples saw it, they had indignation,
rl De.15.,1	saying, To what purpose is this waste?  9 For this ointment might have been sold for much, and given to the poor.
	10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
e Jn.14.19.	11 For dye have the poor always with you; but emeye have not always. 12 For in that she hath poured this ointment on
f c.10.4.	my body, she did it for my burial.  13 Verily I say unto you, Wheresoever this gospet shall be preached in the whole world, there shall also this, that this woman hath done, be told for a
g Zec.tl.	memorial of her.  14 ¶ 'I hen one fof the twelve, called Judas Iscariot, went unto the chief priests.
12,13, c.27.3.	15 And said unto them, What will ye give me, and I will deliver him unto you? And they $\sharp$ covenanted with him for thirty pieces of $\beta$ silver.  16 And from that time he sought opportunity to be-
β probably shekels, worth 50 cts. each,	tray him.  17 ¶ Now h the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
the total sum \$15.	passover; 18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed

them; and they made ready the passover. 20 Now when the even was come, he sat down

with the twelve.

h Ex.12.6.

Ver. 6. Simon the leper.—Probably one of those whom Jesus cured, and a friend of Lazarus.—They had indignation.—Chiefly Judas; but at first, pro-

bally, others joined with him. Ver. 10. When Jesus understood it.—Doddridge and Campbell, "But Jesus knowing (tt.)" See Jh. ii. 25. Ver. 12. She did it for my burial—That is, "to embalm me, as it were, before hand," for my luneral.

Ver. 14. Judas Iscarict.-The character of this man (who should be earefully distinguished from Jude, the author of the Epistle) is an interesting subject of inquiry. Judas, the leading trait in whose character was covetousness, was probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages, which he, in common with the rest, expect-

ed the Messiah's friends would enjoy.

Ver. 15. Thirty pieces of silver.—The common price for the meanest slave; ahout \$15.

Ver. 18. My time is at hand-That is, the time of his death. This message, by the terms of it, was doubtless addressed to a disciple. As to the time and circumstances of this passover, see Prebend. Townsend's elaborate and learned notes to this chapter, in his New Test. Arr.

Ver. 20. He sat down-Or lay down, as the word signifies; for the posture of the Jews, at the passover table especially, was not properly sitting, but re-cliring, or lying along on conches, on their left side. This posture was reckoned 30 occessory, that it is said "the poorest man ilsrael might not eat uil be

have gave

21 And as they did eat, he said, Verily I say unto A. M. 4033, you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began i Ps.41.9. every one of them to say unto him, Lord, is it I?
23 And he answered and said, "He that dippeth his 55.12.15. hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written jof him: Ps.22.1, Is.53.3.

but we unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

k 1 Co.11. 25 Then Judas, which betrayed him, answered and said, Marer, is it I? He said unto him, Thou hast said. 26 % And kas they were eating, Jesus took bread,

and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave

it to them, saying, Drink ye all of it; 28 For this is my blood of the new m testament, which

is shed for many for the remission of sins. m Je.31.31. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it

new with you in my Father's "kingdom.

30 ¶ And when they had sung a hymn, they went out into the mount of Olives. n Is.25.6.

31 Then saith Jesus unto them, All ye shall be o or, psalm. lies along," One of the Jewish writers says, "We are bound to eat lying

along, as kings and great men eat, because it is a token of liberty."

in loc.

Ver. 23. He answered and said—i. e. privately. See Jn. xiii. 23—26.—He that dippeth his hand with me in the dish.—"To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, Yorks, nor often of spoons; but only of their fingers and hands, even in enting pottage, or what we call spoon-meat; when their fiod is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein." Shane's Travels.

Ver. 24. It had been good, &c.—This passage demonstrates the eternal perdition of Julias. The sin which carried him to his own place was avarice.

Ver. 25. Thou hast said .- This was the most solemn way of expressing an

affirmative. Townsend. Ver. 26. As they were eating, Jesus took bread .- As none but unleavened loaves, or rather cakes, could now be eaten, it is most certain that no other could be used in this ordinance; yet few or no protestant churches consider this a circumstance of importance, though some are very particular in breaking instead of cutting it; a circumstance more natural and easy in cakes, or biscuits, such as the Jews still use, 1th in loaves like ours. — He blessed it. —The pronoum (it) is here supplied thrice (as in many other places. Mat. xiv. - The protocol (47) a tree supposed unite was in many one place and All (5.2. &c., ) but whether it be understood that Christ blessed the foot, or blessed his Father for it, the sense will be the same. Our food can only be blessed to us by God's blessing attending it. The margin of our English Biblies says, "Many Greek copies read, "Gave thanks." So Campbell.

— This is my body.—For the doctrue of the church of Rome on this sub-

— This is my body.—For the doctine of the church of Rome on this subject, and for a most inasterly refutation of it, we beg leave to refer to the 4th of Mr. Fletcher's "Lectures on the Rom. Cath. Religion," before cited. Ver. 28. Of the New Testament.—Doddridge and Campbell, "Covenant." Ver. 29. I will not henceforth drink, &c.—That is, I will celebrate with you no more passovers, &c. till we meet in heaven. See Re. xix. 8.—Of this fruit Opadridge and Campbell, "produce" of the vine.—It is not (karpos) the usual term for fruit, which is here used: grapes are the fruit—wine the results. the produce

Ver. 30. They sung a hymn.—The Greek is literally, "they hymned." Campbell reads, "And after the pealm they went cut," &c. The Jewish way of recting their psalms and hymns, was in a kind of chant. The hymn here intended, was most probably what the Jews call the great Hallel, comprised from the 113th to the 113th psalm, inclusive.

Ver. 31. All ye shall be offended .- Literally, scandalized. Peter, for instance,

A. M. 4033. offended because of me this night: for it is written, A. D. 29. P I will smite the shepherd, and the sheep of the flock shall be scattered al road. o Zec.137.

32 But after I am risen again, q I will go before you

q c.28.7. into Galilee.

33 Peter answered and said unto him, Though all r Ma.14.32. men shall be offended because of thee, yet will I never &c. Lu.22.39. be offended.

34 Jesus said unto him, Verily I say unto thee, That Jn.18.1. this night, before the cock crow, thou shalt deny me

e Ps.116.3 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all

the disciples.

t Ha.5.7. 36 Then r cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples. Sit u c.20.22.

ye here, while I go and pray yonder.

v Jn.5.30. 37 And he took with him Peter and the two sons of 6.33. Ro. 15.3. Zebedec, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch

w Ma.13. 33. 14.38. with me.

39 And he went a little farther, and fell on his face. Lu.22.40. and prayed, saying, O my Father, if it be possible, Re.16.15 let this cup upass from me: nevertheless, v not as I

will, but as thou wilt. x Pr.4.14,

40 And he cometh unto the disciples, and findeth them asleep, a. I saith unto Peter, What, could ye not watch with me one hour? v Re.3.10.

z Is.26.8.9. 41 " Watch and ray, that ye xenter not into y temptation: the spirit indeed is willing, but the flesh is

Ga.5.17. weak.

was both ashamed and afraid to be thought a disciple of Jesus, though he had talked so boastingly. It is not unlikely, that the homely proverb, that "great talkers do the least," might originate from this instance of Peter's cowardice. Ver. 34. Before the cock crow (Ma. xiv. 30, crow twice.)—Whitby has produced sufficient authorities to prove that there was a double crowing of the cock—at midnight, and at day-break; the latter answered, according to him, to the fourth watch of the night, though others say the third. On comparing the Evangelists, it appears to us that our Lord's meaning was, that Peter should deny his Master thrice between the present hour and that of the cock

should deny his Master thrice between the present hour and that of the rock crowing; i. e. about the break of day. retired garden at the foot of mount Olivet, whither Jesus often retired for prayer, and where (as the name implies) an oil press then, or formerly, had been used.

Ver. 38. My sout is exceeding sorrowful, &cc.—Doddridge, "Surranded with sorrow;" Campbell, (connecting this with the preceding verse.) "Being oppressed with griet, the said of them, My soul is overwhelmed with deally anguish." This is explained to mean, a grief of mind sufficient to kill the body; "a sorrow that worketh for produceth) death." See 1 Co. vit of Ver. 39. Let this cup pass from me.—But what means this prayer? Could not Jesus tell whether his netition were no sable? Or could he pray for an in-

not Jesus tell whether his petition were possible? Or could he pray for an important the property of the circumstances intust he supposed: but the c-trap ostillary Nethber of these circumstances intust he supposed: but the c-trap ostillary language here used may serve to leach us. 1. That our Lord \_coply ordinary language here used may serve to leach us, 1. That our Loval Leeply felt the extreme nature of the sufferings he was about to endure for our satvation; it is as if he had said, 0 that there were some other way in which God could be glorified and sinners saved, without my drinking of this fattal cup! But, 2. That he felt the absolute necessity of his own obedience unto death for these ends; and therefore, though his tlesh recoiled (as it were) from the impending stroke, his heart cheerfully submitted; "Father, nevertheless, not as I will, but as thou will!"

Ver, 40. One hour.—The Greek term, besides its more imitted meaning, is often used next reheavelly as with we for each specific consistency.

often used metaphorically, as with us, for any short time, or period.

42 He went away again the second time, and prayed, A. M. 4033. saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. a 2 Co. 12 8. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third a time, saying the same words. b Ac.1.16. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into c. Ps. 38, 12,

the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

47 I And while he yet spake, lo, b Judas, one of the twelve, came, and with him a great multitude with d 2 Sa 3.27 swords and staves, from the chief priests and elders Ps.23.3. of the people.

48 Now he that betrayed him gave them a c sign. saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, e Ps. 41.9.

Master; and kissed a him. 50 And Jesus said unto him, e Friend, wherefore art thou come? Then came they, and laid hands on

Jesus, and took him. Ge.9.6. 51 T And, behold, one of them which were with Eze.35.5, Jesus stretched out his hand, and drew his sword, Re.13.10. and struck a servant of the high priest, and smote

off his ear. 52 Then said Jesus unto him, Put up again thy sword int his place: for fall they that take the sword

shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Fa- | 2 Ki.6.17. Da 7.10. ther, and he shall presently give me more than twelve legions g of angels ?

54 But how then shall the scriptures be fulfilled, that h thus it must be?

55 In that same hour said Jesus to the multitudes, h Lu. 24.26, Are ye come out as against a thief with swords and

Ver. 43. Their eyes were heavy.—Doddridge, "weighed down." Ver. 41. The same words—Or, "words (or matter) to the same effect."— Doddridge

Ver. 45. Sleep on now-[That is, as it is well paraphrased by Euthymius,

Ver. 43. Steep on now—1 mat is, as it is wen parapirased by Entigeness, "Since you have thus far tailed to watch, sleep on the rest of the time, and take your rest, if you can."]—Bagster.

Ver. 49. Hail.—A usual salutation. The Greek signifies "Joy to thee." The Saxon hail means "health."—Master—Gr. Rabbi.—And kissed him.—Protending the most affectionate attachment to our Lord.]—Bagster.

Ver. 50. Friend, wherefore art thou come?—(Rather, "Companion, against health the compatible Bagster."

whom at thou come?" — Bagster.

Ver. 51. Ticelve legions of angels.—[A legion was a particular division,

or hattaino of the Roman army, which at different times contained different numbers. In the time of our Saviour, it probably consisted of 6500 foot, and 800 horse, twelve of which would amount to 75,000 men.]—Pagstrr. Ver. 51. That thus it must be?—See Ac. ii. 22—24. Our Lord continual y adverts to the necessity of the Scriptures being infilled. See ver. 56.

Ver. 55. As against a thief.—Doddridge, "Robber;" alluding to the chiefs.

of banditti, common in the mountains of Judea.—Staves—Namely, of office, like these of constables with us.—With swords and staves? Our Saviour plainly intimates that swords and staves may be necessary in treating with such characters; but surely not with him, as a prophet and teacher of religion:

staves for to take me? I sat daily with you teaching A. M. 4033. A. D. 29. in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures i of the Ge.3.15. Ps.22.1, prophets might be fulfilled. Then all the disciples

forsook him, and fled. 57 ¶ And I they that had laid hold on Jesus led him 69.1, &c. Is.53.3, &c. La 4.20. away to Caiaphas the high priest, where the scribes

Da.9.24. and the elders were assembled.

58 But Peter followed him afar off unto the high Ac.1.16. priest's palace, and went in, and sat with the servants,

to see the end. Ma.14.

59 Now the chief priests, and elders, and all the coun-53,&c. Lu.22.54, cil, sought false witness against Jesus, to put him to &c. Jn.18.12, death:

60 But found none: yea, though many false witnesses came, yet found they none. At the k last came two k Ps.27.12. 35.11. false witnesses.

61 And said, This fellow I said, I am able to destroy the temple of God, and to build it in three days.

I Jn.2.19.. 21. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witm Is.53.7.

c. 27.12, ness against thee ? 14.

63 But m Jesus held his peace. And the high priest answered and said unto him, I adjure n thee by the living God, that thou tell us whether thou be the n 1 Sa.14. 26,23. 1Ki.22.16.

Christ, o the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheo c.16.16. less I say unto you, P Hereafter shall ye see the Son Ju. 1.34. of man sitting on the right hand q of power, and coming in the clouds of heaven.

p Da.7.13.

Jn. 1.51. 1 Th.4.16. Re.1.7. 65 Then the high priest rent his clethes, saying, He hath spoken blasphemy; what farther need have we q Ps.110.1. of witnesses? behold, now ye have heard his blas-

Ac.7.55. phemy.

and though, indeed, he claimed a kingdom, it was of a nature so purely spiritual that it required no support from the sword, much less could it be propagated

by it.

Ver. 5., That the scriptures....might be fulfilled.—This object we find traced through all the Evangelists, not as a motive of human action, but as a leading design of Providence. For the prediction here alluded to turn lack

to ver. 31.

Ver. 53. And went in-Namely, into the court before the palace which was always open to the sky, though sometimes with piazzas round it. It is not certain, however, that this palace was the private residence of Cetaphis. Which is understood to have been on Mount Sion.) but rather his official house, or apartments in the temple, where the Sanhedrin now sat, and into one of the courts of which Peter and John obtained admission. So the late E.Jor of Connet, Progrements, No. cxxxvii. Ver. 61. I am able to destroy .- [The words of our Lord were widely different

From this statement of them; so that the testimony of these witnesses was false, though it had the semblance of truth.]—Bagster, Ver. 53. Tadjure thee.—Thus the high priest, in his magisterial capacity, lays the holy Jesus under a judicial oath, which in some cases, very different from the present, he was allowed to lay upon the accused party. See Nu. v.

19, &c.
Ver. 61. Thou hast said-i. e. I am the Christ, the Son of God.—The Son

of man.—See Da. vii. 13, 14.

The table the high priest might never rend his clothes; the table high priest might never rend his clothes; but that the might, and did on extraordinary occasions, Dr Lardner has given several instarces.
"Mistaken Caiaphas 1 ah 1 which blasphem'd,

Thou, or thy prisoner?-Which shall be condemn'd?"

Young.

66 What think ye? They answered and said is, Hel A. M. 4033. A. 1), 29, guilty of r death.

67 Then 5 did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophesy unto us, thou Christ, Who is he

r Le.24.16. that smote thee?

£ 1s.50.6 69 T Now " Peter sat without in the valace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not tor, rods. what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know

the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of

them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, saying, I

know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which

said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII. Christ is delivered bound to Pilate. 3 Judas hangeth himself. 49 Pilate, admonished of his wife, 24 washeth his hands: 25 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is 1 Christ is delivered bound to Pilate. CHAP, 27. buried. 66 His sepulchre is sealed, and watched.

THEN the morning was come, all the chief priests and elders of the people took counsel a against a Ps 22 Jesus to put him to death:

Ver. 67. Then did they spit, &c.—This mark of contempt and malice is still continued in the East. In 1744, when a rebel prisener was brought before Nation Shah's general, "the soldiers were ordered to spit in his face; an inlignity of great antiquity in the East." Itanway's Travels.—Eutfeted him.—("Smote him with their itsts," as Theophylact interprets.—Smote him with the paims of their hands.—"Smote him on the check with the open hand," as Suidas renders. They offered him every indignity in all its various and vexa-

as Suriass renters. They detect that every tangent, most this alludes to a play, toos forms, 1-Bagster. Ver. 63. Who is he that smote thee?—Dr. Gill thinks this alludes to a play, resembling blind man's buff, called by the Greeks, Kollabismos. Thus was our Saviour made a ject of! But we rather think this was done in allusion to an ancient custom of covering the faces of condemned persons, as in the in-

stance of Haman, Es. vii. 8. See also Je. xiv. 3. Likewise Harmer. Ver. 69. Peter sat without in the palace.—The term aule, rendered palace, more properly signifies an open court. Faber's Heb. Archæology, and com

pare note on ver. 55.

Ver. 73. Thy speech bewrayeth—Or, betrayeth thee; meaning that his accent

Ver. 73. In a specer bear area. Strong starting and a was Galilean. See Ma. iv. 73.

Ver. 75. He wept bitterly,—Such a bitter apostacy indeed requires bitter tears; and if they are not produced on earth, they will be mingled with "wailing and gnashing of teeth" in hell. "This deep sorrow is required (says Mr. Henry) not to satisfy divine justice, (as a sea of tears will not do that;) but to The property of the states of for any sin will be best evidenced by our abounding in the contrary grace and duty; that is a sign of our weeping, not only bitterly, but sincerely

CHAP. XXVII. Ver. 1. Took counsel-That is, consulted afresh; the pre-

u Ma.14 66,&c. Lu. 22.55.

Jn.18.16. &c.

v ver.31.

..31.

96	MATTHEW, XXVII.
A. M. 4033. A D. 20.	2 And when they had bound him, they led him away, and delivered him b to Pontius Pilate the governor.  3 ¶ Then Judas, which had betrayed him, when he
3 2 Ki.24.4.	saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the
d Ps.55.23.	a Saying, I have sinince in that I have betrayed the innocent 'blood. And they said, What is that to us? see thou to that.  5 And he cast down the pieces of silver in the tem-
2 Sa.17.23 Ac.! 18.	ple, and departed, and went and hanged d himself. 6 And the chief priests took the silver pieces, and said. It is not lawful for to put them into the treasury,
e Ze.11.12, 13.	because it is the price of blood.  7 And they took counsel, and bought with them the potter's field, to bury strangers in.  8 Wherefore that field was called. The field of blood,

pieces of silver, the price of him that was valued, f whom they of the children of Israel did value; ceding transactions took place during the night and early dawn. Their prisoner

9 Then was fulfilled that which was spoken by

Jeremy the prophet, saying, And they took the thirty

unto this day.

f or, whom

they bought of

ewan now probably sent out of court, while they obtained some interval of rest or refreshment: but they again consulted together, so soon as the day was fully come.

Ver. 2. Pontius Pilate.—[Pontius Pilate governed Judea ten years under the emperor Tiberius, from his 13th to his 23d year, A. D. 26 to 26; but, having exercised great cruelties against the Samaritans, they complained to Vitellius,

emperor Thems, from his root of me as year, A.D. 200.55, in Arting Cr. acrossed great cruelties against the Samaritans, they complained to Vitellius, governor of Syria, who sent Marcellus, one of his friends, to superintend Judea, and ordered Pilate to Rome, to give an account of his conduct to Tiberius. The emperor was dead before he arrived; but it is an ancient tradition, that he was hanished to Vienne in Dauphinr, where he was reduced to such extremity that he killed himself with his own sword two years after.—Eiseb. 1–B. Ver. 5. And went and hanged himself, "and such archives frangeled himself," as the word certainly may mean; but Parkhurst also shows it is used for hanging, both by the LXX. and in the Classics; and we agree with Daddridge in

ver. 3. Ans. went and nanges, nancon,—campoen, Strangton limbers, as the word certainly may mean; but Parkhurat also shows it is used for hanging, both by the LXX, and in the Classics; and we agree with Doddridge in preferring this interpretation. The suicide of an apostate is, of all others, the most awful; and that of Judas the most dreadful crime of this class.

"Here we behold "the rebel dead;

Under the curse of God he lies; He seals the curse on his own head,

And with a double vengeance dies!" Watts.

Ver. 7. The potter's field—Which, according to Mr. Taylor, (the late Editor of Calmet.) was situated on the south, beyond the valley of Tophet, and at some distance without the walls. This had no doubt been formerly occupied as a pottery, (see Acc. xi. 12.) and the earth having been dug away for pottery, accounts for its being bought so cheap.

Ver. 8. By Jeremy for Jeremiah is orther, perphet.—IThe words here quoted are been formed in order to reconcile this discrepancy. The most probable opinion seems to be, that the name of this discrepancy. The most probable opinion seems to be, that the name of the side that discrepancy. The most probable opinion seems to be, that the name of the side of the side of the side of the left of the side of

## MATTHEW, XXVII.

10 And gave them for the potter's field, as the Lord A. M. 4033. A. D. 29. appointed me.

11 \ And Jesus stood before the governor: and the g c 26.63. governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and ½ Ma.15.6.

elders, he s answered nothing.

13 Then said Pilate unto him, Hearest thou not hew many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly. 1 Pr.27 L

15 T Now hat that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Ba-

rabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release

unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy i they had delivered

19 T When he was set down on the judgment seat. his wife sent unto him, saying, Have thou nothing to do with that I just man; for I have suffered many things this day  $\beta$  in a dream because of him.

20 T But the chief priests and elders persuaded the multitude that they should ask & Barabbas, and de-

stroy Jesus.
21 The governor answered and said unto them. Whether of the twain will ve that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath ne done? But they cried out the more, saying, Let 1 him

be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed m his hands before the multitude, saying, I aminnocent of the blood of this just person: see ye to it.

Ver. 10. And gave: them—Doddridge, "And they were given," &c. Compare Zee. xi. 13. Campbell renders it, "The thirty shekels, the stipulated price at which he was valued, I took, as the Lord appointed me, from the sous of Israel, who gave them for the potter's field."

Ver. 11. Art thou the king of the Jews?—Campbell, "Thou art the king of the Jews?" This form of the words is most literal, and amhiguity might be avoided by introducing the adverb them—"Thou art the king of the Jews then?" Answer, "Thou sayest?" i. e. "thou sayest truly."

Ver. 15. At that feast (the passover) the governor was wont to release . . .

Ver. 15. At that Jeast (the passover) the governor vois wont to "elease... a prisoner."—This was, it seems, in memoral of their being released from Egyptian bondage. The like custom, it seems, prevailed among some of the Greeks. Ortent. Lik. No. 131.

Verses 16, 17. Barabbas.—A thief, guilty also of murder and sedition. Origen says, that in many copies of his time, Barabbas was also called Jesus; and the Armenian version reads. "Whom will be that I deliver up unto you, Jesus Barabbas, or Jesus who is called Christ's Calmet and Michaetis.

Verses 19, 19. For he knew, &c.—Campbell considers these two verses as a parenthesis. Ver. 24. He washed his hands before the multitude. - This nie of " wash-

B probably early in the morning. imagined

n. 23.17.

Jn.19 39. &c.

Ec.4.4.

Is.53.11.

1 Pe.2.22 1 Jn.2.1.

A.C.

most sigwhich about break of day; and account

upon it.

k Ac.3.14

l c.21.33.39

m De.21.6

MATTHEW, XXVII. 98 A. M. 4033. A. D. 29. 25 Then answered all the people, and said, His

a blood be on us, and on our children. 26 Then released he Barabbas unto them: and when n De. 19.10

he had scourged oJesus, he delivered him to be cruc.21.44. Ac.5 23. 27 I Then the soldiers of the governor took Jesus

o Is.53.5 into the P common hall, and gathered unto him the Lu.13.33. whole band of soldiers.

28 And they stripped him, and put on him a scarlet p or, goverrobe. house.

29 And when they had platted a crown of thorns, q 1's.69.19, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked 9 him, saying, Hail, king of the Jews!

30 And they spit rupon him, and took the reed, and smote him on the head.

s Nu.15.35. 1 Ki.21. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on 10,13. Ac.7.58. him, and s led him away to erucify him. 32 And as they came out, they found a man of Cy-

ing the hands in innocency," appears to have originated in a Mosaical institution, De. xxi. 6, 7, is alluded to by David, Ps. xxvi., and was copied by the Gen-

tiles. Ovid Fast. 1. 2.

Ver. 25. His blood be on us, &c.—This imprecation appears to have been Ver. 25. It's bloba be on us, ec.—Inis imprecation appears to nave been remarkably idifilled in the circumstances connected with the destruction of Jerusalem by Titus. Bp. Neuton traces a striking correspondence between their sin and punishment. "They put Jesus to death when the nation was assembled to celebrate the passover; and when the nation was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their prinsipment. They sold and bought Jesus siahs to their destruction, was their punishment. They sold and bought Jesus and the following of false Messiah was their punishment. sials to their destruction, was their punishment. They sold and bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and a murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation; and the Romans did come and took away their place and nation. They crucified just before the walls of Jerusalem; and before the walls of Jerusalem they themselves were ericified in such numbers, that it is said from was wanting for the crosses, and crosses for the hodies. I should think it hardly possible for any man to lay these things together, and not conclude the Jews own imprecation to be remarkably fulfilled upon them; 'his blood be on ua, and on our children!'

Ver. 26. When he had scourged Jesus.—This punishment was used both by the Jews and Romans. The latter being administered by military executioners, was no doubt severe, the flesh being generally cut by the whips used for this

was no doubt severe, the flesh being generally cut by the whips used for this purpose; and some think it might be the more so in this instance, as Pilate hoped that the Jews, when they saw him scourged, might be pacified, without insisting on his erucitivion; but nothing could satisfy these cruel hypocrites, short of death, in its most tremendous form. See Doddridge. Ver. 27. The viriote band—What we might call his "body guard." Ver. 28. Put on him a scarlet robe—That is, no doubt, a decayed and left off robe. Mark calls the robe purple. See Ma. xv. 20. Scarlet and purple are not unfrequently interchanged. Such pieces of mockery were not uncoramon in those times. When Herod Agrippa wished to display his royal dignity to the wearing the mole, in cidioted devised was a half crazy man with a castleto the people, the mob, in ridicule, dressed up a half crazy man, with a paste-board crown, a reed for a sceptre, and a robe of matting. *Orient. Lit.* No. 124; compare No. 1243.

Ver. 29. A crown of thorns.—The species of thorns here employed is dcubtful, and of no consequence. The object was, to inflict pain and ridicale; put, query, Have not all crowns more thorns than jewels in them?——A reed—Most probably a common walking cane. (Calamus.)

Ver. 30. They spit upon him.—See note on ch. xxvi. 67. Ver. 31. And led him away.—Capital punishments were, both hy Jews and Romans, generally inflicted without their cities; especially crucifixion. Orient. Cust. No. 1230.

f	MATTHEW, XXVII.	99
l	rene, Simon by name: him they compelled to bear his cross.	A. M. 4033. A. D. 29.
	33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,	t Ps.69.21.
-	34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.	y Ps.22.16. Ma.15. 24,&c.
-	35 And "they crucified him, and parted his garments, casting lots: that it night be fulfilled which was proken by the prophet. They parted my garments	I.u.23.34, &c. Jn.19.24, &c.
	among them, and upon my vesture did they cast lots.  36 And sitting down they watched him there;  37 And set up over his head his accusation written,	v Ps.22.18.
	THIS IS JESUS THE KING OF THE JEWS.  38 Then were there two thieves w crucified with him, one on the right hand, and another on the left.	w Is.53.12.
ĺ	39 ¶ And they that passed by reviled him, wagging x their heads.	x Ps.22.7. 109.25.
	40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.  41 Likewise also the chief priests mocking 7 him,	y Job 13.9. Ps.35.16. Is.23.22. Lu.18.32.
1	with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.	z Ps.3.2. 22.8. 42.10. 71.11.
-	43 He trusted in God; let z him deliver him now, if he will have him; for he said, a I am the Son of God.	a Jn.5.17,

cast the same in his teeth. Ver. 32. To bear his cross.-St. John informs us, that at first Jesus went forth bearing his cross; it may be, however, this referred only to the transverse beam, and that Simon earried the upright part after him; or if the cross was

10.30,36

44 The thieves also, which were crucified with him,

formed, that Jesus fainted under the weight, and it was then laid on Simon.

Ver. 33. Golgotha...a.place of a skull.—Campbell, "of skulls;" supposed to be so called from its having been a place of public execution. It is not usually called Mount Calvary; but of the mount there are no remains, nor do the Scriptures mention it; though as a place of execution it might probably be an elevated spot. The present Calvary is covered with religious buildings pretending to enclose our Saviour's tomb, and other Christian antiquities, all of which are doubtful, and some gross impositions; though they afford a rich revenue to monks and priests, both Greek and Roman Catholic. See Dr. R.

Richardson's interesting Trave's along the Mediterranean. See Dr. R. Ver. 34. Vinegar. . . . mingled with gall.—The LXX use the same Greek word for wormwood. Mark says. "Wine mingled with myrth;" sour wine (ninaigre, French) mingled with myrth, litter as gall. Myrth itself, says Dr. Harris, is "extremely litter." Nat. Hist. of the Bible. This nixture, or something like it, is said to have been given to criminals to deaden the sense of pain; which might be the reason why our Lord refused to drink it. See Orient. Lit

No. 1249. Ver. 35. That it might be fulfilled .- Ps. xxii. 18 .- Persons crucified were al ways stripped of their clothes, which became the perquisites of the executioners. Orient. Lit. No. 1250. This quotation, according to Campbell, is "wanting in a very great number of MSS." He thinks it was introduced here from Jn. xix. 24, to which place it belongs; but as it belongs there, the question is of no importance

ver. 37. This is Jesus, &c.—On this inscription, see Jn. xix. 19, &c.
Ver. 40. Thou that destroyest.—See note, chap. xxvi. 61.
Ver. 42. We will believe him.—So unbelievers argue. Could they see a miracle, they would believe; but our Lord says they would not, and facts confirm his words. They saw Luzarus raised from the dead, yet would not believe.
See Jn. xi. 46. Compare Lu. xvi. 41.

Ver. 44. Cast the same in his teeth.—Doddridge, "Upbraided him with the same repreach;" Campbell, "In the same manner."

A. M. 4033.
A. D. 23.

A. M. 4034.
A. D. 23.

A. D. 24.

A. M. 4034.

46 And about the ninth hour.

46 And about the ninth hour Jesus cried with a loud

46 And about the finith four Jesus cried with a fond ovice, saying, Eli, lama sabachthani? that is to say, c My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a  $\frac{E_{X,25,31}}{E_{E,65,2}}$ , sponge, and filled it with 4 vinegar, and put it on a

16. 16.2, 16. 21.23. reed, and gave him to drink. 21.23. 9 The rest said, Let be, let us see whether Elias

f 1s.25.7. of Jesus, when he had cried again with a loud voice,

yelded up the ghost.

51 ¶ And, behold, the veil c of the temple was rent

26.19. And, behold, the vent of the temple was rent holds. I in twain from the top to the bottom; and the earth 10.5.25. and quake, and the rocks rent;

52 And s the graves were opened; and many

Da. 12.2 bodies of the saints which h slept arose,

1 Th. 4.14. 53 And came out of the graves i after his resurrection,

20. 54 Now 1 when the centurion, and they that were with him, watching Jesus, saw the earthquake, and Lu.23-47, rose things that were done, they feared greatly, eaving, Truly this was the Son of God.

Ver. 45. Now from the sixth hour.—Matthew and Mark reckon from suniss, which of this time (about the equinox) was six o'clock, by our reckoning. Curist was been crucified at nine in the morning (the third hour, Ma. xv. 25.) the darkness same on at noon, the sixth hour, and continued till three in the staronou, when howas the ninth hour. See Jn. xix. 14.—[That this general darkness was wholly preternatural is evident from this, that it happened at the pass-res, which was celebrated only at the full moon, a time in which it was smpossible for the sun to be eclipsed, natural celipses happening

which it was unpossible for the sun to be elipsed, natural echiesis nappenning only at the urne of the new moon. — Bazsier. — Diomysius, the Arcongaile, when in Egrot, noticed this unnatural darkness, and exclaimed, "Either the God of Nature suffers, or the machinery of nature is dissolving." Ver. 46. Edi, Ed. &c. —This is a quotation from Ps. xxii. 1. These are not the precise Hebrew words, but in the Syro-Chaldaic dialect, which accounts for the words being misunderstood by some of the by-standers, (ver 47.) — Why hast trou forsaken mee —In the application of this psalm to Christ, the words must not be understood as the language of unbelief; but as Bp. Horne explains them, Christ complains "that he was deprived, for a time, of the

divine presence, and comforting influence, while he suffered for our sins." Ver, 48. With virtegar—Or sour wine (see note on ver, 34.) which was used for the drink of the poorer classes. The method of giving this in a sponge to quench the rivins, appears to be still practised in Egypt. It is said that the thirst occasioned by crucifixion is the greatest of its tornents, a circumstance,

quench the ourse, appears to be still practised in Egypt. It is said that the thirst occasioned by crucifixion is the greatest of its torments, a circumstance, we believe, common to persons that bleed much. Ver. 50. Vielded up the ghost—Doddridee, "Dismissed his spirit." But Campbell remarks, the same phrase is used by the LXX, respecting Rachel,

Ge. xxv. 18; also frequently by Josephus, and several Greek writers. Ver. 51. The veil nost rent.—Anoent writers tell us that there were two veils; one in the entrance to the outer temple, and the other between that and the most hoir. The Greek term here made use of, is applied by Phillo when the latter only, which may represent the way opened to us into heaven by the death

latter only, which may represent the way opened to us into heaven by the death of Christ. Re. vi. 19; x. 21.

Ver. 53. The holy city.—"The Orientals never call Jerusalem by any other name than Etkods, the holy; sometimes adding the epithet Etsherif, the noble." Volume.

Ver. 5.. ""uly this roas the son of God.—[Since they were Romans that said this, some trink it evident that they meant to say that he was not only an innocent, but altogether n just man, as in Lu. xxiii. 47. But in fact that expression is explained by this; for, as Jessus was crucified by the Jews for saying that he was "the Son of God;" so if he were a righteous man, and un-

55 And many women were there beholding afar off. which & followed Jesus from Galilee, ministering unto k Lu.8.2,3. 56 Among which was Mary Magdalene, and Mary

the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself

1.0.23.50 was Jesus' disciple : Ju. 19 33. 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped m Is 53.9.

it in a clean linen cloth, 60 And m laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to

the door of the sepulchre, and departed.
61 And there was Mary Magdalene, and the other n Jn.7.12,

Mary, sitting over against the sepulchre.
62 I Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I o c.16.21.

will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and p steal him away, and say unto the people, He is risen from the dead: so the last error shall

be worse than the first.

p. c.23,13

justly condemned, he must be "the Son of God." Some render "a son of God," Some render "a son of God," some render "god, such as Hercules, &c. But in this, and in some other places, the article is omitted before huyos, son, when it is used in the highest sense; and Bp. Middleton, on the Greek article, has shown, that theou hayos, son of God, and huyos ton theon, "the son of God," are used without any exact discrimination." The centurion," as he observes, "could not fail to know the alleged blasphemy for which our Saviour suffered; and had he intended, in heathen phraseology, to express his admiration of our Saviour's conduct, he would not have called our Saviour Son of God. ']—Bagster.

Ver, 55. Many women were there.—Dr. Doddridge, who remarks the pious

attachment of these females, is inclined to think that their sex, " at the right of God, constitute by far the better half of mankind; and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the tenderness the wises; and uses of their generally over and ascender much of their daily comfort and enjoyment of their lives." Lelyard, the celebrated American traveller, has remarked, that "women, in all countries are civil, obligance, tender, and humane. In wandering over the barren plants of Dermark's through tener, and manner in wantering over the batter parison beaman, thousen honest Sweden, and frozer Lapland; r de and churlish Finland; unpriocipled Russia; and the regions of the wandering Tartar; if hungry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so." Mungo Park, the unfortunate African traveller, bears a like testimony in favour of female

Ver. 58. Mary Magdelene—That is, Mary of Magdala; see Lu. viii. 2.—Mary, (the wife of Cleophas, or Albheus, and sister of the VirginMary) the mother of James and Joses (or Joseph) called "brethren," or cousins of our Lord.
—The mother of Zetedee's children was Salome, Ma. xvi. 1. See Calmet's Diet

Ver. 61. Sitting over against the Sepulchre.-Among the Greeks, as well as the Jews, women were accustomed to sit at the graves of their deceased

friends. See Orient. Lit.p. 360. Vcr. 62. The day of the preparation—Viz. Friday. Vcr. 64 Until the third day—That this, and "after three days," (ycr. 63,) were convertible terms, we have here decisive proof, the Jews themselves being witnesses.

102	MATTHEW, XXVIII.
A. M. 4033. A. D. 29.	65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure,
q Da.6.17.	sealing 9 the stone, and setting a watch.  CHAPTER XXVIII.  Christ's resurrection is declared by an angel to the women. 9 He binself
-	appeared unto them. It The clief priests give the soliders money to say that he was stolen out of his sepulchre. 16 Christ appeared to his disciples, 19 and sendent them to baptize and teach all nations.
CHAP. 28.	IN a the end of the sabbath, as it began to dawn

toward the first day of the week, came b Marv a Ma.16.1 Magdalene and the other Mary to see the sepul-Lat. 24.1, chre.

kc. Jn.20.1, 2 And, behold, there c was a great earthquake: for &c. the angel of the Lord descended from heaven, and rame and rolled back the stone from the door, and b c.27.56. sat upon it.

been.

Jn.20.19.

3 His d countenance was like lightning, and his c or, had raiment white as snow:

4 And for fear of him the keepers did shake, and d Ps.164.4. became as dead men. Eze 1.4..

6 And the angel answered e and said unto the women. Da.10.6. Fear not ye: for fI know that ye seek Jesus, which Re.1.14.. was crucified.

He is not here: for he has risen, as he said.

Come, see the place where the Lord lay. 2 He.1.14. And go quickly, and tell his disciples that he is 1 Pa.105.3,4 rsen h from the dead; and, behold, he goeth before

you into Galilee; there i shall ye see him: lo, I have g c.27.63. told you. 3 And they departed quickly from the sepulchre with h Lu.24.34. tear and great joy; and did run to bring his disciples

word. i ver.16.17. I And as they went to tell his disciples, behold, Jesus met them, saying, All Jhail. And they came

and held him by the feet, and worshipped him. Ver. 65. Ye have a watch-Perhaps referring to the Roman guard in the cas-

Ver, 65. Ye nave a touten-ternaps reterring to the Koman guard in the castle of Antonio, which is here offered them.

Ver, 66. Sealing the stone.—This was usually done with clay. Norden, in Is Travels in Egypt, Nubia, &c. speaking of sealing a granary, says. "The doors are shot only with wooden locks; but the inspectors of the granary, after having shut the door, put on it their seal, on a handful of clay, which they make use of as way. Query, Was this the kind of seal used to secure our Lord's sepulcher? (Every thing was here done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most

count, to be even a resurrection, when destablish. — Bagster.

Chap. XXVIII. Ver. 1. In the end of the sabbath.—Campbell, "Sabbath being over, and the first day of the week beginning to dawn." This agrees with Ma. xvi. 1 The Jewish sabbath began on Friday evening when stars of the second magnitude arose,) and ended at the same time on Saturday evening.-

Came Mary Magdatene and the other Mary :- Not she, with trait rous kiss her Saviour stung,

Not she denied him with unholy tongue; She, while Apostles shrank, could dangers brave, Last at the cross and earliest at the grave.'

Ver. 3. Hass at the cross and carness at the grave.

Ver. 3. His countenance.—Not his face only, but his whole appearance.

Ver. 9. As they went to tell his disciples.—Many MSS, onthe these words.—All hats.—Compbell, "Rejoincy!" Doddridse, however, retains the term "hail," without the word all, to which there is nothing answere, retains the terminal, "Held him by the feet, &c. —"Exactly this kind of reverence may be seen daily among the Hindoos. A Hindoo disciple meeting his relations guide in the public afreet, prostrates himself before him, and rubs the dust off his feet, or his forchead and breast." Ward's Hindoos.

103 10 Then said Jesus unto them, Be not afraid: gol A. M. 1033. tell my & brethren that they go into Galilee, and there shall they see me. k 11e.211. 11 T Now when they were going, behold, some of the watch came into the city, and showed unto the chief 1 c.27 64. priests all the things that were done. 12 And when they were assembled with the elders. m c.26.32 and had taken counsel, they gave large money unto the soldiers, n c.16.23. 13 Saying, Say ye, His disciples came by night, and stole thim away while we slept. 14 And if this come to the governor's ears, we will o Lu.1.32 persuade him, and secure you. 15 So they took the money, and did as they were p Ma 16.15 taught: and this saying is commonly reported among the Jews until this day. 16 Then m the eleven disciples went away into q or, make Galilee, into a mountain where Jesus had appointed or chrisall na-17 And when they saw him, they worshipped him: tions. but some doubted. 18 ¶ And Jesus came and spake unto them, saying, r Is.52.10. All opower is given unto me in heaven and in earth. 19 Go p ye therefore, and q teach r all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching s them to observe all things whatsoever I have commanded you: and, lo, I am with you tell 20 alway, even unto the end of the world. Amen.

Ver. 12. Gave large money.—Doddridge, "A large sum of money;" more literally, "of silver," i. e. shekels.

Ver. 14. And secure you. - The Roman (as well as Greek) punishment for

sleeping on duty, was death. Orient. Lit. No. 1260. Ver. 15. Until this day.—When Matthew wrote. Justin Martyr says, "that the Jews sent chosen men of considerable rank over all the world, not only in the general to represent the followers of Christ as an impious sect, but to assert that the body of Jesus was stolen out of his tomb by night; and that the persons who thus fraudulently conveyed him away, took occasion from thence to report

thus transificately conveyed a find away, took occasion from thence to report that he rose from the dead, and ascended into heaven. And this message is spoken of as having been sent before the destruction of Jerusalem. Ver. 17. But some doubted.—"Though some (of the company) had (at first) doubted." So Doddridge explains it. Paley says. "It is to be supposed that Christ appeared at first at a distance, when the greater part worshipped him; but some doubted, till Jesus came up, and spoke to them." So Dr. Totonson.

out some doubted, till Jesus came up, and spoke to them." So Dr. Townson. Ver. 19. Teach all nations.—The word leach here, is quite different from the one used in the next verse. This word signifies to "disciple," or make disciples (or Christians) of all nations; and is so rendered in our margin, and to the same effect, we believe, by all modern translators. Doddridge employs the term 'proselyte;" but Campbell justly objects to this phrase, as too technical; to the verb "disciple" he objects, as not found in the English language; but it is hard to say this of a word used both by Shakspeare and Spensyr, (see Johnson;) and among divines, by Bn. Bexeridge, Dr. Scott, Mr. Westey, &c. Ver. 20. Unto the end of the word.—Some render this, "to the end of the exercity meaning the Jowish state; but Abp. Newcome understands it of the exact disconsistion. Which we have the word in the desire with the durative of the

gospel dispensation, which will indeed run parallel with the duration of the world. "Nothing seems more unreasonable, (says Doddridge,) than to limit these worlds to the end of the Jewish state."

## CONCLUDING REMARKS ON MATTHEW.

[MATTHEW being one of the twelve apostles, and from the time of his call, a constant attendant on our Saviour, was perfectly we'll qualified to write the history of his life. He relates what he saw and heard with the most natural and unaffected simplicity, and in a plain and perspicuous style. That for which he is eminently distinguished, says Dr. Campbell, "is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his semion on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavits of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians to adjust their narratives by the precise order of time wherein the events happened, there are some circumstances which incline me to think. That Matthew has approached at least as near that order as any of them." The consideration, that the gospel of St. Matthew is a history of what he heard and saw, merely allowing him to be a man of integrity, would of itself fully prove that he would make no mistakes in his narrative; and when we add to this the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord promised to his disciples, (John xiv. 26.) it must be alknowledged, is "the most singular in its composition, the most conderful in its contents, and the most important in its object, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artiplicity of internal marks of credibility, this Gospel certainly has no parallel among human productions." "There is not," as Dr. A Clarke justly remarks, on the part of the historian, mon the characters introduced in it; without any internal marks of credibility, this Gospel certainly has no parallel among human productions." "There is not," as Dr. A Clarke justly remarks, "one truth or doctrine, in the whole spratual system are here correctly laud down; even Paul himself has added nothing; he has amplified and illustrated the truths contained in this Guspel; but, even under the inspiration of the Holy Ghost, neither he, nor any of the other Apostles, h

## THE GOSPEL ACCORDING TO ST. MARK.

[MARK is generally supposed to be the same with John surnamed Mark, who was "sister's son to Barnabas," (Col. iv. 10.) and the son of Mary, a pions woman of Jerusalem, at whose house many were assembled together graying when Peter was delivered from prison, (Ac. xii. 12.) St. Peter (1 Ep. v. 13.) calls him "Marcus my son," probably implying that he was converted by his ministry, and served with him in the gospel. He accompanied St. Paul in his travels, (Ac. xii. 25; xiii. 5, 13; xv. 36-41, 2 Ti. iv. 4. Phil. 24;) and he is said to have been particularly intimate with St. Peter, under whose inspection, it is generally agreed, he wrote his gospel at Rome, between the years A. D. 80 and 65. Eusebus informs us. (Hist. Eccles. I. ii. c. 15.) from Papias and Clement of Alexandria, that St. Mark composed his gospel at the carnest register of St. Peter's hearers at Rome; and that the Apostle being informed of what was done by the revelation of the Holy Spirit, authorized it to be introduced into the churches. With this agrees the internal evidence furnished by the Gospel itself; for many things honourable to St. Peter are omitted in it, which are mentioned by other Evangelists, while his weaknesses and failings are freely exposed to view. It is also undentable, that from the earliest ages of the church, this Gospel was received, not only as genuine and authentic, but as a divinely inspired writing. Some learned men, in opposition to the manimous voice of antiquity, have represented it as an abridgment of that of St. Matthey. But, though he doubtless relates many of the same facts, and some of the parables and discourses, in common with St. Matthew; yet he omits many important particulars, and adds others, dilates upon some facts but concisely mentioned by Matthew, not without considerable variation, and now and then departs from the order of time observed by that apostle. Hence there is no reason to suppose, that he intentionally took any thing from Matthew, but that he wrote such things as were especially brought to his knowledge, and im-pressed on his mind; and the coincidence seems to have arisen, rather from the circumstance of their writing the history of the same great and interesting events, than from any design in the one deducing his materials from the other. That St. Mark wrote his gossel in force k, is attested by the unitarity field vaice of antiquity, and is now generally admitted; and the occurrence of several

Latin words, which has led some to contend for a Latin original, may easily be accounted for, by supposing it was written for the use of the Roman people. by a person then resident among them; and it is on this account that he omits the genealogy of our Lord, and some other matters, as being of no importance to Gentile converts, though very necessary for the Jews. ]- Bagster.

CHAPTER 1.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 he deth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleansoth the leper.

A. M. 4030. A. D. 26.

THE beginning of the gospel of Jesus Christ, the a Son of God;

CHAP. 1. a He.1.1.2 b Mal.31.

2 As it is written in the b prophets, Behold, I send my messenger before thy face, which shall prepare

c Is.40.3. d Mat.3.1. e or, unto.

thy way before thee. 3 The c voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

g Le.26,40 ..42. Ps 32.5.

f Ac. 22.16. 4 John ddid baptize in the wilderness, and preach the baptism of repentance e for the remission f of sins. 5 And there went out unto him all the land of Judea.

1 Jn.1.8.. h Le.11.22

and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing 5 their sins. 6 And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat lo-

i Mat.3.11. Jn.1.27. Ac.13.25.

custs h and wild honey; 7 And preached, saying, There i cometh one mightier

> Joel 2.28. Ac.1.5. 24.

than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

> 10.45. 11.15,16. 1 Co.12 13 k Mat. 3.13.

8 I indeed have baptized you with water; but he shall baptize I you with the Holy Ghost. 9 T And it came to pass in those days, that Jesus

> Lu.3.21. or,cloven,

came from Nazareth of Galilee, and was baptized & of John in Jordan. 10 And straightway coming up out of the water,

> or, rent. m Is.42.1.

he saw the heavens 1 opened, and the m Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou

n Ps.27.

art my beloved a Son, in whom I am well pleased. 12 ¶ And immediately the spirit driveth him into the wilderness.

o Mat.4.1, &c.

13 And ohe was there in the wilderness forty days. tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CHAP. I. Ver. 2. In the prophets.—(Several MSS., the Syriac, Persic, Zop-ne, Armenian, Gothie, Vulgate, and Itala versions, and several of the fatters, have, "by Isaiah the prophet," which should probably be adopted instead of

the common text.]—Bagster. Ver. 4. John did baptize.—John was the Elias of the New Testament, and forerunner of the Saviour. He was the son of Zacharias and Elisabeth and his birth was announced by the angel Gabriel. See Lu. i. 5

ins orth was amounted by use a legic deather. See Ent. 15.

Ver. 7. The latchet of whose shoes.—See note on Mat. iii. 11.

Ver. 10. Compare this verse and next with Mat. iii. 16, 17.

Ver. 12. The spirit driveth him.—This refers, doubtless, to the Holy Spirit, and is, perhaps, too forcibly rendered. Campbell, "Conveyed." Ver. 42 and elsewhere it is rendered "sent." Compare Mat. iv. 17. [07, "sendeth nim forth." The expression does not necessarily imply any violence, but seems to intimate the energy of that impulse on the mind of our Lord, by which he was

inwardly constrained to retire from society.]—Bagster.

Ver. 13. With the wild beasts.—This is a feature of alarm not mentioned by

the other Evangelists. See Mat. iv. 1, &c.

MARK, I. 14 ¶ Now after that John was put in prison, Jesus A. M 4031. A. D 27. p came into Galilee, preaching the gospel guf the kingdom of God. p Mar. 4.23. 15 And saying, The time r is fulfilled, and the kingdon. of God is at hand : repent sye, and believe the gospel 16 T Now "as he walked by the sea of Galilee, he o Lu.8. . saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. Ga.4.4. 18 And straightway they for sook their nets, and fol-

Ep.1.10. lowed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, Ac.2.38 who also were in the ship mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired sert Ro.16.26.

vants, and went after him. 21 And they went into Capernaum; and straight-

way on the sabbath day he entered into the synagogue. u Mat.4.1. 8,&c. Lu.5.4, 22 And they were astonished at his doctrine: for

he taught them as one that had authority, and not as the scribes.

23 ¶ And w there was in their synagogue a man with v Mat.7.23. an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to desw La.4.33. &c. troy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, β wrung him as if and come out of him.

one limb 26 And when the unclean spirit had torn him,  $\beta$  and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they another. questioned among themselves, saying, What thing is

Sea of Galilee .- A fresh water lake on the east side of Lower Ga-

Ver. 16. Sea of Galille.—A fresh water lake on the east suc of Lower Galileo, called also the sea of Cinnerch, and sea of Therias.

Ver. 16.—20. "Few passages are more exactly parallel than these verses and those referred to in St. Matthew, Chai, ix. i) yet, if carefully compared, (especially in the Greek.) it will be found that they so vary, as to minute things, in several particulars, as to render it clear, that Mark did not intentionally copy Marthew.—The bired servants,' whom Zehedee had as helpers when his sons were called to a higher employment, are not mentioned by Matthew."

Solis with cancer of a mater Caparyanum. T. Scott.
Ver. 21. Caparnaum.—[Caparnaum was a city of Galilee,(Lu. iv. 31.) situated on the confines of Zebulun and Naphtali, (Mat. iv. 13.) on the western border of the lake of Tiberias, (Jn. vi. 59.) and in the land of Gennesareth, (chap. vi. 53.) Mat. xiv. 34.) where *Josephus* places a spring of excellent water, called *Caperna-*um. Dr. *Lightfoot* places it between Tiherias and Tarichea, about two miles from the former; and Dr. Richardson, in passing through the plain of Gennesareth, was told by the natives that the ruins of Capernaum were quite near.]—L. Ver 22. As one that had authority.—See Mat. Vii. 28, 29. Ver. 23, An unclean spirit—That is, a wicked demon. (On demons, see

Vet. 25. An inectain spirit.

I have by a Welco.

Include an Mat. iv. 12, 25; viii. 16, 24;

Ver. 21. Let us alone.—Compare Mat. viii. 25. Satan and his demons doubt-less knew that one great object of Christ's incarnation was to destroy his power. upon earth, or, in the language of the first oracle, to "bruise his head." (Ge. iii. 15.) When, therefore, they saw the miracles that Jesus did, they trembled on that account, and cried out, "What have we to do with thee?" or, as Dr. Campbell renders it, "What hast thou to do with us?"

Ver. 26. Had torn him-That is, convulsed him. Doddridge.

this? what new doctrine is this for with authority A. M. 4031 A. D. 27. commandeth he even the unclear spirits, and they do obey him. x Mat.8.14

28 And immediately his fame spread abroad through-Lu.4.33.

out all the region round about Galilee.

29 % And x forthwith, when they were come out of the synagogue, they entered into the house of Shnon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever. and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at  $\beta$  even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to 5 speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed that they

after him. 37 And when they had found him, they said unto him,

All men seek for thee.
38 And he said unto them, Let us go into the next

towns, that I may preach there also: for therefore z came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

BbeingSab even, they until the sun was

> might not ing any buiden.

knew him

z Is.61.1,2.

Ver. 29. The house of Simon—That is, Simon Peter. Ver. 30. Anon—That is, soon, quickly, Ver. 32. The sun did set.—Doddridge, "Was set;" i. e. when the sabbath was closed.

Ver. 34. Suffered not the devils to speak, &c .- "It is not the office of the devil to preach the gospel . . . . who is never more to be feared by us, than when he transforms himself into an angel of light.' Beza,—'He suffered not the evil spirits to profess their knowledge of him; because he would not have him, who is the father of lies, to slander and disgrace the truth by his testimony.

-Bp. Hall."—T. Scott.

Ver. 35. A great while before day.—Doddridge, "In the morning, before it was light;" i.e. at the first dawn of day.—Colonel Gardiner used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet, reading, meditation, and prayer; in which last he acquired such a fervency of spirit, as, "I believe," says his biographer, "few men living eyer attained. If at any time he was obliged to go out before six in the nigrang, he rose proportionally sooner so that when a journey or a march has required him to be on horseback by four, he would be at his devotions by two."

Ver. 39. Galtice.—(Galtice was a province of Palestine, being bounded, says

Josephus, on the west by Ptolemais and Mount Carmel; on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east, by the cantons of Hippos, Gadara, and Gaulon; and on the north by the confines of the Tyrians. It was divided into Lower and Upper Galilee :- Upper Galilee, so called from its being mountainous, was eminently termed Galilee of the Gentiles, (Mat. iv. 15.) because it abounded with them, being inhabited, ways Strab, by Egyptians, Arabians, and Phomicians, and comprehended the tibes of Asher and Naphtali;—the Lower Gailtee contained the tribes of Zebulun and Issachar, and was sometimes termed the Great Field. It was, says Josephus, very populous and rich, containing 204 cities and towns. ]-Bagster.

a Mat.8.2 41 And Jesus, moved with compassion, put forth his Lu.5.12 hand, and touched him, and saith unto him, I will: be thou clean.

42 And as soon as he had spoken, immediately b the b Ps.33.9. Jul.15.3 leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent

c I.e.14.2. him away; 44 And saith unto him, See thou say nothing to

any man: but go thy way, show thyself to the priest. and offer for thy cleansing those things c which d Ro.15.4. 1 Co.10. Moses commanded, for a testimony dunto them.

45 But he went out, and began to e publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was e Ps.77.11. without in desert places: and f they came to him Tit.1.10.

from every quarter. CHAPTER II.

f c.2.13. 1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 each with publicans and sinners, 13 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

ND again he entered into Capernaum, after some days; and it was noised that he was in the house.

CHAP, 2 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached a Ps. 40.9. a the word unto them.

3 ¶ And b they come unto him, bringing one sick of the palsy, which was borne of four.

b Mat. 9.1. 4 And when they could not come nigh unto him for Lu.5.18, the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay

5 When Jesus saw their cfaith, he said unto the c Ac.14.9, Ep.2.8, sick of the palsy, Son, thy sins be forgiven thee.

Ver. 45. Could no more, &c.—" The total want of inclination, or an entire aversion, forms as real an impossibility, us to the event, as a total want of physical power; but an impossibility, which in no degree interferes with our free agency, or responsibility."—T. Scott.

CHAP. II. Ver. 1. After some days.—The omission of any number here, seems to have occasioned a variety of supplements. Some copies supply "eight," others "many," but some appears to be the most general and unexceptionable.—It reas noised.—Gr. "heard;" i. e. the report of it.

ceptionable.—It was noisea.—Gr. "heard;" i. e. the report of it.

Ver. 2. About the door—That is, in the porch.

Ver. 3. Borne of four.—Carried by four men.

Ver. 4. For the press—That is, of people; Campbell, "the crowd."—They
uncovered the roof.—The Gr. (stege) seems applicable to any kind of covering from sun and shade. According to Dr. Shave, and other eastern travellers,
the houses in Judea are all low, and flat-roofed, and built somewhat the our anthe houses in Judea are all low, and flat-rooted, and built somewhat like our anicient inns, with a square in the centre, into which all the windows opened, and often with stairs on the outside. (See note on Mat. xxiv. 17.) In the court within, large companies were often entertained, and over it was then spread a large curtain, or awning, to keep off the sun. The Greek reads literally, "they uncovered the exvering;" but Dr. Campbell, in better English of the court on which the paralytic lay."

Ver. 5. Thy sins be forgiven thee.—The Jews believed that not only death, but all disease, was the consequence of sin.—"There is no death without sin,

6 But there were certain of the scribes sitting there, [A. M. 4031. A. D 27. and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who d 1s. 43.25.

can forgive sins d but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take

up thy bed, and valk?

10 But that ye ma, know that the Son of man  $\beta$  hath power e on earth to forgive sins, (he saith to the sick of the palsy.)

It I say unto thee, Arise, and take up thy bed, and f Jn. 7.31.

go thy way into thy house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We inever

saw it on this fashion.
13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And sas he passed by, he saw Levi the son of

Alpheus sitting hat the receipt of custom, and said unto him, Follow me. And he arose and followed him. | Mat 9 16, 15 T And it came to pass, that, as Jesus sat at

Bwhom you look upon as a man, and who is true man, as will ar Gent.

e Ac. 431.

Da. 9.9.

g Mai.9.9. Lu.5.27.

h or, at the place where the custom was received

nor any clastisement without iniquity." (Shabbath.) And that "no ciseased person could be healed of his disease till his sins were hlotted out." (Nedarim.) Our Lord, therefore, as usual, appeals to their received opinions, and asserts his high dignity, by first forgiving the sins, and then healing the body of the

paralytic.]—Basster sines but God only?—Pope Leo X., in the year Ver. 7. Who can forgive sines but God only?—Pope Leo X., in the year 1517, published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's, at Rome. According to a bock called the Tax of the Sacred Roman Chancery, in which are contained the cyact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

For procuring abortion,		0 7	6
For simony,		0 10	6
For sacrilege,	٠.		6
Taking a false oath,		0 9	€
For robbing,		0 12	-{
For burning a neighbour's house,			
For defiling a virgin,		0 9	(
Lying with a mother, sister, &c			
Murdering a layman,			
Keeping a concubine,		0 10	6
Assaulting a priest,		0 10	(
and a property of the second s			

7.5 6

So that for 51. 6s. 6d. or about \$24 of our currency, a Roman Catholic could purchase the remission of all these ahominable sins. See Buck's Theological Dictionary, under the head of Indulgences.

Dictionary, under the head of Induszences.

Ver. 3. When Jesus perceived in his spirit.—Campbell, "Jesus knowing in himself." He adds, "There is something particular in the expression of the Evangelis.. To me it appears manifest, that the intention of the sacred writer was, to samify that our Lord, in this case, did not derive his knowledge from the ordinary and outward methods of discovery, which are open to all men; but from peculiar powers he possessed. . . . May it not be reasonably concluded, that the information is here given to teach Christians. . . . that they are not ware traded to proceed on what passes in the bayds of others."

warranted to pronounce on what passes in the hearts of others.

Ver. 14. Levi the son of Alphens.—Evidently the same person as Matthew. See Mat. ix. 8, and compare Luke v. 29. Ver. 15. In his house—That is, the house of Matthew, or Levi, who made

410	MAICK, II.	1
A. M. 4031. A. D. 27.	also together with Jesus and Lis disciples: for there	-
Lu.15.1	were many, and they followed him.	1
k Mat. 9.12, 13. Lu. 5.31,	with publicans and sinners, they said unto his disci- ples, How is it that he eateth and drinketh with publicans and sinners?	The same name in concession.
32. Is.1.18.	17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous,	
55.7. Mat. 18. il. il.	but sinners 1 to repentance.  18 ¶ And the disciples of John and of the Pharisece used to fast: and they come and say unto him, Why!	
Co.6.9. 11. 1 Ti.1.15.	do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of	1
m Mat 25. L	the bride-chamber fast, while the bridegroom mis with them? as long as they have the bridegroom with them, they cannot fast.	
n A1.3.2	20 But the days will come, when the bridegroom shall be taken away from them, and then "shall they	
or, raw, or, un- wrought.	fast in those days. 21 No man also seweth a piece of onew cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is mude	
Job 32.19. Ps.119.80, 83.	worse. 22 And no man putteth new wine into old bottleu: else the new wine doth burst the bottles, and the	-
q Mat.12.1, &c. Lu.6.1, &c.	wine is spilled, and the bottles will be p marred: but new wine must be put into new bottles.  23 ¶ And air came to pass, that he went through the corn fields on the sabbath day; and his disciples	Contractor to comments of the last
r De.23.25.	began, as they went, to pluck the ears of corn.	1

MARK, 11

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 21.6. 25 And he said unto them, Have ye never read what David \*did, when he had need, and was a hungered,

he, and they that were with him?

26 How he went into the house of God in the days Le-24.9. of Abiathar the high priest, and did eat the shew-

a feast soon after he had been called, and invited his old acquaintances to come to see his new master. This might be a dangerous example to many persons; but we remember an instance somewhat similar in the life of the pious Col. Gardiner, who, after his conversion, finding that his former friends considered him as mad, invited them to meet him; and pleaded the cause of religion with such strength of reasoning, that one cut short the argument with saying. "We thought this man mad, and he is in good earnest proving us to be so."

be so."

Ver, 16-22. When the scribes, &c.—For the parallel histories to this, see Mat. ix, 10-17. "Superstitious and hypocritical persons, rasnly place the sum of piety in things of an indifferent nature... Not considering what the strength of each person can bear, they rashly enact any kind of laws about these things without discretion:... and they make no distinction between the laws which Gou made concerning them, and laws against things in themselves unlawful... And they prefer the ceremonial law... to the moral; when, on the contrary, they ought to seek from the latter the true use on the ceremonial law."—T. Scott.

Ver. 23-28. And it came to pass, &c. - See the parallel passage, Mat. xii.

Ver. 26. Abiathar the high priest.-[It appears from the passage referred to

er tu dis

good of

CHAP. 3.

Lu.6.6.

stand

d Ho.6.6.

ness.

16

e or, blind-

Mat.22

15; 14.14.

or, rush-

forth in

the midst

man.

pose of it for the

A. M. 4031 bread, which is not lawful to eat but for the priests. A. D. 27. and gave also to them which were with him? 27 And he said unto them, The sabbath was made u Ne.9.14. Is.58.13. for " man, and not " man for the sabbath: Fize. 20.12 28 Therefore w the Son of man is Lord  $\beta$  also of the sabbath. v Ccl. 2.16.

CHAPTER III. 1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blaphemy of casting out devils by Beelzebub; 31 and showeth who are his brecher, sister, and mother. w Ju. 9.14. Ep.1.22.

ND ahe entered again into the synagogue; and B has powthere was a man there which had a withered hand. 2 And they watched b him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, c Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save d life, or to But they held their peace.

5 And when he had looked round about on them a Mat. 12.9. with anger, being grieved for the chardness of their hearts, he saith unto the man, Stretch forth thy And he stretched it out: and his hand was b Lu.14.1.

restored whole as the other. c Arise, 6 T And the Pharisees went forth, and straightway took counsel with the f Herodians against him, how

they might destroy him. 7 But Jesus withdrew himself with his disciples to

the sea: and a great g multitude from Galilee followed him, and from Judea, 8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a

great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship g Lu.6.17.

should wait on him because of the multitude, lest they should throng him. h Mat.12

10 For he had healed many; insomuch that they i pressed upon him for to touch him, as many as had plagues.

here, that Ahimelech was then high priest at Nob; and from other passages, that Abiathar was his son. Various conjectures have been formed in order to solve this difficulty; and some, instead of untying, have cut the knot, by pro-nouncing it an interpolation. The most probable opinion seems to be, that both incurrent tar interpolation. The most proposite opinion seems to be, that both father and soon had two names, the father being also called Abiathar; and this appears almost certain from 2 Sa. viii. 17. 1 Ch. xviii. 16, where Ahimelech seems evidently termed Abiathar, while Abiathar is called Ahimelech or Abiathar Chap. III. Ver. 1–12. And he entered again, &c.—The parallel passage to this will be found Mat. xii. 9–15.

Ver. 4. Is it lawful to do good, or to do evil, &c .- Dr. Campbell remarks,

that in the style of Seripture, the mere negation of any thing is often expressed by the affirmation. Hence he infers, Not to do good when we can, is to do veril: not to save, (when we have opportunity.) is to kill.

Ver. 5. With anger.—[With anger at their desperate malice and wickedness, and with commisseration for the calamities which they would thereby

bring 5.2 Aiemselves.]—Bagster.
Ver. 8. From Idumea.—Hyrcanus, more than 150 years before this, had compelled the Idumeans to be circumcised. See Josephus' Antiq. bk. xiii. chap. 9.

Ver. 10. Plagues. - Campbell, " Maladies."

MARK, III. A. M. 4031. A. D. 27. 11 And Junclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the c.1.24. Mat.14. Son of God. 12 And he straitly charged them that they should not 33 make him k known.

Ja 2.19. 13 ¶ And ! he goeth up into a mountain, and calleth unto him whom he in would: and they came unto k c.1.25.34.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mat.10.1 15 And to have power to heal sicknesses, and to

cast out devils: m.In.15.16. 16 And Simon n he surnamed Peter:

17 And James the son of Zebedee, and John the n Jn 1.42. brother of James; and he surnamed them Boanerges, which is, the sons of o thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: o Is.58 1.

p or, home. and they went p into a house.

20 T And the multitude cometh together again, so

a c.6.31. 9 that they could not so much as eat bread. 21 And when his r friends heard of it, they went out to lay hold on him: for they said, He s is beside himr or kins-

men. 22 ¶ And the scribes which came down from Jerusalem said, He thath Beelzebub, and by the prince of s Ho.9.7.

Jn.10.20 the devils casteth he out devils. 23 And he called them unto him, and said unto them

t Mat.9 34 in parables, How can Satan cast out Satan? 10.25. 24 And if a kingdom be divided against itself, that

kingdom cannot stand. Lu.11.15. Jn.7.20, 8.43,52. 25 And if a house be divided against itself, that house!

cannot stand. 26 And if Satan rise up against himself, and be divi-

ded, he cannot stand, but hath an end. u Is.49.24, 26. 61.1. 27 No "man can enter into a strong man's house, and spoil his goods, except he will first bind the Mat. 12.

strong man; and then he will spoil his house. 28 Verily I say unto you, All v sins shall be forgiven v Mat.12 unto the sons of men, and blasphemies wherewith Lu.12.10. soever they shall blaspheme:

Ver. 13-19. And he goeth up, &c .- For the parallel narrative to this, see Mat. x. 1-4.

Ver. 17. Boanerges, the sons of thunder .- This term has been generally mistaken, as implying that John and James were noisy preachers, of which there is neither proof nor probability. According to the Hebrew idiom, light-

dally Lelivey on him; and wan were disconcerted by not having their meals regularly, as ver. 20. He is beside himself, or "out of his wits," as we say; Doddridge, "transported beyond himself." Compare John x. 20. Ver. 22—50. And the scribes, &c.—The parallel to this passage may be found Mat. xii. 22—33.

29 But he that shall blaspheme against the Holyl Ghost whath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit. B 31 There x came then his brethren and his mother.

and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my

mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do y the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and 11 lb meaning thereof. 21 We must commu-nicate the light of our knowledge to others. 25 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

ND a he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by b parables. and said unto them in his doctrine,

3 c Hearken: Behold, there went out a sower to

4 And it came to pass, as he sowed, some fell by the way-side, and the 4 fowls of the air came and devoured it up.

5 And some fell on stony e ground, where it had not much earth, and immediately it sprang up, because

it had no depth of earth: 6 But when the sun was up, it was scorched; and

f because it had no root, it withered away.

7 And some fell among g thorns, and the thorns grew up, and choked it, and it vielded no fruit.

8 And other fell on good a ground, and did yield fruit i that sprang up and increased; and brought

forth, some thirty, and some sixty, and some a hundred. 9 And he said unto them, He that hath ears to hear,

let him hear. i Ccl.1.6.

Ver. 29. Is in danger of eternal damnation.—Campbell, "Liable to eternal punushment." The Greek word (krisis) is used both for condemnation and subsequent punishment.

Ver. 30. Because they said, He hath an unclean spirit.—" Is it not astonishing (says Wesley) that men who have ever read these words, should doubt what is the blasphemy against the Holy Ghost? Can any words declare more plainly, that it is the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?"

Ver. 31-35. There came then his brethren and his mother. - We are not to suppose that his mother joined in the charge of his being beside himself; but she might be alarmed for h's health, from his exertions and long fasting. Com-

pare parallel, Mat. xii. 46—5. The Paral IV. Yer. 1—20. Ana he began again to teach, &c.—The parable of the sower, which here follows, with its explanation, has been already considered on Mat. xiii. 1-23.

A. M. 4031 A. D. 27.

w He.10.29 B contrary to the clear convictions of their OWD CCD-Scieuces. that Jema was confederate

devils. r Mat.12 46..48 Lu.8.19. 21.

y Ja.1.25. 1 Jn.2.17.

CHAP. 4.

a Mat. 13.1. &c. Lu.S.4,

b Ps.78.2 ver.34.

> c ver. 9.23. c.7.16

d Ge. 15.11.

e Eze.11.19. 36.26.

f Ps.1.4.

Ja.1.11.

g Je.4.3.

h He.67 2.

t Lu.14.18 such as hear the word, 19 And the cares of this world, and the deceitful-1 Ti.6.9..

ness u of riches, and v the lusts of other things enter-2 Ti.4.10. ing in, choke the word, and it becometh w unfruitful. 20 And these are they which are sown on good u Pr.23.5. ground; such as hear the word, and receive it, and

v 1 Jn.2. bring forth x fruit, some thirty-fold, some sixty, and 16.17. some a hundred. w Is.5.2,4. 21 ¶ And he said unto them. Is a candle brought to

be put under a y bushel, or under a bed? and not to x Ro.7.4. be set on a candlestick? Col. 1.10. 2 Pe.1.8. 22 For z there is nothing hid, which shall not be ma-

nifested; neither was any thing kept secret, but that it y See on Mat.5.15. should come abroad.

23 If any man have ears to hear, let him hear.

z Ec.12.14. 24 And he saith unto them, Take heed what a ve Mat.10. hear: with b what measure ye mete, it shall be mea-Lu.12.2 sured to you: and unto you that hear shall more be

a 1 Pe.2.2 25 For he that hath, to him shall be given: and he that hath not, from chim shall be taken even that b Mat. 7.2. which he hath.

c I.a.8.18. 26 ¶ And he said, So d is the kingdom of God, as if a man should east seed into the ground;

d Mat.13. 27 And should sleep, and rise night and day, and the

Ver. ic. Alone—That is, the multitude being gone.

Ver. ic. 1 hat seeing.—[Rather, "So that seeing they see, and do not perceive, id. hearing they hear, and do not understand," &c. The expression appears to be proverbal; and relates to those who *might* see what they now overlook through inattention and folly. See the parallel texts.] — Bagster. Ver. 21. Is a cand's brought, &c.—See Mat. v. 15, where we have the same

sentiment spoken on another occasion.

seed should spring and grow up, he knoweth not how, [A. M. 403] 28 For the earth bringeth forth fruit of e herself; first the blade, then the ear, after that the full corn e Gel! in the ear.

29 But when the fruit is s brought forth, immediately he h putteth in the sickle, because the harvest is come.

30 T And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it! Mac 13 is sown in the earth, is less than all the seeds that be

32 But when it is sown, it groweth up, and becometh greater Jthan all herbs, and shooteth out great

branches; so that the fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word

ur to them, as k they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things

to his disciples. 35 ¶ And the same day, when the even was come, he

saith unto them. Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And I there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him,

m Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And a the wind ceased.

and there was a great calm.

40 And he said unto them, Why are ye so o fearful? how is it that ye have no faith?

41 And they feared pexceedingly, and said one to another, What manner of man is this, that even the

wind and the q sea obey, him? CHAPTER V. 1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from

death Jairus's daughter. A ND a they came over unto  $\beta$  Gadarenes. ND a they came over unto the other side of the

Ver. 26—29. So is the kingdom of God.—This seems to us connected with the parable of the tares, Mat. xii. 24, &c. Ver. 30—34. And he said, &c.—The parable of the mustard seed and following remarks, will be found Mat. xiii. 31—36, &c.—Mustard.— Instard.

is a well known plant of the tetradynamia silimosa class, distinguished by its yellow cruciform flowers, with expanding calyx, and its pods smooth, square, and close to the stem. Its seed was probably the smallest known to the Jews; and close to the stem. Its seed was probably the smallest known to the Jews; and to the height of from three to five cubits, with a fapering, ligneous stalk, and sprending branches. See Scheuchzer, J. Basser.

Ver. 38. Econ as he was—That is, without rest or refreshment.—In the

ship.-Campb'll renders the word bark: it was doubtless a small sailing ves-

Ver. 38. On a villow.—But Wesley renders it, "on the pillow in the stern;" understanding "a particular part of the vessel, near the rudder."

f Ec.: 1,11.

g or, ripe.

F Re. 14. 15

Pr. 1.19.

Mal.1.11.

Mat. 8.23

ls. 10.27 n Ps.89.9.

o Ps.46,1,2

p Jo.1.10,

q Job 38.11

CHAP, 5 a Mat.8.

Lut. 8, 26 &c.

B Gadara & and ooth

116	MARK, V.
A. M. 4031. A. D. 27.	2 And when he was come out of the ship, immediately there met him out of the tombs a man with an
b 1s.65.4	unclean spirit,
c Ps.723.	3 Who had his b dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the moun-
d Ap 16.18. He.2.14. HJn.3.8.	tains, and in the tombs, crying, and cutting himself with stones.  6 But when he saw Jesus afar off, he ran and worship- ped chim,
e Mat.12. 45.	7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come dout of the man, thou unclean spirit.
f Le.11.7,8. De.14.8.	9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.  10 And he besought him much that he would not send them away out of the country.
g Job 1.10, 12, 2.5,6.	11 Now there was there nigh unto the mountains a great herd of swine f feeding. 12 And all the devils besought shim, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave h them leave. And the unclean spirits went out, and entered into the swine:
h Re.13.7. 1 Pe.3.22.	and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.  14 And they that fed the swine fled, and told it in
i Ia.49.25. Col.1.13.	the city, and in the country. And they went out to see what it was that was done.  15 And they come to Jesus, and see him that was possessed with the devil, and i had the legion, sitting, and clothed, and in his right mind: and they were lafraid.
j Job 13.11. Ps.14.5. 2 Ti 1.7.	16 And they that saw <i>it</i> told them how it befel to him that was possessed with the devil, and <i>also</i> concerning the swine.

2Ti.1. | Cerning the swine.

Chap. V. Ver. 2. A man with.—[St. Matthew gives a brief account of two demoniaes who were dispossessed on this occasion; but Mark and Luke omit the mention of one, (who was perhaps not so remarkable,) in order to record that of the other more fully. That these wretched men were not merely mad, as some suppose, but really possessed of evil spirits, appears clearly from the language employed, as well as from the narrative itself. St. Mattheweynressly affirms, that they were "possessed with devils," or demoniacs. St. Mark says, he had an unclean spirit. "i. e. a falten spirit: and St. Luke asserts, that he "had devils or demons) a long time," and was called Legion, "because many devils were entered into him." With supernatural strength the demons hurst assunder the chains and fetters with which he was bound; they address Christ as the "Son of the most high God," they beseech him to suffer them to enterint to the swine; and when he had given them leave, they "voent out and entered into the swine," &c.)—Bagster.

Ver. 13. Down a steep place.—Wesley, "down the steep;" i. e. the shelv

ing coast.
Ver. 16. Swine.-[These swine were in all probability Jewish property

touch of

man, v.	111
17 And they began to pray him to depart kout of their coasts.	A. M. 4031. A. D. 27.
18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.	k Job 21.14. 1.u.5.8. Ac.16.39.
19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath	Ps.66.16 1s.38.19.
had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.	m Mat.9 18 &c. Lu.8.41, &c.
21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him:	и Ра.107.18
and he was nigh unto the sea. 22 And, "behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw	o Le.15.19, &c.
him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point " of death: I pray thee, come and lay thy hands on her, that she may be heal- ed; and she shall live.	p Job 13.4. Ps.103.12 Jer.30.12, 13.
24 And Jesus went with him; and much people followed him, and thronged him. 25 ¶ And a certain woman, which had an issue of	q 2 Ki.13. 21. Mat.14.
blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing Pbet-	36, Ae.5.15. 19.12.
tered but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment: 23 For she said, if I may touch but his clothes, I	β found a numifiest recovery of her strength.
shall be whole.  29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed	r Lu.6.19.
of that plague.β 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?γ	y vi: not in an ordi- nary way but with some de-

touched me? and kept and used in express violation of the law of God : and, therefore, their destruction was no more than a proper manifestation of the justice of God. 1-

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who

Ver. 20. Decapolis-That is, the ten cities, a district of country beyond Jordan, so called from its containing ten principal towns.

Ver. 22. One of the rulers.-Large synagogues had sometimes several el-

Ver. 22. One of the Table 2 large services the home of this man is here given—Jairus.
Ver. 26. Had suffered many.—No person will wonder at this account, when he considers the therapeutics of the Jewish Physicians, in reference to diseases of this kind; (for an account of which, see Drs. Lightfoot and Clarke;) from some of their nostrums, she could not have been bettered; from others, she must have been made worse; from all, she must have suffered many things:

and, from the persons employed, the expense of the medicaments, and the number of years she was alliced, if is perfectly credible that she had spen all that she had. She was, therefore, a fit patient for the Great Physician. Ver. 29. Of that plague.—Campbell, "Delivered from that sconges meaning the very distressing complaint called by physicians dysenteria same

guinea.

A. M. 4031. 32 And he looked round about to see her that had A. D. 27. done this thing.

33 But the woman fearing and trembling,  $\beta$  knowing Biceling the most pro-found rewhat was done in her, came and fell down before him, and \* told him all the truth.

verence. 34 And he said unto her, Daughter, thy faith thath and overcomewith made thee whole; go uin peace, and be whole of thy gratitude

to Christ, for this 35 \ While he vet spake, there came from the ruler demon of the synagogue's house certain which said, Thy stration of his Divice daughter is v dead: why troublest thou the Master

power. any farther? 36 As soon as Jesus heard the word that was spoken. Pa.30.2 he saith unto the ruler of the synagogue. Be not afraid. only w believe.

t c.10.52 37 And he suffered no man to follow him, save \* Peter, and James, and John the brother of James. Ac.14.9.

38 And he cometh to the house of the ruler of the u 1 Sa.1.17. synagogue, and seeth the turnult, and them that wept 2 Ki.5.19. and wailed greatly.

39 And when he was come in, he saith unto them. v Jn.5.25. Why make ye this ado, and weep? the damsel is not 11.25. dead, but sleepeth.

40 And they laughed him to scorn. But when he w 2 Ch. 20. had put them all out, he taketh the father and the Jn.11.40. mother of the damsel, and them that were with him,

and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said x c.9.2 14.33. unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, \* arise.

y Jn.11.11... 13. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. were astonished with a great astonishment. And they

z Ac.9.40. 43 And he charged them a straitly that no man should know it; and commanded that something a Mat. 8.4. should be given her to eat. 12.16..18.

CHAPTER VI.

c.3.12. Lu.5.14. 1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 18 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 33 and healeth all CHAP, 6. that touch him.

ND he went out from thence, and came into his a Mat.13. own country, and his disciples follow him. 51,&c. Ln.4.16. 2 And a when the sabbath day was come, he began

Ver. 35. Thy daughter is dead.-This message is not mentioned in the ac-

Ver. 35. Thy daughter is dead.—This message is not mentioned in U's account of Matthew, but is perfectly consistent with it.

Ver. 40. Them that voere voith him.—Namely, Peter, James, and Joth. He took just so many as prudence required, and as were sufficient to prove the reality of the cure; to have permitted the presence of more, might have savoured of ostentation.—Bagster.

Ver. 41. Talitha cumi.—The Syriac words rendered, "Damsel, arise."

Ver. 43. And commanded.—This was to show that she had not only returned to life, but was also restored to perfect health; and to intimate, that though raised to life by extraordinary power, she must be continued in existence, as before, by the use of ordinary means. The advice of a heathen, on another subject, is quite applicable: "When the miraculous power of God is necessary, let it be resorted to; when not necessary, let the ordinary means be used."—"Horace. To act otherwise would be to tempt God.—Bagster. CHAP. VI. Ver. 1—6. And he went out from thence, &c.—See Mat. xm. 54—58.

54-58.

to teach in the synagogue: and many hearing him A. M. 4031. were astonished, saying, From b whence hath this man these things? and what wisdom is this which is b Jn.6.42 given unto him, that even such mighty works are c Gai.1.19. wrought by his hands?

3 Is not this the carpenter, the son of Mary, the e Mat. 13. brother of c James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were

offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And f he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed

them.

6 And he marvelled g because of their unbelief. And h he went round about the villages, teaching.

7 \ And i he called unto him the twelve, and began to send them forth by two and two; and gave them

power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip,

no bread, no j money in their purse:

9 But be shod k with 1 sandals; and not put on two

coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake m off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that

12 And they went out, and preached that men should

o repent. 13 And they cast out many P devils, and anointed p Lu.10.17.

with oil 9 many that were sick, and healed them.

d Mat.11.6.

57. Ju 4.44. f Ge.19.22 c. 9.23.

g 1s. 59.16. Jer.2.11. h Mat. 9.35. Ac.10.38.

Mat.10.1, &c. c.3.13. &c. Lu.9.1,

10.3. &c. The word signifies a piece of brass money, in

somewhat less than half a cent Mat. 10.9. but here it is taken in general

for money: Lu.9.3. k Ep.6.15. 1 Ac. 128. m Ne.5.13. Ac. 13.51.

o Lu.24.47. Ac.2.38. 3.19.

a Ja.5.14.

Ver. 3. Is not this the carpenter?-Justin Martyr, in his dialogues with Trypho, expressly says, that Jesus assisted his father in his trade of a carpenter, making agricultural tools, &c.—It is also said that among the Jews it was infamous for a father not to bring up his children to some trade. (Grotius in Mat. xiii. 55.) But why then reproach Jesus on that account? It was probably on account of his mean line of business. He was not a master builder. Little did they think that this despised Jesus had made the world, and was

born to judge it!

Ver. 5. And he could there do no mighty work, &c.—"We are not to understand he could there do no mighty work, &c.—"We are not to understand he will be a sift the power of Christ was here disarmed; but rather... that they brought few sick people to him for cure." Doddridge; who remarks 21so, that, so far as appears, "he never after this returned to Nazareth."

Ver. 8. A staff only.—Not staves. (St. Matthew says, that they were to take 'neither two coats, neither shoes, nor yet staves;" but this precept plainly means, "Go just as you are; take no other coat, shoes, or staff, than what you already have."]—Bagster.

Ver. 9. But be shod with sandals.-[The sandal consisted only of a sole, fastened about the foot and ankle with straps.]-Bagster. Matthewinhibits

Ver. 11. Sodom and Gomorrah.-Two of the four cities anciently situated in the fertile vale of Siddim, which God overthrew for their wickedness, and left their places to be occupied by the Dead sea. Ver. 13. And anointed with oil many that were sick.—This is not men

B they that

point of

14 ¶ And r king Herod heard of him; (for his name A. M. 4031. A. D. 27. was spread abroad:) and he said, That John the r Mat.14.1, Baptist was risen from the dead, and therefore mighty &c. works do show forth themselves in him.

Lu.9.7, 15 Others said, That it is Elias. And others said, &c.

That it is a prophet, or as one of the prophets.

16 ¶ But when Herod heard thereof, he said, It s Mat.16. is John, whom I beheaded: he is risen from the

dead. A: M. 4032. 17 For Herod himself had sent forth and laid hold A. D. 28.

upon John, and bound him in prison for Herodias' t Le 18.15. sake, his brother Philip's wife; for he had married her. u or, an in-

18 For John had said unto Herod, It is not lawful grudge.

t for thee to have thy brother's wife. Ex.11.3. 19 Therefore Herodias had " a quarrel against him, Eze.25.. and would have killed him; but she could not:

20 For Herod feared v John, knowing that he was a wor, kept just man and a holy, and wobserved him; and when him or, he heard him, he did many things, and heard him hin.

> 21 And when a B convenient day was come, that Herod on his \* birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and y danced, and pleased Herod and them that ness in an sat with him, the king said unto the damsel, Ask of have nome whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever 2 thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, x Ge.40.20. What shall I ask? And she said, The head a of John

the Baptist. y Is.3.16. 25 And she came in straightway with haste unto the z Fs.5.3,6. king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his a Ps.37.12, oath's sake, and for their sakes which sat with him, he would not reject her. b or, one of

27 And immediately the king sent ban executioner, tioned by either of the other Evangelists; but it is evident from James v. 14, that in the age of miracles, oil was thus employed; yet the reason of this, as

of many other things in Scripture, we are not able to assign.

Ver. 14—29. And king Herod, &c.—Maltthew's account of this tragical event may be found Mat. xiv. 6—12; some things are here stated more fully.

as prentioned in the following notes.

Ver. 20. And observed him.—Campbell, "Protected him;" i. e. from Herodias, by whose means he had been arrested.—Heard him gladly.—The pleasure with which many hear the gospel, is no proof of the benefit they derive from it. He heard him gladly, perhaps, in all things but his reproofs, for Herodias still lay in his bosom.

Ver. 27. The king sent an executioner.—[As sentinels kept guard at the palaces of kings, and the residences of Roman governors, so they were employed in other offices besides guarding, and usually performed that of executioners. As, however, we lear i from Josephus, that Herod was at this very time engaged in war with Aretas, king of Arabia, in consequence of Herod having divorced his daughter morder to marry Herodias, his brother Phinips wile; and as this every convergence of the reputationary from the residual forms of the residual forms. and as this event occurred at an entertainment given at the castle of blackers, while his army was on its march against his father in law, we are furmished with an additional reason why a sentinel should have been employed as

MARK, VI.	121
and commanded his head to be brought: and he went and beheaded him in the prison,	A. M. 4032 A. D.28.
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.	c Ac.8.2
29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.  30 \( \text{M} \) And 4 the apostles gathered themselves together unto Jesus, and told him all things, both what they	d Lu.9.10.
had done, and what they had taught.  31 And he said unto then, Come ye yourselves apart into a desert place, and rest a while: for there were	e 1 Ki.22.1
many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship	B destitute of faithful, skil-
privately.  33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.  34 ¶ And Jesus, when he came out, saw much peo-	ful pas- tors, to in struct an guide them.
ple, and was moved with compassion toward them, because 'they were assheep not having a \( \beta \) shepherd: and he began to teach them many things.  35 And \( \text{f} \) when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:	f Mat.14. 15, &c. 1.0.9.12, &c. Jn.6.5, &c.
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.  37 He answered and said unto them, Give ye them	g Nu.11.13 22. 2 Ki.4.43
to eat. And they say unto him, Shall swe go and buy two hundred hpennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and	h See on Man lik. 2S.
two fishes.  39 And i he commanded them to make all sit down by companies when the green grass.	i Mat.13.

by companies upon the green grass.

c.8.5.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the 1 Sa.9.13 two fishes, he looked up to heaven, and I blessed, and Mat. 26. Lu.24.30.

brake the loaves, and gave them to his disciples to set an executioner; and are thus enabled to discover such a latent and undesigned coincidence, as clearly evinces the truth of the evangelical narrative. See Bp. Marsh's Lectures.]—Bagster.

Marsic's Lectures. Pagaser.

Ver. 30—6. And the apostles, &c.—The first two verses of this paragraph (not in Matthew) show that our Lord was much more anxious for the rest and refreshment of his disciples than for his own. The parallel verses to the re-

mainder of the section may be found Mat. xiv. 13-36

Ver. 33. Saw them departing-That is, though they said nothing, and pro-

ver. 3s. Sawo tuent aejartring—I hat is, though tuey stath notings, and proceeded as quietly as might be, still the people perceived they were preparing to sail.—Knew him.—Jebb and Priestley, "it;"i.e. the place, or the fact, that they were going.—A foot—Or "by land." See note on Mat. xiv. 13. Ver. 34. As sheep not having, &c.—See Mat. ix. 36.
Ver. 40. They sat doon in ranks.—Campbell, "In sequence," like plats, or square flower beds in a garden. See Ec. xxiv. 31.—It is generally supposed, they have been supposed to the set of the second contents and Silving the state of the second contents and Silving the second contents are supposed. that they were so arranged as to be a hundred in rank or depth, and fifty in front, or file; which would make the number just five thousand; and will reconcile this account with St. Luke's, who only speaks of their sitting down by fifties. |-Bagster.

122	MARK, VI.
A. M. 4032. A. I. 23.	before them; and the two fishes divided he among them all.
k De.8.3.	42 And k they did all eat, and were filled. 43 And they took up twelve baskets full of the frag-
1 Mat.14. 22,&c. Jn.6.17,	ments, and of the fishes. 44 And they that did eat of the loaves were about
&c.	five thousand men.  45 ¶ And 1 straightway he constrained his disciples
m or, over against Bethsai da	to get into the ship, and to go to the other side before munto Bethsaida, while he sent away the people.  46 And when he had sent them away, he n departed into a mountain to pray.
n Mat.6.6. c.1.35. Lu.6.12.	47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling oin rowing; for the wind
o Jo.1.13.	was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the
p Lu.24.28.	sea, and would have passed p by them.  49 But when they saw him q walking upon the sea,
₁ Job 9.8.	they r supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And
) Lu.24.37.	immediately he talked with them, and saith unto them, Be of good cheer: * it is I; be not afraid.
8 (s.43.2.	51 And he went up unto them into the ship; and the wind ceased; and they were sore amazed in them-
u Is.63.17.	selves beyond measure, and wondered. 52 For they considered not the miracle of the loaves:
v Mat.14. 34.	for their heart "was hardened. 53 ¶ And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
w Mat.4.24. e.2.13.	54 And when they were come out of the ship, straightway they knew him, 55 And wran through that whole region round about,
x Mat.9.20. c.5.27,23. Ac.19.12	and began to carry about in beds those that were sick, where they heard he was.  56 And whithersoever he entered, into yillages, or
y Nu.15.35 39.	cities, or country, they laid the sick in the streets, and besought him that they might *touch if it were but the border * of his garment: and as many as
z or, it.	touched him were made whole.

Ver. 44. Were about .- Campbell says, "We have the authority of all the

best MSS, editions, and versions, for rejecting the word lose?) "about."

Ver. 45. Betheatida.—[Betheatida, according to Josephus, was situated on the sea of Gennesareth, in the lower Gaulonitis, (consequently on the east of the lave, as Pliny states,) and at the beginning of the mountainous country, and it was raised from a village to the honour of a city by Philip, and called Julias in honour of the emperor's daughter. Some learned men, however, are of opinion, that the *Bethsaida* mentioned in the gospels was a different place; and that it was situated on the western shore of the sea of Therius, in Gallee, near Chorazin and Capernaum, with which it is associated; (Mat. xi. 21, 23, John xii. 21.) and Bishop *Pococke* mentions the ruins of a town or large village in the plain of Huttin, about two miles west of the lake, still bearing

the name of Baitsida, which he thinks occupies its site.]-Bagster Ver. 5t. Sore amazed, &c .- Doddridge, "Exceedingly amazed in themselves, and astonished beyond measure."

Ver. 52. Their heart was hardened .- Campbell, "Stupified," which is undoubtedly the sense.

Ver. 54. They knew him—That is, the people of Gennesaret did.

Ver. 55. Carry about in beds.—Not feather beds; but a sort of mats, mat-

tresses, or common carpets, carried upon hurdles.

## CHAPTER VII.

The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defined not he man. 21 the healtch the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and etaminered in his speech.

PHEN a came together unto him the Pharisees, and Malls.1,

certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with b defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands coft, eat not, holding the tradition d of the elders.

4 And when they come from the market, except they e wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and f pots, brazen vessels, and of g tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias a prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching

for doctrines the commandments of men. 8 For i laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ve do.

A. M. 4032

b or, com-

c cr, din-gently: the fist up to the elbow.

Theophy act. d Gal.1.14. Col.2.8, 22,23

e Job 9.30,

f Sextarius is about a a half.

g or, beds.

h Is.29.13. i Is.1.12

CHAP. VII. Ver. 1-23. Then came together, &c.-This passage is a somewhat enlarged account of our Lord's address to the Pharisees on their hypocrisy, and respecting their ceremonics and traditions, as we have already seen in Mat. xv. 1-20. In this controversy it is important to observe, that our Lord by no means opposes personal cleanliness; but those ceremonial washings only, which they put in place of inward purity or holiness, as will appear in

When the following notes.

Ver. 2. Eat bread with Zefiled—i. e. with their hands in the usual state, without ceromonial cleansing. The object of the Jews was evidently a mi-without ceromonial cleansing. nute attention to traditional ceremonies, for which they had no warrant, either

of Scripture or common sense.

Ver. 3. All the Jevs-That is, generally.—Wash their hands oft.—See Marg. [Gr. the fist: which Dr. Lightfoot illustrates by a tradition from the Talmudical tracts, that when they washed their hands, they washed the fist up to the joint of the arm. The Jews laid great stress on these washings up to the joint of the arm. The sews hanged hands no ordinary crime, and feiging that an evil spirit, called Shibta, has a right to sit on the food of him who thus eats, and render it hurtful.]—Bagster. There is no doubt but the Pharisses washed often and with superstitious exactness. On comparing the different commentators, it appears to us that they washed either at some foundillerine commendator, representation of a pump, &c., first filling their hands, and then by raising and closing them, let the water run down "to the clows." See Golwon's Moses and Aaron, and Mackinght's Harmony, Ver. 4. From the market.—The Greek term (agora) includes all promiscuous

assemblies, as courts of judicature, &c. — Except they wash.—Gr. baptize. Daily bathing was, and is, frequently practised in the East, and it is probable Daily Dathing was, and is, frequently practised in the Last, and it is promaine that all the richer Pharises had boths in their own premises; when, therefore, they came from the markets, where they were compelled to mix with Gentiles, and thereby contract ceremonial definement, they probably lathed before they dressed for dinner; those who had not these conveniences, must be content with bathing their hands and arms, up to their elbows.—The toasking (Gr. baptizing) of caps (for dinking) and posts.—The Greek word have not for four the Latin Settember 1, but have been to not made about a source of the state. loasting Gt. capitality of caps and manager of caps to the constant of the caps of the cap

neral; but according to Dr. Wotton, there was an exception as to dried fruits.

23 All these evil things come from within, and defile the man. 24 ¶ And from thence he arose, and went into the t Mat.15.

borders of Tyre and Sidon, and entered into a house, 21,&c. and would have no man know it: but "he could not u c.2.1. be hid.

Doddridge, " Make void." Ver. 9. Ye reject .- So Campbell, &c.

Ver. 10. Die the death—That is, surely die.

Ver. 10. Die the death—That is, surely die.

Ver. 11. It is Corban.—See Mat. xv. 5. [Rather, "Let it he a corben," a formula common among the Jews on such occasions; by which the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterwards gave any thing for their use. See Lightfoot.)—Bagster.

Ver. 13. Of none effect.—i. e. void, as verse 9.

Ver. 15. There is nothing.—[Though it is very true, says Dr. Doddridge, that a man may bring guilt upon himself by eating to excess, and a Jew. by eating what was forbidden by the Mosaic law; yet still the pollution knowle arise from the wickedness of the heart, and be just proportionable to it, which is not not provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the proportionable to it, which is not not provided the provided the proportionable to it, which is not not provided the proportionable to it. is all our Lord asserts.]-Bagster

Ver. 22. Covelousness, &c.—Doddridge, "Insatiable desires, malevolent affections."—An evil eye.—See note on Mat. xx. I. Ver. 24-30. And from thence, &c.—This incident is more fully related by

Mat. chap. xv. 21, 28.

MARK, VIII.	125
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell a	A. M. 4032 A. D. 28.
his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth	v or, Gen- tile.
the devil out of her daughter.  27 But Jesus said unto her, Let the children first be filled: for wit is not meet to take the children's bread	
and to cast it unto the dogs.  28 And she answered and said unto him, Yes, Lord yet * the dogs under the table eat of the children's	
cramps. 29 And he said unto her, For 7 this saying go thy way	y 1s.662.
the devil is gone out of thy daughter.  30 And when she was come to her house, she found the devil gone zout, and her daughter laid upon the bed	z 1 Jn.3 8.
31 ¶ And a again, departing from the coasts of Tyrand Sidon, $\beta$ he came unto the sea of Galilee, through	a Mat.15.
the midst of the coasts of Decapolis.  32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseed him to put his hand upon him.	
33 And he took him aside from the multitude, and put his fingers into his ears, and b he spit, and touched his tongue;	
24 And clooking up to heaven, dhe sighed, and saith unto him, Ephphatha, that is, Be opened.	17.1.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain 36 And he charged them that they should tell no man	d Jn.11.
but the more he charged them, so much the more a great deal they published it;	e Is.35.5,6. Mat.11.5.
37 And were beyond measure fastonished, saying He hath done all things well: he maketh sboth the deaf to hear, and the dumb to speak.	
CHAPTER VIII.  1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees; 14 ulmonisheth his disciples to beware of the leaven of the Pharisees and of the leaven of Herod; 22 giveth a blind man his sight: 27 acknowledge	
and of the leavest of records at girth a blind man his signt. 21 deknowledge	

eth that he is the Christ, who should suffer and rise again: 34 and exhortch to patience in persecution for the profession of the gospel. CHAP. 8. N a those days the multitude being very great, and

having nothing to eat, Jesus called his disciples

a Mat. 15. unto him, and saith unto them, 32, &c.

Ver. 28. A Greek.—Her nation is specified in the next word, "a Syrophenician." See note on Mat. xv. 22.
Ver. 29. Yes, Lord.—The same Gr. word (nai) is here used, as is in Mat. xv. 27, rendered "truth," and should be rendered alike in both places. Doddridge and Campbell render it "true."

Ver. 33. Put his fingers.-|This was clearly a symbolical action; for these remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. As the ears of the deaf appear closed, he applies his fingers to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest, that this salutifetous power came from Hinnself, and that He who by one word had healed the man, must be Divine.]—Bagster.

CHAP. VIII. Ver. 1—10. In those days.—This is the same miracle "clated Mat. xx. 32—36.

I c.3.5.

1-12.

16.14.

126 2 I have compassion bon the multitude, because A. M. 4032. A. D. 23. they have now been with me three days, and have nothing to eat:
3 And if I send them away fasting to their own b Ps.145.8, houses, they will faint by the way: for divers of them came from far. c .. 6.36,37, 4 And his disciples answered him, From c whence Kc. can a man satisfy these men with bread here in the d Mat.14. wilderness? 5 And he asked them, How many loaves have ye?

And they said. Seven. e Ps.107.5, 6.; 145.16. 6 And he commanded the people to sit down on the ground; and he took the seven loaves, and gave 1 Ki.17 thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 14..16. 2 Ki.4.2.. 7.; 4244. 7 And they had a few small fishes: and he ablessed,

and commanded to set them also before them. g Mat.15. 8 So they did cat, and ewere filled: and they f took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: h Mat12 and he sent them away. 16.1,&c. 10 ¶ And g straightway he entered into a ship with his Ja. 6.30. disciples, and came into the parts of Dalmanutha.

 $\beta$  to raise 11 And hthe Pharisees came forth, and began to cavils a- $\beta$  question with him, seeking of him a sign from heabout his ven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say and mira-

cles. unto you, There shall no sign be given unto this generation. Pr.19.27. 13 And he left them, and entering into the ship again,

departed to the other side. 14 I Now the disciples had forgotten to take bread, Ex.12.20. neither had they in the ship with them more than one

I Co.5.6. 15 And he charged them, saying, Take heed, beware i of the leaven jof the Pharisees, and of the k c.6.52.

leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why m Is.44.1S. reason ye, because ye have no bread? perceive k ye not yet, neither understand? have ye your I heart yet n 2 Pe.1.12

o c.6 38,44. 18 Having meyes, see ye not? and having ears, hear Mat.14. ve not? and do ve not " remember?

17 .21. 19 When I brake the five oloaves among five thousand, how many baskets full of fragments took ye up? 114.3.5.. They say unto him, Twelve.

Ver. 8. And were filted.—[This was another incontestable miracle—four I thousand men, besides women and children, (Mat. xv. 23.) fed with seven loaves (or rather cakes) and a few small fishes! Here there must be used. a manifest creation of substance-for they all ate, and were filled ]- B.

Ver. 10. Dalmanutha.—[Dalmanutha is supposed to have been a town cast of the sea of Gennesareth, in the district of Magdala, and not far from the city of that name.]-Bagster Ver. 11-21. And the Pharisees, &c .- See the parallel passage, Mat. xvi.

MARK, VIII.	123
20 And when the seven Pamong four thousand, how many baskets full of fragments took ye up? and they	A. M. 4032 A. D. 28.
said, Seven. 21 And he said unto them, How is it that ye do not understand?	p ver.19. Mat.15. 3438.
22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.	q Mat 8.3,
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his	r c.7.39
eyes, and put his hands upon him, he asked him if he	s Ju.9.36.
saw aught. 24 And ne looked up, and said, I see men as trees, walking.	1s.29.18. 1 Co.13. 11,12.
25 After that he put his hands again upon his eyes,	t Pr.4.18.
and made him look up: and he was restored, and saw every man clearly.	Is.32.3. 1 Pe.2.9.
26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.	u Mat.16.
27 I And "Jesus went out, and his disciples, into	Lu.9.13,
the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men	v Ma: 14.2
say that I am? 28 And they answered, John the Baptist: but some	w Jn.1.41 49.
say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I	6.69. 11.27.
am? And Peter answereth and saith unto him, Thou	Ac.8.37. 1 Jn.5.1.
wart the Christ.  30 And he charged then, that they should tell no	B plainly
man of him.	boidly,
31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders,	any fear
and of the chief priests, and scribes, and be killed, and	cern for
after three days rise again.	sequence of it.
32 And he stake that saying $\beta$ openly. And Peter took him, and began to rebuke him.	
33 But when he had turned about and looked on his	x Re.3.19.
disciples, he rebuked *Peter, saying, Get thee behind me, F Satan: for thou savourest not the things that	y 1 Co.5.5.
be of God, but the things that be of men	z Mat.10.
34 ¶ And when he had called the people uno him with his disciples also, he said unto them, Whosoever 2 will	16.24. 1.n.9.23.
come after me, let him deny himself, and take up his	14.27. Tit.2.12
cross, and follow me.  35 For a whosoever will save his life shall lose it:	a Es.4.14
but whosoever shall lose his life for my sake and the	Mai.10.
gospel's, the same shall save it.	16.25. Lu.9.24
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?	Jp. 12 25
37 Or what shall a man give in exchange for his soul?	2 Ti.211 4.6,8.
38 Whosoever b therefore shall be ashamed of me and of my words in this adulterous and sinful generation;	Re.2.10. 7.1417.
of him also shall the Son of man be ashamed, when he	t Ln.129

cometh in the glory of his Father with the holy angels. 2 71.13 Ver. 23. Led him out of the town.—Grotius thinks this was done to she our Lurd's displeasure against the people of Bethsaida.

Ver. 26. Any in the town—That is, if he should meet any of them in his way.
Bethsaida was one of the places denounced by the Saviour.

A. M. 4032. A. D. 28.

CHAPTER IX.

Jesus is transfigured. 11 He insorteelth his disciples concerning the coming of
Elias: 14 casteth forth a dumb and dear spirit: 30 foreselfeth hir death and
resurrection: 33 exhorteth his disciples to hundility: 33 bidding; them not to
probablis auch as be not against them, nor to give offices to any of the flathful.

CHAP. 9. Mat.16. Lu.9.27.

ND he said unto them, Verily a I say unto you, That there be some of them that stand here, which shall not b taste of death, till they have seen the kingdom of God come with power.

b Jn.8.52 He.2.9.

2 ¶ And cafter six days Jesus taketh with him Peter. and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

c Mat. 17.1, &c. Lu.9.22,

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses and they were talking with Jesus.

d Da.79. Mat. 28.3.

5 And Peter answered and said to Jesus, Master, it is good for us to be " here: and let us make three tae l's.63.2 bernaeles; one for thee, and one for Moses, and one 84.10.

f Da.10.15.

6 For he wist not f what to say; for they were sore Re.1.17. afraid. 7 And there was a cloud that overshadowed them:

g Ps.2.7. Mat.3.17. 2 Pe.1.17.

and a voice came out of the cloud, saying, This s is my beloved Son: hear h him. 8 And suddenly, when they had looked round about,

they saw no man any more, save Jesus only with h De.18.15.

themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what i Ac.17.18. things they had seen, till the Son of man were risen

Mal.4.5.

from the dead. 10 And they kept that saving with themselves, questioning one with another what the rising from the dead should i mean.

k Ps.22.1 Is.53.3,

11 ¶ And they asked him, saying, Why say the scribes that Elias I must first come?

Da. 9.26 Zec. 13.7

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written k of the Son of man, that he must suffer many 1 Ps.74.22 Lu.23.11. Phi.2.7. things, and be I set at nought.

CHAP. IX. Ver. 1. And he said, &c .-- See Mat. xvi. 28.

Ver. 2-14. And after six days, &c.—The parallel history of the transfigura-tion, and the subsequent conversation respecting Elias, have been considered

on Mat. xvii. 1-13.

Ver. 3. No fuller on earth—Or, "with earth." Dr. John Edwards.

Ver. 4. Elias with Mases.—[Moses was the founder of the Jewish polity, and Elias the most zealous reformer and prophet of the Jewish church; their presence implied, that the ministry of Christ was attested by the law and the prophets.l-Bagster.

Proposed Street, Pagester.

Ver. 5. It is good, &c.,—" Had it been possible for Peter to have gone to heaven directly, with Christ, and Moses, and Elias; all his usefulness would have been prevented. But he lived many years amidst conflict and suffering, and died on a cross; yet tens and hundreds of thousands were saved by his means, to the glory of God by him! And was not this well worth his while!"—T.

Ver. 12. And how it is written of the Son of man, &c.—Doddridge romarks, the construction of this verse in the original, is as perplexed as almost any in the New Testament. Campbell, "satisfied that no proper meaning can be drawn from the words as they lie," follows a various reading (differing

MARK, IX.	129
13 But I say anto you, That in Elias is indeed come, and they have done unto him whatsoever they listed,	A. M. 4032 A. D. 23.
as it is written of him. 14¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.	m Mat.11. 14. Lu.1.17.
15 And straightway all the people, when they behelu him, were greatly amazed and running to him, saluted him.	n or,amorų your- selves.
16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath	o Mat.12 22. Lu.11.14
a dumb ospirit; 18 And wheresoever he taketh him, he P teareth him; and he Goameth, and gnasheth with his teeth, and	p or, dush eth him.
pineth away: and I spake to thy disciples that they should cast him out; and they could not.  19 He answereth him, and saith, O faithless * genera-	q Jude 13.
tion, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell	r De.32.29. Ps.73.3. He.3.10.
on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a *child.	s Job 5.7. Ps.51.5.
22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all	1 2 Ch.20, 20, Mat.17, 20, c.11,23,
things are possible to him that believeth.  24 And straightway the father of the child cried out, and said with "tears, Lord, I believe; help "thou mine unbelief.	Lu.17.6. Jp.11.40. He.11.6.
95 When Legue gow that the needle came running	n Pe 196.5

25 When Jesus saw that the people came running a Ps. 126.5. together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out v Hc.122 of him, and enter no more into him.

only in two letters.) which is supported by fourteen MSS., (three ancient,) and only in two letters.) which is supported by fourteen MSS. (three ancient.) and is adopted by Brs., Pearce, Marsh. &c., and produces the following translation: "And (as is written of the Son of man) must likewise suffer many things, and be contemned." So Boothroyd; who also transposes the last clause of verse 13 thus: "Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed," (or chose.) Ver. 15. Were greatly amazed.—Campbell, "Struck with awe." Whitby, Doddridge, and others, suppose, that as the face of Moses showe when be came down from the mount, so did the countenance of Jesus. See 2 Co. iii 7.

Ver. 15-32. And straightnoay, &c.-See parallel, Mat. xvii. 14-23 Ver. 18. Foameth.-[As these symptoms accord very much with those ver. 15. Fountat.—[As those symptoms account very much with those if pellertic persons, some have ventured to assert that it was no real possession; but the Evangelist expressly affirms, that he had "a dumh spirit," which tare him; that our Lord charged him to come out of him, "&c.]—Eagster. Ver. 20. The spirit tare him.—Doddridge, "Threw him down and convoluding "Campbell, better)" threw him into convulsions." Ver. 24. Mine unbelief.—Literally, "want of faith," of which the most eminent believers find reason to complain.

Ver. 25. Thou dumb and deaf spirit, &c.—[If this had been only a natural disease, as some have contended, could our Lord with any propriety have thus addiressed 117 If the demoniacal possession had been false, or merely clear error, would our Lord, the Revealer of truth, have thus established labsmooth sanctioned ei.or, or encouraged deception, by teaching men to ascribe effects

		7
130	MARK, IX.	1
A. M. 4032. A. D. 28. w Re.12.12.	26 And the spirit cried, and rent whim sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.	
r la41.13.	27 But Jesus took him by the *hand, and lifted him up; and he arose. 23 And when he was come into the house, his disci-	
у Ер.6.18.	ples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth	-
s 1 Co.9.27.	by nothing, but by prayer and fasting.  30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.  31 For he taught his disciples, and said unto them,	
a Jn.16.19.	The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.	-
b Mat.18.1, &c. Lu.9.46, &c.	32 But they understood not that saying, and were afraid to ask a him.  33 ¶ And b he came to Capernaum: and being in	
22.24,&c.	the house he asked them, What was it that ye disputed among yourselves by the way?  34 But they held their peace: for by the way they	
c Mat.20. 26,27. c.10.43.	had disputed among themselves, who should be the greatest.  35 And he sat down, and called the twelve, and saith	
d Lu.9.48.	unto them, If cany man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of	
e Nu.11.26	them: and when he had taken him in his arms, he said unto them, 37 Whosoever a shall receive one of such children in	
f 1 Co.123.	my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 33 ¶ And John answered him, saying, Master, we	
g Mat.12.	saw cone casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.  39 But Jesus said, Forbid him not: for there is no	
h Mat.10. 42. 25.40.	man which shall do a miracle in my name, that can lightly speak evil of me.  40 For 5 he that is not against us is on our part.	-
	41 For h whosoever shall give you a cup of water to	1

to the malice and power of evil spirits, which they had no agency in producing? Impossible! Such conduct is utterly unworthy the sacred character of the Redeemer. 1-Bagster.

Ver. 26. Rent him sore.--Campbell, "Severely convulsed him."
Ver. 29. Can come forth — Doddridge, "Go forth." Campbell, "Be dis-

Ver. 32. But they understood not .- They could not understand how the Son of God should suffer death, or rise again from the dead. Their expectation of

a temporal kingdom completely warped their understanding on these subjects. Ver. 37. Received not me—That is, "not me only." Ver. 38. Casting out devils.—Greek, demons. It is difficult to account for the circumstance here related. Our Lord will at last refuse to acknowledge some, who plead that they have cast out devils in his name; Mat. vii. 51. Yet the man that wrought, or pretended to work miracles in his name, could scarcely at the time speak lightly of him, however he might afterwards desert

Ver. 41. A cup of water.—This is an instance of true Asiatic charity. Niebuhr mentions, that among the public buildings of Kahıra are places for

drink in my name, because ye belong to Christ, verily A. M. 4032 A. D. 28 I say unto you, he shall not lose his reward. 42 And whosoever shall offend ione of these little i Mat.18.6. Lu. 17.1.2

ones that believe in me, it is better for him that a mill-stage were hanged about his neck, and he were cast j De 13.6. Mat.5 29

into the sea.

43 And jif thy hand k offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall

be quenched: 44 Where I their worm dieth not, and the fire is not quenched.

45 And if thy foot moffend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be

quenched: 46 Where their worm dieth not, and the fire is not

47 And if thine eve moffend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire n is not quenched.

49 For every one shall be salted with fire, and every q Col.4.6. sacrifice o shall be salted with salt.

50 Salt is good: but if the salt P have lost his salt-2 Co.13. ness, wherewith will ye season it? Have qualt in

yourselves, and have r peace one with another. CHAPTER X.

2 Clinst dispatch with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit like everlasting: 23 telleth his disciples of the danger of riches: 26 promiseth rewards to them that forsake any thing for the gospel: 32 fortelleth his death and resurrection: 35 biddeds the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimens his sight.

ND a he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was

wont, he taught them again.

supplying water gratis to passengers, a cup being always placed ready in the window next the street.

Ver. 42. Whosoever shall offend.-The Greek means, literally, to put a stumbling-block in their way.

Ver. 44. Their worm, &c. - See Isaiah lxvi. 24, for its literal meaning. This

figure in the text denotes great misery, and the certain and terrible and eternal destruction of the wicked.

Ver. 49. For every one shall be salted with fire.—[Whitby supposes this to ean, "Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may Inconsimable, and shall endure for ever to be tormented; and therefore may be said to be sailed so this fire, in allusion to that property of salt, which is to preserve things from corruption." Beza and Gilpin would read, "Every Christian is purified by the difficult and firery trials of life, in the same manner as every sacrifice with salt." Lightfoot and Doddridge, "He that is a true say every sacrifice with salt." Lightfoot and Doddridge, "He that is a true say every essensing with the salt of grace to the incorruption of glory; and every victim to Divine justice shall be salted with fire to endure for ever."]—Bagster. Or, "for the fire." Macknight, Parkhurst, &c...

Ver. 50. Salt is good.—Compare note on Mat. v. 13.—Have peace, &c...

"A covenant of salt," was a covenant of peace and amity, but salt itself was not the direct emblem of peace, but of integrity, the true foundation of peace. CHAP. X/er.1—12. And he arose, &c.—For the parallel text, see Mat. xix.1—3. Ver. 1. Into the coasts of Judea.—Boothroyd, "Into the borders of Judea, by the side of the Jordan."

k or, cause fend: and so

ver.45,17. Is.66,24.

Re.14.11. m See ver.

43. n ver.44.46.

Lu.16.24.

o Le.2.13. Eze. 43.24

p Mat.5.13. Lu.14.34.

r Ps.34.14.

CHAP. 10.

A. M. 4033. A. D. 29. a Mat. 19.1,

Jn.10.40.

132	MARK, X.
A. M. 40, A. D. 29	Is it lawful for a man to put away his wife? tempt-
b De.24.1 Mat.5.3	
c Ge.1.27. 5.2. Mal.2.1	divercement, and to put her away.  5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:  6 But from the beginning of the creation, God made
d Ge.2.21	mother, and cleave to his wife;  8 And they twain shall be one e flesh: so then they
e 1 Co.6.1 Ep.5.3	9 What therefore God hath joined together, let not man put asunder.  10 And in the house his disciples asked him again of
f Mat.5.3 19.9. Lu.16.1 Ro.7.3. 1 Co.7.1	tet same matter.  If And he saith unto them, f Whosoever shall put away his wife, and marry another, committeth adultery against her.  If And if a woman shall put away her husband, and be married to another, she committeth adultery.
g Mu .19 Lu.18.1	those that brought them.  14 But when Jesus saw it, he h was much displeased,
h Ep.4.20	unto me, and forbid them not: for of such is the kingdom of God.  15 Verily I say unto you, Whosoever shall not receive
1 Mat.18 1 Co.14 1 Pe.2.2 Re.14.5	therein.
1 Not 10	there came one running and knowled to him and

there came one running, and kneeled to him, and Mat. 19. 16, &c. asked him, Good Master, what shall I do that I may inherit eternal life? Lu. 18.18,

11. Against her-That is, his former wife; or it may apply to the latter,

since he causes her to live in adultery with him

Ver. 12. And if a woman shall put away her husband .- "It may be inferred from hence (says Dr. Lardner) that the Jewish women, as well as men, (though contrary to the law,) did then G. e. in our Lord's time) practise divorces, and after that, marry to others." He produces the instances of Herodas, and three of her daughters; and adds, "We may be assured their edample would he followed by others, and it is likely, were supported by many precedents. If the women took this licensee, what would not the men do? Our historian, Josephus, affords a double example of this practice. His first wife left him, and he married another. Her he divorced, after having had three children by ber, because he was not pleased with her manners; and then married a third, by whom also he had children."

Ver. 13-16. And they brought young children, &c.-Parallel to this, see

Mat. xix. 13-15; with which compare chap. xviii. 3, &c.

Ver. 15. As a little child, &c.-With that humility, neglect of the world, freedom from malice, which is in little children.

Ver. 17. And when he was gone forth, &c .- Corresponding with this section, see Mat. xix. 16-30.

Lu. 13.30.

La. 18.43,

İ	MARK, X.	133
l	18 And Jesus said unto him, Why callest thou me good? there is none good but k one, that is, God.	A. M. 4033. A. D. 29.
	19 Thou knowest the 1 commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.	k Pa.86.5. 119.68.
	20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said	Fx.20.
ŀ	unto him, One "thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure "in heaven: and come, take up the cross, and follow nie.  22 And he was sad at that saying, and went away	m Is.58.2 Ez 33.31, 32 Mal.3.8. Ro.7.9.
	grieved: for he had great possessions. 23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!	Ph.3.6.
	24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust P in riches to enter into the kingdom of God!	n Ja.2 10. o Mat.6.19
	25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.  26 And they were astonished out of measure, saying	Lu. 12.33, 16.9,
-	among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for q with God all things are possible.	p Job 31.24 Ps.52 7. 62.10. 11ab.2.9. 1 Ti.6.17 Re.3.17.
	28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or	q Ge.18.14. Job 42.2. Jer.32.17.
	lands, for my take, and the gospel's, 30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers,	Lu. 1 37

and children, and lands, with persecutions; and in the Mat 20.

world to come eternal life. 31 But many that are first shall be last; and the

last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

And he took again the twelve, and began to tell them what things should happen unto him,

Ver. 23. How hardly, &c .- When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton Court, what ideus did they awaken in the mind of that great man? Instead of a flattering compli-ment, which was expected, "Ah! David, David," said the doctor, "these are things which make a death-bed terrible!"

Ver. 30. A hundred-fold-Not in kind, but in value. See 2 Co. vii. 4. Ver. 32-45. And they were in the way, &c.-Here Mark begins to relate our Lord's going up to Jerusalem the last time, which is related in nearly the

same terms by Matthew, chap. xix. 17-23.

Ver. 32. They were amazed—To see our Lord going to meet his death with such cool intrepidity; and they were afraid to follow him, lest they should be involved in the same calamities; or, perhaps, their amazement refers to a

134	MARK, X.	
A. M. 4033. A. D. 29.	33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the cluef priests,	
t Ac.20.22.	and unto the scroes; and they shall condemn him to death, and shall deliver him to the Gentiles:	
u Ps.22.6.1, 13.	34 And "they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.	
v Ja.4.3.	35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou	
w Lu.12.50	shouldest do for us whatsoever we shall desire.  36 And he said unto them, What would ye that I should do for you?	
x Mat.10. 25.	37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy	
; Jn.17 14.	left hand, in thy glory.  38 But Jesus said unto them, Ye know not what ye	
у с.14.36.	ask: can ye drink of the cup that I drink of? and be baptized with the baptism withat I am baptized with?	
z Mat.25.	39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that	
He.11.16.	I drink of; and with the baptism that I am baptized with a shall ye be baptized:	
a Lu.22.25.	40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for	
b or, think good.	whom it is z prepared.  41 And when the ten heard it, they began to be much displeased with James and John.	
c Mat.20. 26,28, c.9.35.	42 But Jesus called them to him, and saith unto	
Lu.9.48.	rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.	
d Jn.13.14. Ph.2.7.	43 But so shall it not be among you: but c whoso- ever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be	
e 1s.53.11,	servant of all.  45 For even the Son of man came not to be minis-	
Da.9.26. 2 Co.5.21. Ga.3.13.	tered unto, but d to minister, and to egive his life a	
1 Ti.2.6. Tit.2.14.	ransom for many.  46 ¶ And t they came to Jericho: and as he went out left legicle with his disciples and a great number of	

of Jericho with his disciples and a great number people, blind Bartimeus, the son of Timeus, sat by the Mat.20.

highway side begging. Lu.18.35,

47 And when he heard that it was Jesus of Naza-

sort of indefinable awe which the apostles began to feel for Jesus, which the mighty miracles he wrought, and the air of majesty and authority he now assumed, was calculated to inspire.

Ver. 35. James and John .- [St. Matthew says that this request was made by Salome their mother; but though she made the request as from herself, yet it is evident that they had set her upon the business; and therefore Jesus,

yet It is evident that they had set her upon the business; all therefore resus, knowing whence it came, immediately addressed the sons, 1–Bagster.

Ver. 40. But it shall be given, &c.—Except it shall be given.

Ver. 40. The property of the property of the same that this took place, "as he was come nigh unto Jericho," and alterwards records an event which took place in that city. But his words may be rendered, "When he was night plericho," which is equally true of him who is gone a little way from it, as of him who is come near it. Matthew mentions two blind men who received the startings was repulsibly the more remarkable. their sight on this occasion; but Bartimeus was probably the more remarkable of the two, and therefore mentioned by name.)—Begster. On this miraele, see some farther remarks on Luke xvii. i.s, &c. reth, he began to cry out, and say, Jesus nou son of A.M.4033 A. D. 29. David, have mercy on me. 48 And many charged him that he should hold his g Je.29.13.

peace: but he cried the more ga great deal, Thou son

of David, have mercy hon me. 49 And Jesus stood still, and commanded him to be

called. And they call the blind man, saying unto him, Be of good comfort, rise; he i calleth thee.

50 And he, casting Jaway his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man

said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy k faith hath I made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 cursed the fruitless leafy tree:
15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and
to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

ND a when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives,

he sendeth forth two of his disciples.

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need b of him; and straight-

way he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met;

and they loose him. 5 And certain of them that stood there said unto

them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and che sat upon him.

8 And many spread their garments in the way: and

others cut down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed,

cried, saving, & Hosanna; Blessed d is he that cometh in the name of the Lord:

Ver. 52. Made thee tohole.—Campbell, "Cured thee."
CHAP. XI. Ver. 1-11. And when they came nigh, &c.—The varallel text
of Mutthew occurs chap. xx. 16. The limits of Bethany reached to the mount
of Olives, and joined to those of Bethphage, which reached from the mount to

the walls of the city.

Ver. 3. And straightway he will send him.—An evidence of the Lord's

ver. 3. And straighting he will send him.—An evidence of the Lorus commiscience and power over the hearts and wills of men.

Ver. 8. Branches off the trees.—It is probable, from different kinds of trees. John, chap, xii. 13, mentions "palm trees." The late Mr. David Levi gives an extract from the Talmud, which mentions that at the feast of Tabernacles they carried branches of viciloue, and cried "Hosanan i" and the willows thus employed were called Hosanauth—Lingua Sacra, in Oreb. Morier, in his travels through Persie, mentions the scattering of rose leaves, and Harmer conceives they xii.o' riake a part of this ceremony.

h Pa 62 12

i Jn.11.28.

1 Ph.3.7..9.

k Mat.9.22

c.5.34.

l or, saved thee.

CHAP. 11.

a Mat.21.1, 1.0.19.29. &c.

Jn.1214, b Ac.17.25

c Zec.9.9.

B as they used to do

at the feast of tabernacles. Le. 23.40. by which signs the Eople

tock him Messiah.

d Ps.113.26.

A. M. 4033. 10 Blessed be the kingdom of our father David, that A. D. 29 cometh in the name of the Lord: Hosanna in the f highest.

e Is.9.7. Je.32.17.

11 And Jesus entered into Jerusalem, and into the temple: and g when he had looked round about upon f Pa.148.1 all things, and now the even-tide was come, he went out unto Bethany with the twelve.

g Zep.1.12. Eze.8.9.

12 ¶ And hon the morrow, when they were some

from Bethany, he was hungry: h Mat. 21.

13 And seeing a fig tree afar off having leaves, he 13, &c. came, if haply he might find any thing thereon: and i Is.5.7. when he came to it, he found nothing but leaves; for the time of figs was not yet.

j Mat.21.

14 And Jesus answered and said unto it, No man cat fruit of thee hereafter for ever. And his disciples 1,41.19.45, heard it. &c. Jn.2.14.

15 ¶ And they come to Jerusalem: and Jesus went 800 into the temple, and began to cast out them that sold and bought in the temple, and overthrew the k De.14.25, 26. tables of the k money-changers, and the seats of them

that sold doves: B making it

16 And would not suffer that any man should carry any vessel through  $\beta$  the temple.

for com-17 And he taught, saying unto them, Is it not I written, mon use. My house shall be called mof all nations the house of prayer? but ye have made it a den n of thieves.

1 1s.56.7. 18 And the scribes and chief priests heard it. and mor, a sought how they might destroy him: for they feared house of him, because all the people was astonished oat his prayer

doctrine. nations.

a tho-

19 And when even was come, he went out of the city. 20 T And in the morning, as they passed by, they n Je.7.11. saw the fig tree dried up from the roots.

o Mat. 7.28. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which shou cursedst is Lu.4.32.

withered away.

p or, have the faith of God. 22 And Jesus answering saith unto them, P Have faith in God.

Ver. 11. And now the even-tide was come, &c .- Our Lord and his disciples

Ver. 11. And now the even-tide was come, &c.—Our Lord and his disciples went to lodge at Bethamy—probably at the house of Lazarus.

Ver. 12—14. And on the morrow—(That is, "Next morning") when they were come from Bethamy, &c.

Ver. 13. If haply—That is, if it might so happen.—For the time of figs was not yet—i. e. of gatherine figs; Campbell, "The fig-harvest," So we use the terms "hay-time, or hay-harvest, hopping-time," &c. This was the season to expect fruit. This declaration, as Dr. Campbell observes, "cannot be the reason why there was nothing but leaves on the tree; for the fig is of that class of vegetables wherein the fruit appears before the leaf. But if the words be read as a parenthesis, the aforesaid declaration wit, be the reason of what immediately necessed. That is of our Lard's looking for fruit on the tree.

what immediately preceded, that is, of our Lord's looking for fruit on the tree. The leaves showed that the figs should not only be formed but well advanced; and the season of reaping being not yet come, removed all suspicion that they

had been gathered."]-Bagster.

Ver. 20. And in the morning, &c .- [St. Matthew informs us that this tree grew by the way-side; and was therefore not private, but public property; so that the destruction of it really injured no one.—Our Lord was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention—to alarm his countrymen, and induce them to repent.]—Bagster. The passage parallel to this is Mat. xxi. 19—22.

23 For verily I say unto you, That whosoever q shall A. M. 4033. say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, a Malin. but shall believe that those things which he saith shall come to pass; he shall have whatsoever he

Lu. 17.6.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them,

r Mat. 7.7. Lu. 11.9. 18.1. Ĵn.14.13. 15.7. 16.24

and ye shall have them. 25 And when ye stand praying, s forgive, if ye have ought against any: that your Father also which is in

heaven may forgive you your trespasses. 26 But tif ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

s Mat 6.14. Col.3.13

27 ¶ And they come again to Jerusalem: and u as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

t Mat.18

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Lu.20.1,

u Mat.21. 29 And Jesus answered and said unto them, I will also ask of you one wquestion, and answer me, and I

v Nu.16.3.

will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer mo.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did wor, thing. ve not believe him?

32 But if we shall say, Of men, ney feared the x Mal. 3.5. people: for xall men counted John, that he was a prophet indeed.

c.6.20.

33 And they answered and said unto Jesus, We y cannot tell. And Jesus answering saith unto them, Neither do 2 I tell you by what authority I do these things.

y Is.1.3. 29.14. Ho.4.6.

CHAPTER XII.

I In a parable of the vineyard let out to unthankful husbandmen, Christ forein a paraule of the vineyard jet out to untrainstil musaammen, Carist Jortelleth the reproduction of the Jews, and the calling of the Gentiles. 13 Its avoided the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convincent the error of the Saddiaceses, who denied the resurrection; 23 resolveth the seriles, who questioned of the first commandment: 35 refused the option that the scrones held of Christ: 32 bidding the people to beware the discountry of the contraction of the contract of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

z Lu.10.21,

ND he began to speak unto them by parables. A a certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and a Mat 21.

went into a far country. Lu.20.9, 2 And at the season he sent to the husbandmen a

Ver. 23. Be thou removed, &c .- [This appears to have been a proverbial form of speech, to signify the removing or conquering great difficulties. A rooter up of mountains, was a common epithet applied to any Rabbin who was an eminent and learned man. ]-Bagster.

Ver. 27-33. And they come again to Jerusalem, &c.-Paral'el text, Mat.

CHAP. XII. Ver. 1. Built a tower .- Mr. Buckingham, in his late travels, "was particularly struck with the appearance of several small and detached towers in the midst of vine-lands, from which watchmen looked out to guard the produce of the lands, even in the present day.'

A. M. 4033. | servant, that he might receive from the husbandmen A. D 29. of the b fruit of the vineyard.

3 And they caught him, and beat him, and sent him o Ca.8.11. Mi.7.1. away empty.

Lu.12.48. 4 And again he sent unto them another servant; and Jr., 15, 1., 8 at him they cast c stones, and wounded him in the

c He.11.37. head, and sent him away shamefully handled. d Na.9.30. 5 And again he sent another; and him they kill-

Je.7.25, ed, and a many others; beating some, and killing &c. e some. e Mat.23. 6 Having yet therefore one son, his well-beloved, he

sent him also last unto them, saying, They will ref He.1.1,2 verence my son.

7 But those husbandmen said among themselves,  $\beta_{
m there}$  shall This is the heir; come, let us kill him, and the inhebe none to control us ritance shall be ours. B in what we do.

8 And they took him, and killed him, and cast him

out gof the vineyard. g He.13.12.

9 What shall therefore the lord of the vineyard do? h Pr.1.24... he will come and h destroy the husbandmen, and will 31. Is.5.5..7.

igive the vineyard unto yothers.

10 And have ye not read this scripture; The 1 stone Da. 9.26. i Je.17.3. which the builders rejected is become the head of the

corner: y set up his 11 This was the Lord's doing, and it is marvellous in church

among our eves? the Gen-12 And k they sought to lay hold on him, but feared 19 05

the people: for they knew that he had spoken the j Ps.118.22 parable against them: and they left him, and went k c.11.18. their way Ju.7.30.

13 ¶ And 1 they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. I Mat.22.

14 And when they were come, they say unto him, Lu.20.20, Master, we know that thou art true, and carest for &c. no man: for thou regardest not the person of men, m In value but teachest the way of God in truth: Is it lawful to of our money

give tribute to Cesar, or not? 15 Shall we give, or shall we not give? But he, know-4 mills, as Mat.22

ing their hypocrisy, said unto them, Why tempt ye me? bring me a mpenny, that I may see it. n Mat.17. 16 And they brought it. And he saith unto them,

25..27. Ro.13.7. Whose is this image and superscription? And they 1 Pc.2.17. said unto him, Cesar's.

17 And Jesus answering said unto them, Render to o Ec.5.4.5. Mal. t.6. Cesar "the things that are Cesar's, and to God o the

p Mat.22. things that are God's. And they marvelled at him. 18 Then P come unto him the Sadducees, which .u.20.27, &c. say othere is no resurrection; and they asked hm,

saying, q Ac.23.8. 19 Master, Moses wrote runto us, If a man's brother r De.25.5.

Ver. 10. The stone which.—{That this passage refers to the Messiah, some of the ancient Jews fairly acknowledge. It was literally fulfilled in our Lord, who was rejected by the Jewish builders, but is become the head of the corner; the head of principalities and powers, and of his body, the church.!—B. Ver. 13—17. And they send—That is, the Pharisees, that were offended with

this parable, as aimed at them, sent some of their disciples.

Ver. 18-27. Then come unto him the Sadducees, &c.-This conversation is related by Matthew, chap. xxii. 23-32.

t 1 Co.15.

die, and leave his wife behind him, and leave no child-IA, M. 4033 ren, that his brother should take his wife, and raise up seed unto his brother. s Ru.1.11. 20 Now there were seven brethren: and the first

took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.
22 And the seven had her, and left no seed: last of

all the woman died also.

23 In the resurrection therefore when they shall rise. whose wife shall she be of them? for the seven had a Ex.3.6 her to wife.

24 And Jesus answering said unto them, Do ye not 1. 24 A therefore err, because ye know not the scriptures.

neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but t are as the "Mat.22

angel; which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, "I am the God of Abraham, x De.8.4.5. Lu.10.27. and the God of Isaac, and the God of Jacob?

21 He is not the God of the dead, but the God of the

living: ye v therefore do greatly err.

23 ¶ And wone of the scribes came, and having heard B every fathem reasoning together, and perceiving that he had snswered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the comnandments is, \* Hear, O Israel; The Lord our God is

one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy  $\beta$  strength: this is the first commandment.

31 And the second is like, namely this, Thou y shalt There is none other y Le.19.13. love thy neighbour as thyself.

commandment greater than these.

32 And the scribe said unto him, Well, Master, thou

should be employed, every energy of the feeling pression of'love to Him.

Ver. 24. Do ye not therefore err.-[As the five books of Moses were the only Scriptures which the Sadducees admitted as divine, our Lord confutes them by an appeal to these Books and proves that they were ignorant of those very urthurs which they professed to hold sacred. In Avoda Zara, and San-hedrim, it is said, "These are they which shid have no part in the wor'd to come: those who say, the Lord did not come from heaven; and those who say, the grainrection cannot be proved out of the Law." Our Lord not only rectified their opinions, but so explained the doctrine, as to overthrow the erro-neous decision of the Pharisees, that if two brother's married one woman, she

neous decision of the Pharisees, that if two brother's married one woman, she should be restored at the resurrection to the first. I=Bagster.

Ver. 29. The Lord our God is one Lord.—This passage in the Geeck is quoted literally from the LXX. of Deut. vi. 4. The word Lord in Greek is Kurlos, but in Hebrew Jehovah. The passage in both Testaments is translated as a single proposition; but the best critics in both places divide it into two, thus: "Jehovah our Elohim, Jehovah is one." So Ainsteorth: or as in the LXX. and this verse, "The Lord is one." So Ainsteorth: or as in the LXX. and this verse, "The Lord is one." So Ainsteorth. or as in the LXX. and this verse, "The Lord is one." So Ainsteorth. or or in the LXX. and this verse, "The Lord is one." So Ainsteorth. Orderidge, as generally, answering to Jehovah. So Vitringa, Campbell, Doddridge, &c. Dr. Lightfoot remarks, that our Lord here quotes to the Jews one of the texts inscribed on their phylacteries.

Ver. 32. Well, Master, thou hast said the truth.—Doddridge, "Truly, Master, thou hast spoken well."——For there is one God.—"God" (Theos) is wanting in the Aiexandrian and three other ancient MSS. besides many others:

wanting in the Alexandrian and three other ancient MSS., besides many others;

46.9.

i 2 Ti.3.6.

see Mat.

10.9.

1 7th part

piece of brass

money.

m 2 Co.8.2,

2 Ch.24.

hast said the truth; for there is one God; and there A. M. 4033. A. D. 29. is none other but he:

z De.4 39. 1s.45.5,6,

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is a more than all whole burnt-offerings and sacrifices.

a 1 Sa.15.22 34 And when Jesus saw that he answered discreetly, Mi.6.6..8 he said unto him, Thou art not far from the kingdom t Mat.22 of God. And no man after that durst ask him b any 46.

question. c Mat.22. 35 T And Jesus answered and said, while 41.

taught in the temple, How say the scribes that Christ Lu.20.41. &c. is the son of David?

36 For David himself said by 4 the Holy Ghost, The d 2 Sa.23.2. 2 Ti.3.16. e LORD said to my Lord, Sit thou on my right hand,

till I make thine enemies thy footstool. e Ps.110.1.

37 David therefore himself calleth him Lord; and f 24.2. whence is he then his son? And the common people g Mat.23.1.

Lu. 20.46,

heard him gladly.
38 ¶ And he said unto them fin his doctrine, Beware g of the scribes, which love to go in long clothing, and h Lu.11.43. love salutations in the market-places,

39 And h the chief seats in the synagogues, and the

uppermost rooms at feasts: 1 Lu.21.1.

40 Which devour widows' i houses, and for a pretence àc. make long prayers: these shall receive greater damk a piece of nation. brass money:

41 ¶ And j Jesus sat over against the treasury, and beheld how the people cast k money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she

threw in two 1 mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That m this poor widow hath cast more in, than all they which have

cast into the treasury: 44 For all they did cast in of their n abundance; but n 1 Ch.29. she of her want did cast in all that she had, even all

o her living.

CHAPTER XIII.

Christ forctelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment o De.24.6. the shan nappen to the early 22 and none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by

death. ND a as he went out of the temple, one of his a Mat.21.1, &c. disciples saith unto him, Master, see what man-Lu.21.5, ner of stones and what buildings are here!

and in several ancient versions. It must, however, be necessarily understood unless we supply, instead of it, Kurios, or Jehovah, as Parkhurst does. Ver. 41. Cast money into the treasury.—Marg. "Brass money;" answer-

ing to our copper; but it is difficult to state the exact value of these pieces, as they were of different sizes, and changed their value with time and circumstances. It is probable the Pharisees gave large, pieces of brass, instead of small silver, as making a greater chink. These are supposed to be nearly of the value of our sixpence, and much, or many of these brass pieces, would make a great sound.

CHAP. XIII. Ver. 1—23. And as he went out of the temple, &c.—For the corresponding predictions of Matthew, see chap. xxiv. 1—23.

Ver. 1. See what manner.—[Tacitus applies to the temple the terms im-

2 And Jesus answering said unto him, Seest thou A. M. 4033. these great buildings? b there shall not be left one stone upon another, that shall not be thrown b Lu.19.44. down. 3 ¶ And as he sat upon the mount of Olives over c Je.29.8. against the temple, Peter and James and John and Andrew asked him privately, Re.20.7.8. 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be ful- d Ac.5.36. 1 Jn.4.1. 5 And Jesus answering them began to say Take c heed lest any man deceive you: e Ps 27.3. 6 For many shall come din my name, saying, I am 46 1 2. Pt. 3.25 Christ; and shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be e ye not troubled: for such things must needs be; but the end shall not be vet. f The word in the 8 For nation shall rise against nation, and kingdom original against kingdom: and there shall be earthquakes in importetie divers places, and there shall be famines and troubles: the pains of a wothese are the beginnings of f sorrows. 9 But take heed to yourselves: for they & shall deliver travail you up to councils; and in the synagogues ye shall be Mat.10. beaten: and ye shall be brought before rulers and g kings for my sake, for a testimony against them. Re.2.10. 10 And hthe gospel must first be published among all nations. h Mat.28. 11 But when they shall lead you, and deliver you up, Re.14.6. take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be i Ac.24. given you in that hour, that speak ye: for it is not ye 4.8,31. 6.10. that speak, but i the Holy Ghost. i Mi.7.6.

12 Now the brother i shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put k Lu.6.22

to death.

Jn.17.14. 13 And ye shall be hated k of all men for my name's sake: but he 1 that shall endure unto the end, the Da 12.12 same shall be saved.

mensæ opulentiæ: and Josephus says, "that it was, of all buildings he had seen or heard of, the most wonderful for its size, structure, and magnificence," and states that the "stones were white and strong, fifty feet long, twenty four

and states that the "stones were white and strong, fifty feet long, twenty-four broad, and sixteen in thickness."]—Bagster.

Ver. 8. These are the beginnings of sorrows.—The margin of our bibles remarks, that the original word for sorrows imports "the pains of a woman in travail." See Rom. viii. 22.

Ver. 9. Connells.—[Sanhedrims, the grand national council, and smaller courts of judicature in each city: see on Mat. v. 22.]—Bagster.——For a testinony against them.—So Doddridge. But Campbell renders it "to them;" referring lo Mat. xxiv. 14. Both senses are just. The first preachers of the gospel were witnesses for Christ to "rulers and kings;" and when their witness was rejected, then they became witnesses against them. See chap. vi. ness was rejected, then they became witnesses against them. See chap. vi. verse 11.

Ver. 11. Take no thought beforehand .- See note on Mat. vi. 25. It would be a gross perversion of scripture to apply this, as some have done, to ministerial studies, as an encouragement to dieness in preachers; but when prevented from study, either by the opposition of their enemies, or by the multiplicity of the labours to which they have in providence been called, and still more under circumstances of persecution—these words have afforded rational support and consolation to many, and have been, in some instances, remarkably fulfilled.

142	MARK, XIII.
A. M. 4033. A. D. 29.	14 But when ye shall see the abomination of desolation, spoken of mby Daniel the prophet, standing
m Da.9.27.	where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: 15 And let him that is on the house-top not go down into the house, neither enter therein, to take any thing
n Da.12.1 Joel 2.2	out of his house:  16 And let him that is in the field not turn back again for to take up his garment.  17 But wo to them that are with child, and to them that give suck in those days!  18 And pray ye that your flight be not in the winter.
o Lu.17.23.	19 For "in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.  20 And except that the Lord had shortened those
p 2 Pe.3.17.	days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, o here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise,
g Da.12.1. Zep.1.15. 17.	and shall show signs and wonders, to seduce, if it were possible, even the elect.  23 But P take ye heed: behold, I have foretold you all things.  24 T But in those days, after that q tribulation, the
r 1s.13.10. 24.20,23. Je.4.23. 2 Pe.3.10, 12. Re.6.12. 14. 20.11.	sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the pow- ers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall ga- ther together his elect from the four winds, from the
* Pa.7.914 Mat.16. 27. 21.30. c.14.62. Ac.1.11. 1 Th.4.16. 2 Th.1.7,	know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
10.	30 Verily I say unto you, that this generation shall

Re.1.7.

: Is.40.8

not pass, till all these things be done.

31 Heaven and earth shall pass away: but tmy

words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither

the Son, but the Father.

Ver. 32. Of that day and that hour.— Campbell, "OR hour:" which he does not hesitate to admit as the true reading, supported by the most and best MSS. and ancient versions. Hour heing distinguished from day, marks the precise time.—Neither the Son.—This is parallel to Matthew's expression, "But the Father only;" the only question is, can this be explained in consistency with the doctrine of Christ's divinity? Many solutions of this difficulty have been proposed

The more general, and, as we think, just interpretation is, that though the hu man nature of Christ was joined to the divine; yet, as infinite attributes could

33 Take " ye heed, watch and pray: for ye know not | A. M. 4033 when the time is.

34 For the Son of man is as a man taking a far ourney, who left his house, and gave authority to his servants, and to every man his work, and com-manded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you "sleeping.

37 And what I say unto you I say unto all, w Watch.

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself forcetelleth now he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight still his disciples, and Peter's denial. 33 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 35 flashy accused, and implicutely codemied of the Jews' council: 65 slamefully abused by them: 66 and thrice

FTER two days was the feast of the passover, and of unleavened bread: And the chief priests and the scribes sought how they might take him by

craft, and put him to death.

2 But they said, Not on the feast day, lest there be

an uproar of the people.

3 ¶ And a being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having b or, pure an alabaster box of ointment of b spikenard very precious; and she brake the box, and poured it on his head. nard.

A. D. 29.

mat24. Lu. 12.411 21.34. Ro.13.11 12. 1 Th.5.6

Re.16.15 v Mat.25 5.

w ver.33,55.

CHAP. 1s.

a Mat 26. 6,&c. Lu.7.37

not be communicated to a finite mind, so the soul of Jesus could be no more omniscient than omnipresent; and therefore might not, at this period, know the precise day and hour here stacken of. This sense is so ably defended by Dr. Pye Smith, that we shall present our readers with a short extract or two from his valuable work.

After remarking that the "intellectual attainments of Jesus were partly ac-After remarking that the "intellectual attanments of Jesus were partly acquired by diligence in the use of proper means," but chiefly communicated by the Holy Spirit (Isa. xi. 2, 3.) he adds, "All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed (on earth;) but beyond this sphere, there is an indefinite field for the acquisition of new knowledge, as well as of higher felicity in his glorified state. "The Scriptures appear to us, on the one hand, to teech the existence such a union as produces a personal oneness; and on the other, to exclude the

notion of transmutation, or confusion, of the essential properties of either na-ture with respect to the other. It follows that, whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling di-vinity to the man Christ Jesus," it was made in various degrees, and on successive occasions, as the divine wisdom judged fit; and this accessary limit-ation would apply to times or seasons which the Father has put in his own power, (Acts, 7,) "as much as to any other conceivable class of objects."

Messiah, vol. ii.

It is no part of the prophetic office—nor of the ministry of angels, nor of the commission of Christ, to gratify men's curiosity. "After all, what more It is no part of the prophetic office—nor of the ministry of angels, nor on the commission of Christ, to gratify men's curiosity. "After all, what more real difficulty presents itself in this case, than in that where Jesus is said to have increased in wisdom? Luke ii 52. If he did possess a nature really human, that nature was capable, of course, of progressive improvement and knowledge. And there is no proper method, as it appears to me, of solving the difficulty, as the text stands, but by appropriating, as in other cases, the expression to that nature, of which the assection made can be predicated." Stuart's Letters.

art's Letters.

Ver. 35. At even, or at midnight, or at the cock-crowing, or in the morning.—"These are the four night watches, answering with us to the hours of nine and twelve at night, and three and six in the morning."—Campbell.

CHAP. XIV. Ver. 1—11. After two days.—So Mat. xxvi. 2—16.

Ver. 3. An alabseter box.—So called, as Parkhurst thinks, from their being made of alabaster stone.——And she brake.—Campbell, "Brake open" the

Mat.26

14.&c.

mJn.164.

&c.

4 And there were some that had indignation within A. M. 4033. A. D 29. themselves, and said. Why was this waste of the c See Mat. ointment made?

5 For it might have been sold for more than three hundred c pence, and have been given to the poor. d Dal5.11.

And they murmured against her. 6 And Jesus said. Let her alone: why trouble ve

B if she had her? she hath wrought a good work on me. 7 For dye have the poor with you always, and whenany betsoever ye will ye may do them good: but me ye have ter way not always.

pressing 8 She hath done what she could: she is come afore-

hand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall and home, she be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial would have chosen it.

B of her. 10 ¶ And e Judas Iscariot, one of the twelve, went

unto the chief priests, to betray thim unto them.

11 And when they heard it, they were glad, and promised to give him s money. And he sought how Lu.22.3.

he might conveniently betray him. f Jn.13.2. 12 T And the first day of hunleavened bread, when they i killed the passover, his disciples said unto him, g 1 Ki.21.20 Pr.1.10.. Where wilt thou that we go and prepare that thou

mayest eat the passover? 13 And he sendeth forth two of his disciples, and h Ex.128. saith unto them, Go jye into the city, and there shall

meet you a man bearing a pitcher of water: follow i or, sacri-14 And wheresoever he shall go in, say ye to the ficed.

good man of the house, The Master & saith, Where is the guest-chamber, where I shall eat 1 the passover c.11.2,3. with my disciples?

15 And he will show you a large upper room furnishk Jn.11.28. ed and prepared: there make ready for us. 16 And his disciples went forth, and came into the

city, and found mas he had said unto them: and they l Re.3 20. made ready the passover. 17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I

Probably it was somehow sealed, as bottles often are with us, to prevent evaporation. See Harmer.

evaporation. See Harmer.

Ver. 5. Three hundred pence.—About \$41,50 of our money.

Ver. 8. She hath done what.—("It appears to me more probable," says Dr.

Doddridge, "that Mathew and Mark should have introduced this story our.

of its place; that Lazarus, if he made this feast, (which is not expressly said by

John.) should have made use of Simon's house, as more convenient; and that

Mary should have nouted this ointment on Christ's head and body, as well as

on his feet; than that, within the compass of Four days, Christ should have been twice anointed with so eastly a perfume; and that the same fault should been wite allowed with 30 castly a permine; and at the same rather some table Christ at this unction determined him in his resolution to betray his Master and, therefore, Christ's rebuke, and Judas's revenge, are united, as cause and effect, by Matthew and Mark |- Bagster.

Ver. 12-26. And the first day of unleavened bread, when they killed, &c. -The passage paralle, to this section is Mat. xxvi. 17-25.

ø		
	MARK, XIV.	145
Į	say unto you, One of you which eateth n with me shall betray me.	A. M. 4033 A. D. 20,
l	19 And they began to be sorrowful, and to say unto him one by one, Is it 1? and another said, Is it I?	n Ps.41.9. 55.13,14.
ŀ	20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.  21 The Son of man indeed goeth, as it is written of	n Mat.1£. 6,7.
Total Section	him: but wo to that man by whom the Son of man is betrayed! good owere it for that man if he had	p Mat.26. 26,&c. 1.0.22,19.
100000	never been born.  22 ¶ And P as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take,	1 (°o.11. 23,&c.
-	geat: this is my body. 23 And he took the cup, and when he had given	q Jn.6.49., 53.
	thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many.	r 1 Co.10. 16. Jn. f Z
	25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it snew in the kingdom of God.  26 ¶ And when they had sung a thymn, they went	s Joe 15. S. Am. 9.13, 14.
	out into the mount of Olives. 27 And Jesus saith unto them, All ye shall be offend-	t or,psalm.
	ed because of me this night: for it is written, "I will smite the shepherd, and the sheep shall be scattered. 28 But "after that I am risen, I will go before you	11 Zec.13.7.
	into Galilee. 29 But "Peter said unto him, Although all shall be	v c.16.7. w Mat.26.
	offended, yet will not I.  30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow	33,34. Lau.22.33, 34. Jn.13.37,
I	twice, thou shalt deny me thrice.  31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Like-	38.
	wise also said they all.  32 ¶ And * they came to a place which was named	x Mat.26. 36,&c. 1.u.22.39, &c.
	Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and	Jn. 13.1, &c.
	John, and began to be sore amazed, and to be very heavy:	у Јп.12.27.
1	34 And saith unto them, My roul is exceeding sorrowful unto death: tarry ye here, and watch.	z He.5.7. a Ro.8.15.
	35 And he went forward a little, and fell on the ground, and prayed 2 that, if it were possible, the hour might pass from him.	Ga. 4.6.
	36 And he said, 2 Abba, Father, all things are possi-	b Ps.40.8.

37 And he cometh, and findeth them sleeping, and Ver. 22. This is my body-[That is, this represents my body; the substantive verb, whether expressed or understood, being often equivalent to signifies

5.30. 6.38,3**2.** 18.11.

ble unto thee; take away this cup from me: never-theless b not what I will, but what thou wilt.

tive ven, whether expressed of understood, being often equivalent to signifies or represents.]—Ragsets—Yer. 28. A hymn—or "Psalm."

Ver. 27—42. And Jesties saith unto them, &c.—See the parallel text in Mat. xxvi. 26—48. But the order is somewhat different.

Verses 33, 34. Sore amazed, &c.—"Being seized with grief and horror, said to them, My soul is overwhelmed with a deadly unguish."

MARK, XIV.
thou watch one hour?  Ro.7.18.  The second of the watch ye and pray, lest ye enter into temptation of the second of the second of the second of the second of the same words.  Jan. 7.20.
c Ro.7.18.  25. Ga.5.17  Ga.5.
d Jn.7.30. again, (for their eyes were heavy,) neither wist the what to answer him.
41 And he cometh the third time, and saith un them, Sleep on now, and take your rest: it is enough the 4 hour is come; behold, the Son of man is betrated into the hands of sinners.
Jinisa, 42 Rise up, let us go; lo, he that betrayeth me is hand. 43 ¶ And cimmediately, while he yet spake, come
Judas, one of the twelve, and with him a great mult f Pa31,2. tude f with swerds and staves, from the g chief pries and the scribes and the elders.
44 And he that betrayed him had given them a toke saying, Whomsoever I shall h kiss, that same is he take him, and lead him away safely.
45 And as soon as he was come, he goeth straightwa to him, and saith, Master, master; and kissed him Pr.27.6. 46 And they laid their hands on him, and took him 47 And one of them that stood by drew a swor and smote a servant of the high priest, and cut c
i Le.6.46. his ear. 48 And Jesus answered and said unto them, Are come out, as against a thief, with swords and we
staves to take me?  49 I was daily with you in the temple teaching, an tendence with the scriptures and the staves to take me?  49 I was daily with you in the temple teaching, and the scriptures are the staves to take me?  49 I was daily with you in the temple teaching, and the scriptures are the stave that the scriptures are the stave that the stave that the scripture with the scripture wi

having a linen cloth cast about his naked body; and

the young men laid hold on him:

k Ps.88.8.

ver.27.

l c.13.16.

found none.

52 And he left 1 the linen cloth, and fled from them naked. 53 ¶ And m they led Jesus away to the high priest:

and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the

palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought m Mat.26. 57,&c. 1.a.22.54, Arc. Jn. 33.13, for witness against Jesus to put him to death . 211

Ver. 51. A certain young man, &c.—" Though this incident may not appear of great moment, (says Dr. Campbell,) it is, in my opinion, one of those circumstances which we call picturesque; which, though in a manner unconnected with the story, calivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the poise of the soldiers and amount situations are reasonable.

noise of the soldiers and armed retinue passing by, got up, and stimulated by curiosity, wrapped himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented."

56 For Amany bare false witness against him, but	A. M. 4033- A. D. 29.
their witness agreed not together. 57 And there arose certain, and bare false witness	n Pa3i.H.
against him, saving,	
58 We heard him say, I will odestroy this temple	o c.15.29. Jp.2.19.
that is made with hands, and within three days I will	
build another made without hands. 59 But neither so did their witness agree together.	p Mat.26.
60 And P the high priest stood up in the midst, and	66,000
asked Jesus, saying, Answerest thou nothing? what	g Ps.39.9.
is it which these witness against thee?	Is.53.7. 1 Pe.2.23.
61 But 9 he held his peace, and answered nothing.	115.2.40
Again the high priest asked him, and said unto him,	r Da.7.13.
Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and 'ye shall see the Son	Mat.24.
of man sitting on the right hand of power, and coming	26.64.
in the clouds of heaven.	Lu.22.69. Re.1.7.
63 Then the high priest rent shis clothes, and saith,	
What need we any farther witnesses? 64 Ye have heard the blasphemy: what think ye?	s Is.37.1.
And they all condemned him to be guilty of death.	
65 And some began to spit ton him, and to cover his	t Is.50.6.
face, and to buffet him, and to say unto him, Prophe-	c.15.19.
sy: and the servants did strike him with the palms of their hands.	
66 ¶ And as Peter was beneath in the palace, there	u Mat. 26.
cometh one of the maids of the high priest:	1.0.22.55,
67 And when she saw Peter warming himself, she	&c. Jn.18.16,
looked upon him, and said, And thou also wast with	&c.
Jesus of Nazareth. 63 But he v denied, saying, I know not, neither	
understand I what thou sayest. And he went out in-	
to the norch and the cock crew B	1
69 And a maid saw him again, and began to say to	Burbich

them that stood by, This is one of them. was about 70 And he denied it again. And a little after, they that midnight. Ver. 58. Agreed not together.—Campbell, "Was insufficient." So ver. 59. Ver. 53. Build another made voithout hands—It is observable that Matheword is the latter clause, and in this probably the witnesses disagreed; though, had they agreed, it could not have amounted to a capital charge. Yer, 61. Son of the Blessed.—The high priest used probably both noun and

Matthew records one, and Mark the other; but this makes no con-The Jews, when they name God, generally add blessed for ever, achective.

and by the Blessed, they meant God the Father.
Ver. 62. The Son of man.—[The passage of Daniel, to which our Lord refors, was always considered by the Jews as a description of the Messiah. In Zohar, it is said, referring to this prophety, "This is the King Messiah." On Savjour, therefore, now in his lowest state of humiliation, asserted his claim? as the Messiah, who shall appear in the clouds of heaven, as the judge of the world.]-Bagster.

Ver. 65. And to cover his face-Which Luke calls blind-folding. See note

on Matthew xxvi. 6s.

You find a feter was beneath, &c.—The parallel text to this is

Mat. xxvi. 69-75. If Peter had any superintendance of Mark's gospel, as our Introduction supposes, it is plain he wished not to conceal or palliate his guilt, for Mark records the three denials of his Master; the last time with oaths and

Ver. 68. Into the porch. - Doddridge, "Portico."

Ver. 63. And a maid—That is, as Matthew expresses it, "another maid." Ver. 70. They that stood by.—Several by-standers seem to have accused him.—Thy speech agreeth thereto. ["Thy dialect." or mode of speech. From various examples produced by Lightfoot and Schoetgen, it appears that

A. M. 4033. stood by said again to Peter, Surely thou art one of them: A. D. 29. for thou art a w Galilean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I WAC 27.

know not this man of whom ye speak.

72 And the second time the cock crew. And Peter x or, he called to mind the word that Jesus said unto him, Bewept fore the cock crow twice, thou shalt deny me thrice. ahundantly; And xwhen he thought thereon, he 7 wept.

CHAPTER XV.

1 Jesus brought bound, and accused before Platte.

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1 Jesus and Jesus delivered up to be

common people, the murderer Barabhas is loosed, and Jesus delivered up to be

crucified. If He is crowned with thorus, 19 spit on, and mockets; 21 faintet. or, he be gan to ween.

in bearing his cross: 27 hangeth between two thieves: 29 suffereth the tri-umphing r-proaches of the Jews: 39 but confessed by the centurion to be the v 2Co.7.10.

Son of God: 13 and is honourably buried by Joseph. ND straightway in the morning the chief priests A held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him. Thou sav-

CHAP. 15. est it.

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3 And the chief priests accused him of many things:

but he answered nothing.

a Ps.2.2. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness Lu.23.1. against thee.

5 But b Jesus yet answered nothing; so that Pilate

&c. Ac.3 13. 4.26.

6 \ Now c at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay b 1s.53.7. bound with them that had made insurrection with Jn. 19.9. him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him e Mat.27.

to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I re-Lu.23.17. Ju. 18.39. lease unto you the King of the Jews?

the Galileans used a very corrupt dialect and pronunciation; interchanging the the Galifeans used a very corrupt dialect and pronunciation; interenanging the gutturals, and other letters, and so blending or dividing words as to render them unintelligible, or convey a contrary sense. Thus, when a Galifean would have asked, "whose is this jamh," he pronounced the first word so confusedly that it could not be known whether he meant chantor, "an ass," chamar, "woil," or immar, "a lamb." A certain woman, intending to say to a judge, "My lord, I had a picture which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground," so spoiled it by her pronunciation, that her words meant, "Sirslave, I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground."]—Bagster.

Ver. 71. Began to curse and to swear.—Doubtless to prove thereby that he was not a disciple. Let all profane persons consider this!

Ver. 72. Before the cock cross twice.-Peter denied his Master before the cock c-w the first time (ver. 65;) but he denied him three times before the cock crew twice.—And when he thought thereon, he wept.—Campbed says, "There are not many words in Scripture which have undergone not interpretations than this term (cpibalon.) Our translators give two of these in the margin. 1. "He wept abundantly." 2. "He began to weep." 3. Dodaridge reads, "Covering this head) he went out," &c., and many more may be seen in Campbell, who, however, returns nearly to the sense of the commen version, and renders it, "He thought carefully thereon with tears." CHAP, XV. Ver. 1. The vohole council.—Doddridge and Campbell, "Sanhedrim."

Ver. 5. Yet answered nothing-That is, to the charges of the Jews. He had only answered to the high priest and Roman governor. See ver. 2.

10 For he knew that the chief priests had delivered A. M. 4033. A. D. 29. him for denvy. 11 But the chief priests moved the people, that he of Pr.27.4. should rather e release Barabbas unto them. 12 And Pilate answered and said again unto them,

What will ve then that I shall do unto him whom ye call the King fof the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil ingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him to be crucified.

16 T And b the s. 'diers led him away into the hall, called Pretorium; and they call together the whole

17 And they clot'zed him with purple, and platted

a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit i upon him, and bowing their knees worshipped him.

20 And when they had mocked jhim, they took off the purple from him, and put his own clothes on him,

and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of 1 Ps 22.13.

Alexander and Rufus, to bear his cross.

22 And k they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with

myrrh: but he received it not. 24 I And when they had crucified him, they I parted

his garments, casting lots upon them, what every man 25 And it was the third hour, and they crucified him.

26 And the superscription  $\beta$  of his accusation was written over, THE KING OF THE JEWS.

Tit.3.3.

e Ac.3.14. f Ps. 2.6. Je.23.5. A&.5.31.

g \_B(B.9.

h Mat 27. Jn. 18.23. 33; 19.9.

i c.14.65. Job 13.9. Ps.35.16. Mat. 20.

19. c.10.34. Lu.22.63. 23.11.56.

Jn. 19. 17.

write the the judg-

assumption.

Ver. 16. The Pretorium—[Was properly the tent or house of the prator, a military, and sometimes a civil officer. This was a magnificent editine in the upper part of the city, which had been formedly Herod's palace, and from which there was an approach to the citadel of Antonia, which adjoined the temple. - Josephus. 1- Rayster

Ver. 17. And they clothed him with purple.-Matthew says, "scarlet." Wesley says the royal robes were partly of both colours; but this was proba-The stage of the control of the property of the period of the ancient poets to the pumple colour of blood, it should seem that the ancient pumple had in it a predominance of reil, which when worm and soiled, would resemble such purple. it is very difficult to ascertain the shades of difference between the scarlet, crimson, and purple dyes of the ancients. Very 1, 1 The father of Aiczander and Rufus—Who afterwards proved emi-

nent Christians - Wesley

Ver. 23. Wene mingled with myrrh.-This was a drink given to criminals doomed to suffer death, in order for stupity their feelings. Our Lord would not consent to taste a drink, that brought reflect by blunting the sensibilities of the soul. What a reproof to those who, in times of sorrow, betake themselves to strong drink-or to those who sacrifice their reason on the altar of intemper

Ver. 25. The third hour-That is, nine in the morning. See note on John xix. 14.

MARK, XV. 150 A. M. 4033. 27 And with him they crucify two thieves; the one A. D. 29 on his right hand, and the other on his left. m Is.53.12. 28 And the scripture m was fulfilled, which saith, And he was numbered with the  $\beta$  transgressors. 29 \ And " they that passed by railed on him, wag-B treated and dealt ging their heads, and saying, Ah, thou othat destroyest the temple, and buildest it in three days, with as that rank; 30 Save thyself, and come down from the cross. being put 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others. himself he cannot save. at the 32 Let Christ the King of Israel descend now from the same cross, that we may P see and believe. And they that time as. were crucified with him reviled him. the real malefac-33 ¶ And 9 when the sixth hour was come, there was tors. darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud n Ps.22.7. voice, saying, r Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou o c.14.58. Jn.2.19. forsaken sme? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. p Ro.3.3. 2 Ti.2.13. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take a Mat.27. him down. Lu.23.44 37 And a Jesus cried with a loud voice, and gave up r Ps.22.1. 38 \ And the veil of the temple was reut in twain from the top to the bottom. ε Pε.42.9. 39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. t Ps.69.21. 40 There were also women looking on afar voff: among whom was Mary Magdalene, and Mary the u Mat.27.

mother of James the less and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed In.23.46

Jp.19.30. him, and ministered wunto him;) and many other women which came up with him unto Jerusalem. 42 I And now when the even was come, because it

was the preparation, that is, the day before the sabbath, w Lu.S.2.3. 43 Joseph of Arimathea, an honourable counsellor,

Ver. 34. My God, 'my God, why—[Or, "My God, my God, to what sort of persons hast thou 'el'; me." So also the Syriac version; which Dr. A. Clarke is inclined to adop.; Vrough he observes, "Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. sufficiently evident; fo he well knew why he was come unto that hour, nor sufficiently evidence of God, in whom dwelt all the fulness of the Godhead boldly. The Deave he have a method to the Godhead boldly. The Deave he have a method to the Godhead boldly. The Deave he have needed to the Godhead the Godhead boldly. The Beave he have a method to the Godhead boldly and the Godhead boldly and the work of the Godhead boldly and the Godhead b

Ver. 37. Cried with a loud voice, &c .- viz. Father, into thy hands I com-

mend my spirit.

Ver. 42. When the even was come. - The Hebrews speak of two evenings. The former commenced about three o'clock, the latter at six. As the sabbath began soon after this, the preparation must have begun soon after three (when Jesus died) on the Friday afternoon.

Ver. 43. An honourable counsellor.—Campbell, "Senator;" i. e. a mem-

which also x waited for the kingdom of God, came, A. M. 4033. and went in boldly unto Pilate, and craved the body A. D. 29. of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him

whether he had been any while dead.

45 And when he knew it of the centurion, he gave

the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a CHAP. 16 'stone into the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of a Mac 28.1,

Joses beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the courty: 14 then to the apostles, 15 whom he sendeth forth to prach the gospel: 19 and as-

ND a when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet b spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of

the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young

man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is crisen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter  $\beta$  that

x Lu.2.25,

v c.16.3.4.

1.0.24.1. åc. Ju.20.1.

b Lu.23.56.

c Ps.71.20,

B more especially. lest he Christ had rehis denial and be-

cause be of extra-TV SOTTOW

ber of the Sanhedrim. — Waited for the kingdom of God-i. e. for the manifestation of the spiritual kingdom of the Messiah.

affestation of the spiritual singular of the interaction of the spiritual singular of the satisfactor of the

rallel with the first eight of the last chapter of Matthew.

Ver. 2. And very early. - West supposes, that the women made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples;—that Mary Magdalene, with the other Mary and Salome, see out not only early, but very early in the morning, before the time appeinted to meet Joanna and the other women there. (Lu. xxiv. 10.) This interpreta-

tion, which is adopted by several eminent writers, is very probable, and reconciles the apparent discrepancy in the Evangelists. ]—Bagster.

Ver. 5. Ayoung man sitting.—[This appears to have been a different angel from that mentioned by St. Matthew. The latter sat in the porch of the tomb, and had assumed a terrible appearance to over-awe the guard; (Mat. xxviii. 1.;) but this appeared as a young man, within the sepulchre, in the in-ner apartment. The two angels spoken of by St. John (chap. xx 11.) appeared some time after these; but whether they were the same or different cannot be ascertained; neither can it be affirmed that the angels which manifested themselves to the second party of women, recorded by St. Luke, (ch. xxiv. 4.) were the same or different. ]-Bagster.

Ver. 7. And Peter, &c.—Particularly tell Peter, "lest he be swallowed up with over much sorrow." Thus the Lord raises up the bowed down.

A. M. 4033. The goeth before you into Galilee: there shall ye see A. D 29. him, as he said unto you.

8 And they went out quickly, and fled from the d La.24.13. e Lu.21.36. sepulchre; for they trembled and were amazed: nei-1 Co. 15.5. ther said they any thing to any man; for they were f or, toafraid

gether.

9 I Now when Jesus was risen early the first day g Lu.24.25. of the week, he appeared first to Mary Magdalene, out h Mat.28. of whom he had east seven devils.

10 And she went and told them that had been with In.20.21.

him, as they mourned and wept. i Ro.10.18. 11 And they, when they had heard that he was alive, Col.1.23.

and had been seen of her, believed not. Jn.3.18.36

12 \ After that he appeared in another form unto Ac. 16.31.. d two of them, as they walked, and went into the Ro. 10.9. 1 Pe.3.21.

13 And they went and told it unto the residue: nei-

k Jn.12.43. 2 Th.212 ther believed they them.

14 T Afterward ehe appeared unto the eleven as 1 La.10.17. they sat f at meat, and upbraided them with their un-belief and hardness of heart, because they believed Ac.5, 15. 16.18.

not them which had seen him after he was risen. 15 And he said unto them, Go h ye into all the world,

m Ac.2.4. and preach the gospel to every i creature.

16 He; that believeth and is baptized shall be saved; 10,23. but k he that believeth not shall be damned.

17 And these signs shall follow them that believe; In 1 my name shall they cast out devils; they shall n Ln. 10, 19, Ac.23.5.

o Ac.5.15. speak m with new tongues;

18 They shall take up " serpents; and if they drink 28.8 any deadly thing, it shall not hurt them; they o shall

p Ac.1.2,3. Lu.24.51. lay hands on the sick, and they shall recover. 19 T So then Pafter the Lord had spoken unto them,

he was received up into heaven, and sat qon the right q Ps.110.1 1 Pe.3.22 Re.3.21. hand of God.

20 And they went forth, and preached every where, r Ac.5.12. the Lord working with them, and confirming the word with signs following. Amen. He.2.4.

Ver. 9—20. Now when Jesus was risen, &c.—These twelve verses are wasting in many MSS., and in the canons of Eusetins: but they are in the Alexandrian MSS.; seven of them, at least, in the Codex Beza; in the old Syriac, the Arabic, the Valente, and the old Italic, and other uncert version and in the Commentaries of Theophylact. They are quoted by Ambrose, Ambrose, Ambrose and the Commentaries of Theophylact. gustin, and Leo, styled the Great; and verse 19 in particular, is so cited by Irenaus in the second century, as giving room to believe they were all in his

Copy. See Horne's Introduction, Althedition, vol. iv. p. 254, &c.
Ver. 15. Every creature.—The commission itself is here somewhat more generally expressed, than in St. Matthew: "Go ye into all the world, and preach the gaspel to every creature."—i. e. of the human race.
Ver. 18. They shall take up serpents, &c.—Ill is fully asserted here, that the Apystles of our Lord-should not loss their life by poison, and there is neither. record nor tradition to disprove it. But it is worthy of temark, that Mohammed, who styled himself the apostle of God, lost his life by poison; and, had he been a true prophet, or a true apostle of God, he would not have fallen into the snare. ]-Bagsier.

## CONCLUDING REMARKS ON MARK.

MARK, the writer of the preceding Gospel, was doubtless born of Jewish parents, of the tribe of Levi, and the line of the priesthord. He was sister's son to Peter, and by some is thought to have been one of the 70 disciples; while others suppose, that he was converted by Peter's ministry; but, perhaps, there is no other reason for this, than because be calls bim his son .- Mark

was constantly with Peter; he accompanied his apostolical progress. preached the Gospel in Italy and at Rome; where, at the request of the Christians of those parts, he composed and wrote his Gospel. By Peter he was sent into Egypt, there to proclaim the glad tidings of salvation. Ensebius says, that so great was the success of his ministry, that he was instrumental in converting multitudes of men and women. The vigilant enemy of the souls of men would not allow his success to be uninterrupted; accordingly, when at Alexandria, the multitudes being assembled for their idolatrous solemnities, broke in upon him during his engagements in the service of God's house, and binding his hands and feet with cords, dragged him through the str ets man and the manus and rect with cords, dragged him through the sir ets until his flesh was dreadfully lacerated and his blood gushed out; nature sunk under such tortures, and he soon became a sacrifice to the rage of an infurnated and persecuting populace. Tradition states that Mark was of a piddle size and stature, his nose long, his eyebrows turning back, his eyes graceful and immiable, his head bald, his beard long and gray, his gait quick, and the constitution of his body strong and healthy.

## THE GOSPEL ACCORDING TO ST. LUKE.

[Lure to whom this Gospel has been uniformly attributed from the earliest ages of the Christian Church, is generally allowed to have been "the beloved physician" mentioned by St. Paul; (Col. iv. 14., ), and as he was the compainto not that Apostle, in all his labours and sufferings, for many years, (Acts xv. 12. xx. 1–6; xxvii. 1, 2; xxviii. 13–16. 2 Ti. iv. 11. Phil. 24.) and wrote "the Acts of the Apostles," which conclude with a brief account of St. Paul's imprisonment at Rome, we may be assured that he had the Apostle's sanction to what he did; and probably this Gospel was written some time before that event, about A. D. 63 or 64, as is generally supposed. He would appear, from Col. iv. 10, 11., and his intimate acquaintance with the Greek language, as welt as from his Greek name Loukas, to lerve been of Gentile extraction; and according to Eusebius and others, he was a native of Antioch. But, from the Hebraisms occurring in his writings, and especially from his accurate knowledge of the Jewish rites, ceremonies, and customs, it is highly probable that he was a Jewish proselyte, and afterwards converted to Christianity. he may not have been, as some have affirmed, one of the seventy disciples, and an eye-winess of our Saviour's muscles, yet his intercourse with the Apostles, and those who were eye-witnesses of the works, and ear-winesses of the words of Christ, renders him an unexceptionable witness, it considered merely as a historian; and the early and unanimous reception of his Gospel. as divinely inspired, is sufficient to satisfy every reasonable person. ]-Bagster

CHAPTER I.

The preface of Luke to his whole gospel. 5 The conception of John the Baptist. 23 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy A. M. 4069 A. D. 64. of Zachary, both of Christ, 76 and of John. CHAP, 1

ORASMUCH as many have taken in hand to set Jn.15.2 forth in order a declaration of those things which are most surely believed among us, 2 Pe. 1.10

2 Even as they delivered them unto us, which from the beginning a were eye-witnesses, and ministers of b Ro.15.16 b the word:

Chap. I. Ver. I. Huve taken in hand—i.e. have undertaken.—To set forth in order.—Doddridge, "To compose the history." Campbell, "a narrative:" so Boothroyd.—Of those things that are most surely believed.—Doddridge, "Have been continued among us with the fullest evidence;"—Campbell and Boothriyd, "Which have been accomplished;"—Parkhurst, "Enlytroved," or, "confirmed with the fullest evidence."
Ver. 2. Blinisters of the word.—Gr. "The Logos," which term St. John,

in the preface to his Gospel, applies personally to Christ; but as the same term is by all the Evangelists applied to the Gospel, either preached or written,

we think it would be wrong here to restrict its meaning.

4.11,12

A.M. 4093. 3 It seemed good to me also, having had perfect understanding of all things from the very first, to act.i. d Act.i. 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

e Jn.20.31. 5 THERE was in the days of f Herod, the king

A.M. 2029.
B. C. 6
of Judea, a certain priest named Zacharias, of the course of 5 Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
6 And they were both rightcous, h before God, walk-

f Ma.2.1. 6 And they were both righteous h before God, walking in all the commandments and ordinances of the Lord blameless.

No.124, 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

h Gc.7.1. 1 Kii.9.1. 2 Kii.9.3. 9 According to the custom of the priest's office, his lot was 1 to burn incense when he went into the temple

of the Lord.

10 And the whole multitude of the people were praying k without at the time of incense.

j Ex.30.7,8 Ing without at the time of incense.

11 And there appeared unto him an angel of the Lord k Lengar standing on the right side of the altar 1 of incense.

Le.16.17. standing on the right side of the after 101 incense.

12 And when Zacharias saw him, he was m troubled,

1 Ex. 30.1. Re. 8.3.4. In Ju. 132 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth

mJu.13.22 rias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

n ver.60,63. 14 And thou shalt have joy and gladness; and many shall rejoice out his birth.

o ver.58.

15 For he shall be great Pin the sight of the Lord, and shall a drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from

q Nu.6.3. his mother's womb.

16 And many of the children of Israel shall he turn
to the Lord their God.

Ver. 3. Having had perfect understanding.—Doddridge and Campbell, 
"Having accurately for exactly traced all things from the first," or from their 
origin.—It seemed good to me also... to norite unto thee in order.—
Campbell, "A particular account;" Doddridge, "An orderly account; 
From this expression, some have understood that St. Luke meant to pay particular attention to the order in which the several events occurred; this, however, does not appear to have been the case in every instance; but he certainly 
gives a longer series of events, beginning from "the very first," the vision of 
Zacharias, and continuing his narrative to the ascension of our Saviour into 
heaven, which neither Matthew nor John mention; which Mark indeed mentions, but Luke only describes.—From the very first.—Some render the Greek 
(continen) "from above," and found thereon an argument for Luke's inspiration; but as the term is equivocal, we think, with Doddridge, it is too week auhorted Christian, to whom Luke directs his Gospel and Acts of the Apost ks.

Seeme think that this pane means any langer of God.

noted Christian, to whom Luke directs his Gospel and Acts of the Apos. ks. Some think that this name means any lover of God.

Ver. 5. Herod, the king of Judea—That is, "Herod the Great."—Zacharias, of the course of Abia.—This was one of the 24 courses into which David divided the priests, and that of which Abia, or Abijah, was the head. Com-

pare 1 Ch. xxiii. 6; xxiv. 10. Ver. 13. John —This name, Heb. Johanan, occurs about thirty times in the Old Testament, and properly signifies the grace and favour of the Lord. Doddride.

Ver. 14. Rejaice at his birth-As the forerunner of the Messiah.

Ver. 15. Even from his mother's womb.—See ver. 41.

u Ps.111.13 Mat.11. 14.

Ro.4.21.

ver.26.

19.26.

17 And she shall go before him in the spirit and A. M. 3999 power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom u of the Jul. 31.

just; to make ready a people prepared for the Lord.
18 ¶ And Zacharias said unto the angel, Whereby t or, by. shall I know this? for wI am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am \* Gabriel, that stand in the presence of God; and am sent y to speak unto thee, and to show thee these glad

tidings. 20 And, behold, thou shalt be 2 dumb, and not able to speak, until the day that these things shall be per-

formed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelw Ge. 17.17.

led that he tarried so long in the temple.
22 And when he came out, he could not speak unto x Da.8.16. them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and re-

mained speechless. 23 And it came to pass, that, as soon as the days of v He.1.14.

his ministration were accomplished, he departed to his own house. 24 ¶ And after those days his wife Elisabeth concei- 2 Eze.326.

ved, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days

wherein he looked on me, to take a away my reproach a Ge.30.23. among men. 26 T And in the sixth month the angel Gabriel was

sent from God unto a city of Galilee, named Nazareth, 27 To a virgin b espoused to a man whose name was A. M. 4000. Joseph, of the house of David; and the virgin's name

was Mary. 28 And the angel came in unto her, and said, Hail, b Mat. 1.18.

Ver. 17. To turn the hearts, &c.—This is a quotation from Mal. iv. 6, which ee. The only doubt remaining in the text seems to be, whether the passage see. The only outer femaling in the text seems to be, whether the passage should be rendered as in our translation, which implies reconciliation and harmony among the people; or, as Doddridge renders it, to "convert the hearts of the fathers with the children," which implies the preparation of the people for Messiah. As these senses are not inconsistent, the question is not im-

Ver. 19. I am Gabriel—The same as appeared to Daniel (chap. viii. 16; ix. 21.)—That stand in the presence of God—Which implies high rank. See note on Mat. xviii. 10.

Ver. 20. Thou shalt be dumb-[i. e. silent; for in this case there was no natural imperfection or debility of the organs of speech, as in dumbness, and the folinspection of a tanky of the organs of speech, as in annohess, and the following words, thou shall not be able to speak, may be regarded as merely expletive. This was at once a proof of the severity and mercy of God: of severity, in condemning him to nine months' silence for his unbelief; of mercy, in rendering his punishment temporary, and the means of making others rejoice in the events predicted.)—Bagster.

Ver. 22. Speechless.-Perhaps both deaf and dumb; for when the father

ver. 22. Specencess.—Perhaps both deaf and dumb; for when the lather came to the circumcision, instead of asking verbally by v'At name he should be called, they "made signs" to him, ver. 62. Ver. 23. The days of his ministration—That is, his u\*\*, during which he was not allowed to leave the precincts of the temple.

Ver. 54. And after those days—That is, when he returned to his own house.

—And hid herself—Meaning, lived a very retired life, by clusband being deaf and dumb; and not disclosing her situation, probably, t any one, till she received the visit of her cousin Mary.

Ver. 25. To take away my reproach-That is, of barrenness.

156 LUKE, I. A. M. 4000 ithou that art chighly d favoured, the cLord is with thee; blessed art thou among women.

29 And when she saw him, she was troubled at his e or, grasaying, and cast in her mind what manner of salutation this should be. or, Truci

30 And the angel said unto her, Fear not, Mary: for

graced.

thou hast found favour with God. d Da.S 23. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the h Son e Ju.6.12. of the Highest: and the Lord God shall give unto

him the i throne of his father David: f Is.7.14. Mat.1.21. 33 And he shall reign over the house of Jacob for ever; and J of his kingdom there shall be no end.

g Mat. 12. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The h He.1.2.8. Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also

that holy thing which shall be born of thee shall be i 2 Sa.7.11. called k the Son of God. 1s.9.6.7.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. i Da.7.14.

37 For 1 with God nothing shall be impossible. Mi.4.7. 38 And Mary said, Behold the mhandmaid of the

Lord; be it unto me according n to thy word. k Ma.1.1. the angel departed from her.

39 I And Mary arose in those days, and went into l Mal.4.5,6. the hill country with haste, into o a city of Juda;
40 And entered into the house of Zacharias, and

m Ps.116. saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard

the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy n Pa.119.38. Ghost:

42 And she spake out with a loud voice, and said, o Jos.21.9.. Blessed Part thou among women, and blessed is the

fruit of thy womb. 43 And whence is this to me, that the mother of my p Ju.5.24. Lord 9 should come to me?

ver.23 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb q in.13.13 | for joy.

Ver. 29. She was troubled.—Doubtless alarmed at seeing a stranger in her spartment, and not less so, if the splendour which attended him (as is probable) marked him to be a messenger from heaven.

Ver. 32. He shall be great.—Son of the highest, the true and essential Son of God, the promised Messiah.—These words of the angel have evidently a re-

or toot, the promised Messiah.—These words of the angel have evidently a reference to various prophecies of the Old Testament, particularly Ps. kixii. Ver. 35. That holy thing.—A noun is evidently to be understood: Doddridge supplies "offspring," and Campbell, "progeny, 2" but the simple term "child" is more in harmony with the style of Scrinture. Ver. 39. Acity of Juda.—[This was most probably lebron, a city of the priests, and situated in the hill country of Judea, about 25 miles south of Jerusalem, and noarly one hundred from Nazareth. Sinch was the intense desire of Mary's mind to visit and communicate with her relative Elisabeth. that she scrupled not to undertake this long journey to effect her purpose. |- B. Ver. 44. The babe leaped in my womb for joy.—This seems to justify a literal interpretation of ver. 15.

LUKE, I. 45 And blessed is she that believed; for there shall A M. 4000. be a performance of those things which were told her from the Lord. r or, which 46 ¶ And Mary said, My soul doth magnify the Lord, that there 47 And my spirit hath rejoiced in God my Saviour. stall be. 48 For he hath regarded the "low estate of his handmaiden: for, behold, from henceforth all generations 1 Sa.21. shall call me v blessed. 49 For he that is mighty whath done to me great Ps.359 \* things; and holy y is his name. 50 And 2 his mercy is on them that fear him from L Ps.1 16.23 generation to generation. 51 He a hath showed strength with his arm; he hath v Mal.3.12 scattered the proud in the imagination of their hearts. 52 He chath put down the mighty from their seats, and exalted them of low degree. w Gr. 17.1. 53 He d hath filled the hungry with good things; and x Ps.71.21. the rich he hath sent empty away. 54 He hath holpen his servant Israel, in eremembrance of his mercy; y Ps.111.9. 55 As he spake f to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, z Ge.17.7. Ex.20.6. and returned to her own house. 57 T Now Elisabeth's full time came that she should a 1's.98.1. be delivered; and she brought forth a son. 1s.51.9. 52.10. 58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they g rejoiced with her. b 1 Sa.2.9. 59 And it came to pass, that on the eighth day they Da. 4.37. came to circumcise the child; and they called him Zacharias, after the name of his father. c.13.14. 60 And his mother answered and said, Not so; but d 1 Sa.2.5. he shall be called John. 61 And they said unto her, There is none of thy kine Ps.98.3. dred that is called by this name.

62 And they made signs to his father, how he would f Ge.17.19.

have him called.
63 And he asked for a writing table, and wrote, saying, His name is h John. And they marvelled all. g ver. 14. 64 And his mouth i was opened immediately, and his

tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these I sayings were noised abroad

i ver.20. throughout all the hill country of Judea. i or.things.

Ver. 45. She that believed.—Meaning Mary, who "stumbled not at the pro-nise through unbelief," as Zacharias seems to have done. Vcr. 48. All generations shall call me blessed. - This has been literally ful-

filled, and in the church of Rome carried to idolatrous excess.

For 52. Re hath put doton.—IRather, "He halt haken away, or snatched the mightly from their throne;" which is well expressed by Seneca," Who bestoweth kingdoms on the wretched, and plucketh them away from the noble" or exalted.)—Bagstee.

Ver. 63. Avoriting table .- Doddridge, "Tablet;" Campbell, "Table book." Ver. 8. A loriting table.—Docariage, 1 able 13. Campoett, 1 able 100k.—This was a piece of hoard covered with wax, or, in some cases, with sand, on which they wrote with a metal or wooden style or pen.—His name is John.—It was customary at the time of circumcision for the father to name the child; and this was not an uncommon name under the Old Testament, though

our translators there render it Johanan.

66 And all they that heard them laid them up kin A. M. 4900. B. C. 5. their hearts, saying, What manner of child shall this be! And the hand 1 of the Lord was with him. k c.2.19.51

67 T And his father Zacharias was filled with the 1 1's.80.17.

Holy Ghost, and prophesied, saying, 68 Blessed mbe the Lord God of Israel: for he hath m 19.72.18.

visited and redeemed his people, n Ps.111.9.

69 And hath raised up a horn of salvation "for us

o Je 23.5 6 in the house of his servant David;
70 As he spake o by the mouth of his holy prophets, Da.9. 24.

p Is.51.7.. which have been since the world began:

71 That we should be saved P from our enemies, and Je.30.10, from the hand of all that hate us:

72 To perform the mercy promised to our fathers,

q Le.26.42. and to gremember his holy covenant;

73 The oath r which he sware to our father Abraham. 74 That he would grant unto us, that we being delir Ge.22.16, vered out of the hand of our enemies might serve him

s without fear.

75 In tholiness and righteousness before him, all s Ro.6.22 1 the days of our life. : Tit.2.11. 76 And thou, child, shalt be called the prophet of the

I Pe.1.14, Highest: for thou shalt go v before the face of the Lord to prepare his ways; n Re.2.10.

77 To give knowledge of salvation unto his people

w by the remission x of their sins, 78 Through the y tender mercy of our God; wherewor, for.

by the 2 day-spring from on high hath visited us, x Ac.5.31 79 To a give light to them that sit in darkness and in v or bowels

of the the shadow of death, to guide our feet into the way тетси. 7. or, sun-

80 And the child grew, and waxed strong in spirit, and

CHAPTER II:

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherls: 13 many sing praises to God for it. 21 Christ is circumciscal. 22 Mary purified. 22 Sirneon and Amar prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, a Is.9.2 49.9. 51 and is obedient to his parents.

ND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the a or, enworld should be a taxed.

Ver. 66. What manner of child.—It seems to have been a general opinion that children born under such remarkable circumstances, were intended for zome great design.

Ver. 69. A horn of salvation .- 'A horn of salvation" is literally the

power that saves us, meaning, the Messiah terrory of the terrory of the vert 70. Since the world began.—Doddridge, "From the beginning of time." Prophecy seems to lave been almost as early as language; for the first prediction seems to have been delivered from the Shekinah, immediately

first prediction seems to have been delivered from the Shekinah, immediately after the full. Lamech used the poetic style; Enoch, the seventh from Adain, prophesied, and from his days to the destruction of Solomon's temply, the world was not, perhaps, without a prophet.

Ver. 7s. Through the tender mercy.—Literally, "the howels of mercy of our God;" a strong Hebraism.—The day-spring—Or dawn, or. as some render it, "the rising sun;" alluding to Mal. iv. 2. The Greek term (anatole) answers to the Hebrew rendered branch; but properly signifies a new shoot arising from a decayed root, (see Isa. xi. 1;) and nay therefore well apply to the first streaks of day, which predict the returning sun.

Chap. II. Ver. 1. That all the world should be taxed.—Two questions arise here: 1. What is meant by "all the world?" The Greek word, (Okkozmene.) as Campbell remarks, strictly means, "the inhabited part of the earth,"

2 (And this taxing was first made when Cyrenius A. M. 4001 was governor of Syria.)

3 And all went to be taxed, every one into his own b Macl. 25

city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David :)

5 To be taxed with Mary his espoused wife, being

great with child.

6 % And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she b brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the

8 I And there were in the same country shepherds abiding in the field, keeping c watch over their flock

by night.

. or, the watches.

all which the Romans had the arrogance to include within their empire; and, all which the Romans had the arrogance to include whim their empire; and, like other conquerors, when they came in contact with any nation which disputed their authority, they considered that they had a right to subdue them, because all the world was theirs! After reading, with some attention, the disquisitions both of Drs. Campbell and Lardner, the Editor is notined to think that Cesar meant to extend this decree to all his dominions, though he might begin with Judea. 2. What is meant by this taxation? As Herod was acknowledged King of Judea, though a tributary king, it seems unlikely that Cesar should levy a direct tax upon his people; we think, therefore, that this was merely a census, or "enrolment," (as our margin interprets,) including a register both of the names and property of the inhabitants, with a view to future taxation, and probably also to their reduction to a Roman province, which followed soon after. Cesar had doubtless views of revenue or nagrandizement; but Providence had higher views, as the sequel immediately discloses. See Doddridge and Campbell, in loc. and Lardner's Cred. Ver. 2. And this taxing:—Doddridge renders it, "This was the first enrolment of Cyrenius, (Lat. Quirinius,) afterwards governor of Syria."—[Rather, as Dr. Campbell renders, "This first register took effect when Cyrenius was president of Syria; "To at this time Quintilius Varus was governor of Syria; (Josephus, Ant. I. xvii. c. 5, \$2.) and this enrolment, which was probably made with a view of levying a tax, (Ant. I. xviii. c. ix, \$1-3.) was not put in force till Cyrenius was made president, about eleven years afterwards, (Ant. I. xviii. c. iv. Teatius, I. ii. 1, 8.)—Bagster. acknowledged King of Judea, though a tributary king, it seems unlikely that

put in force till Cyrenius was made president, about eleven years atterwaids, (Ant. 1 xviii. e. iv. Tacitus, I. iii. 1, 81)—Bagster.

Ver. 3. His non city—That is, the city to which his family belonged. This was Bethlehem, where Joseph had formerly a paternal inheritance, which, since the enplivity, had probably been lost.

Ver. 7. Her first-born son.—So Campbell; but Doddridge renders it.

"her son, the first born," conceiving that the expression is emphatic, and may allude to Christ's being the "first born of every creature." Col. i. 15.—And a leid him in a manner, heavys, there was no room for them in the imp. allude to Christ's being the "Inst born of very creature." Co. 1. 15.——Ana laid him in a manager, because there was no room for them in the inn.—
The eastern mns, commonly called Caravanscrais, are very large buildings, with domes, and a fountain in the centre, for the use of caravans; the benefits of which are allowed to all travellers, but afford only a lodging place for themselves and cattle, without either lood or bedding: but it is probable these Caravanscrais are not of so high antiquity as the birth of Christ. The kataluma, inn. or "house allotted to strangers." (as Campbell renders it,) as belonging to a small country town, was probably of a humbler character, and affording room for but few families, was soon filled by the first comers; and others, as Joseph and Mary, were solved to take shelter in the out-buildings, intended for the cattle of travelers, but which we should hope might be cleared for the cattle of travelers, but which we should hope might be cleared for them, as we read nutsiling in the Scriptures of their being herded with the cattle, indeed, we may safely infer the contrary, from the Holy Babe being laid in the crib, or manger. There is a tradition mentioned by Justin Martyr, in the middle of the second century, that this stable was a natural cave, (and with such Judea abounded,) adjacent to the inn; but that it was the same as now is shown for such, is uncertain and perhaps unlikely.

Ver. 8. Keeping watch over their flock by night.—Campbell, "Who tended

160	LUKE, II.
A. M. 4001. B. C. 4.	9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them:
d Is.9.6.	and they were sore afraid.  10 And the angel said unto them, Fear not: for, be-
e Ps 103.20, 21. 1 Pe.1.12	hold, I bring you good tidings of great joy, which shall be to all people.  It For unto you d is born this day in the city of David a Saviour, which is Christ the Lord.  12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.  13 And suddenly there was with the angel a multi-
f is. 37.19.	tude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth f peace, good will toward men. 15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said
g the men the skep- herds.	one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.  16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
h Le.12.3.	17 And when they had seen it, they made known abroad the saying which was told them concerning this child.  18 And all they that heard it wondered at those things which were told them by the shepherds.  19 But Mary kept all these things, and pondered them in her heart.
i Mat.1.21. c.1.31.	20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.  21 ¶ And when eight days were accomplished h for the circumcising of the child, his name was called JESUS, which was so named of the angel i before he was conceived in the womb.  22 ¶ And when 1 the days of her purification according to the law of Moses were accomplished, they

j Le.12.2, brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord, Every

their flock by turns through the night watches;" Doddridge, literally, "keeping the watches of the night," Dr. Lardner (with whom agrees Dr. Shaw, the traveller) draws from this passage two powerful arguments in favour of the hypothesis which places the birth of our Lord about the autumnal equinox: 1. The latter end of December was by no means an eligible time for making ar enrolment, as it would be most inconvenient for travelling; neither, 2. Is it likely that shepherds would be then watching their flocks in the open fields, b it both circumstances would well agree with September.

Ver. 11. Christ the Lord .- The expected Messiah, the Lord or King of the Jews; and the Lord, the Creator and the Preserver of the whole universe. Ver. 12. In amanger.—Campbell, "The manger;" i. e. of the inn. Ver. 14. In the highest—That is, "the highest leaven;" Doddridge and

Campbell.

Vec. 19. But Mary kept all these things, &c .- Doddridge, "But Mary treasured up all these things, entering into the meaning of their in her heart;" Compbell, "Weighing them;" i. e. in her own mind: Ver. 21. His name was called, &c.—It was customary to give male child-

ren their name at circumcision, as now at baptism.

Ver. 23. Every male that openeth the womb—That is, every first-born child, provided it be a male, but not otherwise.

LUKE, II.	161
k male that openeth the womb shall be called holy to the Lord;)	A. M. 4001. B. C. 4.
24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.	k Ex.13.12 22.29. Nu.8.17.
25 T And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was	1 Ma.15.43 ver.38.
just and 1 devout, waiting for the consolation mof Israel: and the Holy Ghost was upon him.	n: 1s.40.1.
26 And it was revealed unto him by the Holy Ghost, that he should not see " death, before he had seen the Lord's Christ.	n Ps.89.48 He.11.5.
27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do	o Gr. 46.30.
for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said,	Re.14.13.
29 Lord, now elettest thou thy servant depart in peace, according to thy word:	e.3.6. Ac.4.12.
30 For mine eyes have seen athy salvation, 31 Which thou hast prepared before the face of al.	r 1s.42.6. 49.6. 60.3.
people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.	Ac. 13.47 48. •
33 And Joseph and his mother marvelled at those things which were spoken of him.	Ro.9.32
34 And Simeon blessed them, and said unto Mary his nother, Behold, this <i>child</i> is set for the fall sand rising again of many in Israel; and for a sign which shall be spoken against;	1 Co.1.23 24. 2 Co.5.16 1 Pe.2.7,3
35 (Yea, a sword a shall pierce through thy own soul also,) that v the thoughts of many hearts may be re-	t Ac.28.25.
vealed.  36 ¶ And there was one Anna, a prophetess, the	ո Jո.19.25.
daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity;  37 And she veas a widow of about fourscore and four	v Jn.5.15, 16. 1 Co.11. 19.
years, which departed not from the temple, but served <i>God</i> with fastings and prayers whight and day.	w Ac.26.7. 1 Ti.5.5.

38 And she coming in that instant gave thanks like-

wise unto the Lord, and spake of him to all them x ver.25. that x looked for redemption in y Jerusalem.

39 ¶ And when they had performed all things accord-ly or, Israel. Ver. 24. A pair of turtle-doves.—[One was for a burnt-offering, and the other for a sin-offering. The rich were required to bring a lamb: but the poor and middling classes were required to bring either two turtle-doves, or two young pigeons. This is a proof of the comparative poverty of Joseph and Mary; and shows that this event occurred before the offering of the Magi. which would have enabled them to offer a lamb. ]- Eagster.

Ver. 25. The consolation of Israel .- A common name for the Messiah. Gill.

Ver. 26. Should not see death.—[To see death, is a Hebnism for to die. Ps. Ixxxix. 49.]—Bagster. Ver. 37. Fourscore and four years—That is, of her life, Grotins. But Doddridge refers it to the period of her widowhood, in which case she must be above a century old.

Ver. 28 That looked for redemption, &c.-i. e. who expected the coming

of the Messiah.

Ver. 39. And when.—Campbell, "After" they had performed, &c.—To their own city Nazareth.-By comparing Mat. ii. it will be seen that Luke

A. M. 4001. ling to the law of the Lord, they returned into Galilee.

to their own city Nazareth. z Is.11.2.3.

40 And the child grew, and waxed strong in spirit, ver.52 filled 2 with wisdom: and the grace of God was upon him 41 T Now his parents went to Jerusalem every

a year at the feast of the passover.

42 And when he was twelve years old, they went up

to Jerusalem after the custom of the feast. A. M. 4012.

A. D. 8. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him

among their kinsfolk and acquaintance. a En.23.15. De.16.1.

45 And when they found him not, they turned back

again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his b Ps.119.99.

understanding b and answers. Ma. 1922.

48 And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them. How is it that we sought me? wist ye not that I must be about c my Father's

business !

c Jn.5.17.

9. 1.

50 And they understood not the saying which he spake unto them.

has omitted the whole narrative of the Magi, and the flight into Egypt, which probably occupied two or three years at least; indeed, we have no farther account of Jesus till his attending the passover, ver. 22.—[Nazweth, now Nassara, was a small town of Zebulun, in Lower Galilee, according to Eusebius, fifteen miles east of Legio, near mount Tabor, and, according to D'Arvieux, about eight leagues, or according to Maundrell, seven hours, or about twenty miles south-east of Acre. It is one of the principal towns of the pasualic of Acre, containing a population of about 3000 souls, of whom 500 are Turks, the remainder being Christians. It is delightfully situated on elevated ground,

in a valley, encompassed by mountains, f—Bagster.

Ver. 40. Strong in spirit.—See chap. i. 80.—And the grace of God was upon him.—In other words, "filled with the Holy Ghost." meaning the spirit of wisdom and devotion; for it does not appear that the miraculous gifts of the Spirit were hestowed on the man Christ Jesus until his baptism, ch. iv. 1. Ver. 41. His parents went.-The law obliged only the males to attend the

great feasts, (Exod. xxiii. 17,) yet females were not forbidden to attend. Ver. 42. And when he was twelve years old.—This is understood to be the period at which youth were required to attend the temple worship, and from which period they were brought under the yoke of the law, and were denominated "sons of the covenant." Wotton and Lightfoot.

Yor. 4. Went a day's journey—That is, before they missed him: then they inquired among the party with whom they travelled, which probably was numerous, and on the third day, returning to the city, found him in the

temple, ver. 46. Ver. 43. After three days. - That this phrase was to the Jews equivalent to

Ver. 43. After the eagls.— That his parallel states the parallel states were amazed. It is observable that Mary here speaks, to her Son Jesus, of Joseph amazed. It is observable that Mary here speaks, to her Son Jesus, of Joseph

as his father; which he was, both lecally and in courtesy, though not in fact, respectively. It is a support that I must be about my Father's business—polaridge and Campbell; "At my Father's." So the Syrinc, and many able critics.

51 ¶ And he went down with them, and came to A. M. 4012 Nazareth, and was subject unto them but his mother kept d all these sayings in her heart.

52 And Jesus increased ein wisdom and f stature,

and in favour with God and man.

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

TOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas a and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in

the wilderness.

3 And b he came into all the country about Jordan, preaching the baptism of repentance c for the remission of sins;

4 As it is written in the book of the words of Esaias the d prophet, saying, The voice of one crying in the wilderness, Prepare ve the way of the Lord, make his

paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall e Ps.98.2. be made straight, and the rough ways shall be made smooth;

6 And e all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, f O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits & worthy of repentance,

1 Da 7.23. ver. 19. e 1 Sa. 2 26. ver. 40.

f or, age.

CHAP. 3.

A. M. 4030. A. D 26.

a Jn.11.49. Ac.4.6.

b Mat.3.1. Ma.1.4.

c c.1.77.

Is.40.5. 49.6. Ro. 10.12,

g or, meet

CHAP. III. Ver. 1. In the fifteenth year of Tiberius.-There is doubtless come difficulty in reconciling this with the Roman history. sidered the various solutions offered, at considerable length; and Doddridge, having reviewed his arguments, agrees with him that Christ was born in September, the year of Rome 749 (Julian Period 779.) and reckons these 15 years, not from the death of Augustus, but from Tiberius heing received into the government three years before, which brings John's entrance on his mission to the spring of 779; and supposing Jesus baptized about a year after, he would then he but a few months over 20 years of age, as Lardner calculates. — Pontius Pilate being governor (or procurator) of Judea.—Herod the Great, as tius Pilate being governor (or procurator) of Judea.—Herod the Great, as we have seen. Mat. ii. 19, 22, dying soon after Christ was born, was succeeded by his san Archelaus; but he, heing charged with various crimes, was deprived and eanished, and thus Judea reduced to a Roman province, though Herod Antipas, and Philip. still retained Tetrarchies (or quarterings) of the Jewish monarchy.—Hurea—[Was a province of Syria east of Jordan, now called Djedour, according to Burckhardt, and comprising all the flat country south of Djebel Kessone as far as Nowa, east of Djebel el Sheikh, or mount Hermon, and west of the Hadj rond. Trachonitis, according to Strabo and Ptolemy, comprehended all the uneven country on the east of Austrilia can Havered from part Progress to Royre, on we allow El Lindon. Auranitis, now Haouran, from near Damascus to Bozra, now called El Ledja and Diebel Haouran. Abilene was a district in the valley of Lehanon, so called from Abila its chief town, 18 miles N. of Damascus, according to Antoninus. |- Bagster

Ver. 2. Annas and Caiaphas being high priests:—Strictly, there could but one high priest; but either Annas, having heen high priest, still retained the title by courtesy; or Caiaphas was high priest, and Annas his deputy, or Sagan, but placed first (according to Selden) on account of his secular office,

as prince of the Sanhedrim.

Ver. 3. All the country about Jordan—That is, adjacent to, probably on both sides of the river.

Ver. 8. We have Abraham to our father .- Abraham was the founder of

A. M. 4030. and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 'a Mat.7.19.

c. 13.7.9. c.11.41. 2 Co.8.14.

9 And now also the axe is laid unto the root of the trees: every h tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

1 Jn.3.17. Mat.21.

10 And the people asked him, saving, What shall we do then? 11 He answereth and saith unto them. He i that

c.7.29. k c.19.8. 1 Co.6.10.

hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

or, put n) manin fear.

12 Then came also publicans I to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact k no more than

that which is appointed you.

the Christ, or not:

and with fire:

14 And the soldiers likewise demanded of him, sayn Ex.23.1. Le. 19.11 ing. And what shall we do? and he said unto them. n 1 Ti.6.8. Do violence to no man, neither accuse any m falsely;

o or, allow ance.

and be content " with your o wages. 15 ¶ And as the people were p in expectation, and all men q mused in their hearts of John, whether he were

p or, in suspense.

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I g or, reasoned; or, cometh, the latchet of whose shoes I am not worthy debated. to unloose: he shall baptize you with the Holy Ghost

r Je.15.7. 19.

17 Whose r fan is in his hand, and he will thoroughly purge his floor, and swill gather the wheat into his s Mi.4.12. garner; but the tchaff he will burn with fire unquenchable.

t Ps.1.4.

18 And many other things in his exhortation preached he unto the people. 19 T But 'Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all

u Ps.21.9. Ma.9.44.

the evils which Herod had done, 20 Added yet this above all, that he shut up John in

v Mat.14.3.

the Jewish nation, and is styled, on account of his confidence in the promises

of God, the lather of the lathful.

Ver. 14. Do violence to no man.—Doddridge, "Terrify no man."— And be content with your roages.—It is well known that soldiers often multinied on this ground. And those who were the most ready tools to appress others. were the most sturdy in resisting oppression, and even a just subordination to the higher powers.—[Soldiers here mean men actually under arms, or marching to battle. Now, as we learn from Josephys that Herod was at this time engaged in war with Arets, a king of Arabia. Michaelis concludes, that these military men were a part of Herod's arny, then on its much from Galilee, which nust of necessity have 25 persent through the country where John was baptizing. See on Ma. v. 27.]—Based stee.

Ver. 16. He shall baptize you with the Holy Ghost and with fire.—Here is an evident allusion to the pouring down of the Holy Spirit upon the helievers on the day of Pentecost. See Acts ii. 3. This, as many think, proves that the term baptism is at least not always used for immersion; but, sometimes at least, for effusion, or pouring down. But on this we speak with tenderness, as our object is to promote Christian harmony and affection; not controversy on the

non-essentials of religion.

Ver. 18. He preached unto the people.—This version is defective; Lardner remarks, the words may be rendered, "He evangelized (or preached the gospel) to the people." Campball, "He published the good tidings (or gospel) to the people.'

21 T Now when all the people were baptized, it A. M. 4000 came to pass, that Jesus also being baptized, and

praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 T And Jesus himself began to be about thirty years of age, being (as was supposed) the son x of

Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the

son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was

the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was

the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the

son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son

of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi.

A. D. 26

Christ is he great word æra ters, An-

regni Augusti, ti a Angusreign.

w Mar. 3. Jn. 1.32.

x Mat.13. Jn.6.42

Ver. 21. Now when all the people were baptized-That is, great numbers of them.

Ver. 22. In a bodily shape.-Doddridge, "In a corporeal form:" that i was in the form of a dove, however, many doubt. Dr. Daniel Scott supposes it to have been a lambent flame, with a hovering motion; but the dove seer s so fine an emblem of the Holy Spirit, that we see no more exception to this

form than that of a tongue of fire. Acts ii. 3. Ver. 23. And Jesus himself began to be about thirty years of age.—D d-dridge," And Jesus when beginning this ministry) was about thirty years ob.,;" But Campbell (following Grotius and others) reads, " Now Jesus was himself about thirty years in subjugation;" namely, to his pare its.

— Being (as roas supposed) the son of Joseph.—Joseph being his motler's esponsed husband, it was of course supposed by the world, that Joseph 1 just he his father; but this expression strongly implies the contrary.—[The real father of Joseph was Jacob, (Mat. i. 16;) but having married the daught of their, and being perhaps adopted by him, he was called his son, and as such was entered in the public registers; Mary not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, but inserted her husband as the son of him who was, in reality, but his father-in-law. Hence, it appears that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the line of Solomon, to Jacob the father of Joseph, the reputed, or legal father of Christ; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards from Heli the father of Mary, through the line of Nathan, to David and from David to Abraham, and from Abraham to Adam, who was the im and them David to Addam'ny creation, and to whom the promise of the Savious mediate 'soon of God' by creation, and to whom the promise of the Savious was given in behalf of himself and all his posterily. The two branches of descent from David, by Solomon and Nathan, being thus united in the per sons of Mary and Joseph. Jesus the son of Mary re-united in himself all the blood, privileges, and rights, of the whole family of David, in consequence of which he is emphatically called "The son of David." |—Bagster. What may have thrown some considerable difficulty in the way of reconciling these ge nealogies, is the Hebrew law, which obliged men, in certain cases, to marry that widows of their deceased brothers, (see Deut. xxv. 5, &c.) to whom the children are therefore reckoned

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, b Ge.11.12.

34 Which was the sen of Jacob, which was the son of Isaac, which was the son of a Abraham, which was c Ge.5.25. the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son d Ge.1.26. of Ragau, which was the son of Phalec, which was the Is.64.8. son of Heber, which was the son of Sala,

45,47.

be, hav-

menced

exercis:

of his office.

36 Which was the son of Cainan, which was the son of b Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of c Lamech, 37 Which was the son of Mathusala, which was the

son of Enoch, which was the son of Jared, which was CHAP. 4. the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of

Seth, which was the son of Adam, which was the son A. M. 4031. A. D. 27. of a God.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 33 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. a Mat.4.1. Ma.1.12, other sick persons. 41 The devils a ver.14.

ND a Jesus being full of the β Holy Ghost returned from Jordan, and was led by the Spirit into B manifestthe wilderness, ing him-self so to

2 Being forty days tempted of the devil. And bin those days he did eat nothing: and when they were ing comended, he afterward hungered. the public 3 And the devil said unto him, If thou be the Son of

God, command this stone that it be made bread. 4 And Jesus answered him, saying, c It is written,

That man shall not live by bread alone, but by every word of God. 5 And the devil, taking him up into a high mountain,

5 Ex.51.28 1 Ki, 19.8 showed unto him all the kingdoms of the world in a moment of time. c De.8.3.

Ver. 36. Which was the soil, o Cainan, which was the son of Arphaxad, &c.—This Cainan is not in the Hebrew genealogy, (Ge. xi. 12.) but is found in the LXX. Whether it was here inserted by Luke, or by some copyist, is not of great importance, since the only question arising from it is, whether Sadah was the son or grandson of Arphaxad.—It may here be remarked, that though some of the same names occur here, from Natham downwards, as in Joseph's genealogy, yet there appears no sufficient evidence that the same persons were intended, different persons often bearing the same name.]—Eagster.

Persons who wish further to study these genealogies, will find ablundant learned discussion in Dr. Clarke's Comments or Luke iii. and in Mr. Prhend. ed discussion in Dr. Clarke's Comments on Luke iii., and in Mr. Prebend.

Townsend's New Testament arranged.

CHAP. IV. Ver. 5. In a moment.—Perhaps meaning, "at a glance," or in one yiew. It is remarkable that this segme from the mountain, which is placed last in Matthew, is here placed second; for which we can give no reason.

LUKE, IV. 6 And the devil said unto him. All this power will I A. M. 4081 A. D. 27. give thee, and the glory of them: for a that is delivered unto me; and to whomsoever I will give it. 7 If thou therefore wilt e worship me, all shall be thine. Ep.2.2 8 And Jesus answered and said unto him. Get thee behind me, Satan: for fit is written, Thou shalt wore or, fall ship the Lord thy God, and him only shalt thou serve. down be-9 And he brought him to Jerusalem, and set him on a fore me pinnacle of the temple, and said unto him, If thou be f De.6.13. the Son of God, cast thyself down from hence: 10 20. 10 For it is written, He s shall give his angels charge g Ps 91.11. over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at h De 6.16. any time thou dash thy foot against a stone i He.4.15. 12 And Jesus answering said unto him, It is said, Thou h shalt not tempt the Lord thy God.

13 And when the devil had ended all the i tempta-Ac. 10.37 tion, he departed from him for a season. 14 T And Jesus I returned in the power of the Spirit into Galilee: and there went out a fame of him through 1 Mat.13. all the region round about. 51. Jn.18.20 15 And he taught in their synagogues, being glori-Ac.13.14. fied of all. 16 T And he came to k Nazareth, where he had been m Is. 61.1. brought up: and, as his custom was, he I went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the Ps.34.18. prophet Esaias. And when he had opened the book he found the place where it was written, Is.57.15. 18 The m Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; o Ps.146.8. he hath sent me to heal then broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are p bruised, p Is.42.3. Mat 12 19 To preach the acceptable 9 year of the Lord.

20 And he closed the book, and he gave it again to q Is.61.2 the minister, and sat down. And the eyes of all them 63.4.

that were in the synagogue were fastened on him. r Ps.45.2 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious r words which proceeded out of his mouth.

And they said, Is snot this Joseph's son? 23 And he said unto them, Ye will surely say unto s Jn.6.42.

Is.50.4.

c.247.

Ver. 7. All shall be thine—That is, "All this glory." Campbell.

Ver. 8. Get thee behind me, Satan.—This clause is here waiting not only in sone of the best MSS. but several ancient versions. But it occurs Mat. iv. Campbell.

Ver. 17. Opened the book .- [" Unrolled the book;" the Sacred Writings being anciently (as they are still in the synagoties) written on skins of parchment, and rolled on two rollers, beeining on each end, so that in reading from right to left, they rolled on with the left hand while they rolled on with

tho right. — Bagster. Ver. 18. Because. — Campbell, "Inasmuch as." Ver. 20. The min'ster. — Campbell, "The servant;" namely, in waiting upon

the renders.

Ver. 22. The gracious words.—Doddridge, "Graceful words"—Campbell,
"Words full of grace."—Greek, "Words of grace;" referring more to the
matter than the manner of his discourse.

Ver. 23. Done in Capernaum .- Sec Mark i. 21, &c. : John ii. 19, &c.

168	LUKE, IV.
A. M. 4031. A. D. 27.	me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in
t Mat.4.13. 11.23,&c.	thy ecuntry. 24 And he said, Verily I say unto you, No "prophet"
w Mat.13. 57.	is accepted in his own country.  25 But I tell you of a truth, many widows were in
Jp.444 v J Ki.17.9.	Israel in the days of Elias, when the heaven was shut up withree years and six months, when great famine
w Ja.5.17.	was throughout all the land; 26 But unto none of them was Elias sent, save unto
x 2 K.5.14.	Sarepta, a city of Sidon, unto a woman that was a
y or, edge.	27 And * many lepers were in Israel in the time of

28.33. 29 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the 7 brow of the hill whereon their

b Je 23.29 Man rose up, and thrust him out of the city, and the him unto the 'brow of the hill whereon their city was built, that they might cast him down 2 head-long.

30 But he passing a through the midst of them went

Ti.2.15. Re.4.12 his way,

31 And came down to Capernaum, a city of Galilee,

c Ma.1.23. and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his

word was with b power.

graves and a spirit of an unclean devil, and cried out with a loud voice.

f ver.4. 100d voice, 34 Saying, d Let us alone; what have we to do g Ps. 18.10 with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the g Holy Ac. 314. One of God.

Ver. 25. Elias-Or, Elijah, 1 Kings xvii. 9, &c.

Ver. 26. Sarepta.—I Sarepta, a city of Phenicia, on the coast of the Mediterranean, is called Zarphand by the Arabian geographer Sherif Ibn Idris, who places it 20 miles N. of 'Tyra, and 10 S. of Sidon; but its real distance from Tyre is about 15 miles, the whole distance from that city to Sidon being only 25 miles. Maundrell states, that the place shown him for this city, called Sarphan, consisted of only a few houses, on the tops of the mountains, within about 1-2 a mile of the sea; between which there were ruins of considerable extent.]—Ragster.

Ver. 27. Eliseus—Or Elisha, 2 Kings v. 3.

Ver. 29. The brono (margin, "edge") of the hill whereon their city vous built.—But modern travellers tell us that Nazarcth was built in a valley, surrounded by hills. So Dr. Richardson compares it to a delightful basin of earth, surrounded by fifteen mountains. The village, he says, stands on an elevated situation, on the west side of the valley. Now it appears by God-augustation, but the law required only an eminence of two cubits ligh, from which the person stoned must be thrown down, and such an eminence may be found almost any where. Perhaps the original term (ophrus) may be misunderstood. Polyhius uses it for the "bank of a river," which is generally sloping. (See Jones's Lez.) The human eye-brow, which seems the origin of the term, is not on the top of the forehead, but on the slope of the hill, from the steepest part of which they meant to precipitate our Lord. What is now called the Mount of Precipitation is, however, full half a league from the village, and difficult of access, which is therefore very unlikely to be the place to which the Jews meant to drag our Saviour.

Ver. 33. A spirit of an unclean devil-That is, a demon, who was an unclean spirit: this seems utterly inconsistent with the idea of these demons be-

ing diseases.

35 And Jesus rebuked him, saying, Hold thy peace, [A. M. 4031. and come out of him. And when the devil had thrown hun in the midst, he came out of him, and hurt him not. h 1 Pe.3.22 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with

authority and power he commandeth the unclean spirits, h and they come out. 37 And the fame of him went out into every place of

the country round about. 38 % And he arose out of the synagogue, and entered mto Simon's house. i And Simon's wife's mother was taken with a great fever; and they be sought him

Mat. 8 14. Ma.1.29.

for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

knew him to be

40 ¶ Now when the sun was setting, all they that i or, to say had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not I to speak:

for they knew that he was Christ. 42 T And when it was day, he departed and went k Ma.1.38. into a desert place: and the people sought him, and came unto him, and stayed him, that he should not

depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore k am

I sent. 44 And he preached in the synagogues of Galilee.

CHAP. 5.

CHAPTER V.

I Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of Christ reactiont the people out of refers singles in a mirriculous taking of men: 12 cleanseth the leper; 16 prayeth in the wilderness; 18 health one sick of the palsy; 27 calleth Matthew the publican; 29 cattle with sinners, as being the physician of soils; 34 forteteleth the fastings and afflictions of the aposition of the palsy; 12 calleth Matthew the publican; 12 cattle with sinners, as being the physician of soils; 34 forteteleth the fastings and afflictions of the apositions of the palsy in the palsy that bottles and worn garments.

Ma.1.16.

ND a it came to pass, that, as the people pressed a Mat 1.18, upon him to hear the word of God, he stood by the lake of Gennesaret.

2 And saw two ships standing by the lake: but the

Ver. 37. The fame, &c.—(The sound; a very elegant metaphor, says Dr. Adam Clarke. The people are represented as struck with astonishment, and the sound goes out through all the coasts; in allusion to the propagation of sound by a smart stroke upon any substance.]—Bagster.

Ver. 42. When it veas day.—Mark says, "A great while before day," which may refer to his rising at the first dawn; and when the day advanced, out pro-lably before sun-rise, he went forth, &c.

Ver. 44. Galillez.—(Many of the Jewish traditions, in accordance with Is. ix. 1, 2, assert that Galilez was the place where the Messiah should first appear. Thus also Is. ii. 19, "When he shall arise to smite terribly the car th," is expounded in the book Zohar, as referring to the Messiah: "When he shall arise, and shall be revealed in the land of Galilee." See Schoetgen.]—Bagster. CHAP. V. Ver. 1. And it came to pass.—No particular day or time is here

CHAP. V. Ver. 1. And it came to pass.—No particular day or time is here pointed out; but one day, while he was preaching.—The lake of Gennesard —Called also "the sea of Galilee," and "of Tiberias," called also in the Old Testament, "the Sea of Chinereth," Num. xxxiv. 11. Jos. xii. 3. Vor. 2. Thoo ships.—Evidently fishing-barks.—Standing—That is aground;

not affoat.

170	LUKE, V.
A. M. 4031. A. D. 27.	fishermen were gone out of them, and were washing their nets.
b Jn.21.6.	3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a
e Ps 127 1,2 Eze.37. 11,12	little from the land. And he sat down, and taught the people out of the ship.  4 \( \) Now when he had left speaking, he said unto Simon, \( \) Launch out into the deep, and let down your nets for a draught.
d Ec 11.6. (ia 6.9.	5 And Simon answering said unto him, Master, we have toiled all the night, and have taken c nothing: nevertheless at thy word I will let down the net.
e Rx.23.5. Ga.6.2 Pr.13.24.	6 And a when they had this done, they enclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,
f Ju.13.22, 2 Sa.6.9, 1 Ki.17, 18, 1s.6.5,	so that they began to sink.  8 When Simon Peter saw it, he fell down fat Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.  9 For he was astonished, and all that were with him,
g Ps.8.6,8.	at the draught of the fishes s which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou
h Mat.4.20. 19.27. Phi.3.7.8.	shalt catch men.  11 And when they had brought their ships to land, they forsook hall, and followed him.
i Mat.S.2, &c. Ma.1.40, &c.	12 ¶ And i it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, say? 1 2 Ki.5.10, ling, I will : be I thou clean. And immediately the le-

prosy departed from him. 14 And he charged him to tell no man: but go, and

show thyself to the priest, and offer for thy cleansing, k Le.14.4. according as Moses k commanded, for a testimony 15 But so much the more went there a fame abroad

Mat. 4.25. of him: and I great multitudes came together to hear,

and to be healed by him of their infirmities. Ver. 3. Thrust out a little .- So that the people on land might hear, without in commoding him. — Sat down, &c. — This account of the calling of Peter and Andrew, James and John, will be found, as Dr. Townson observes, on a near inspection, to tally marvellously with the preceding ones of Matthew and Mark; and is one of the evidences, that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before Though St. Matthew and Mark do not exactly tell us, that St. Peter was in the vessel when he was called by Christ, they signify as much in saying that he was easting a net into the sea; and though only St. Luke informs us that James and John assisted Peter in landing the fish, yet it is implied, for Mark James and John assisted Peter in landing the list, by each tell shipping, for Mark anys, that when Christ had gone a little farther, he saw them mending their nets, which had been torn by the weight of fish hauled on shore.]—Bagster. Ver. 8. Depart from me, &c.—I am totally unworthy of such manifestations of thy power and glory. See Is. vi. 5.
Ver. 11. They forsook all and followed him.—"They had followed him before, (John i. 43;) but not so as to forsake all. Till now they wrought at their ordinary calling." Wesley.

16 T And "he withdrew himself into the wilderness, A. M. 4001. and prayed.

17 T And it came to pass on a certain day, as he was teaching, that "there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power

of the B Lord was present to heal them. 18" And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to B He meni

bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus.

20 And when he saw their faith, he said unto him,

Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive Psins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your o Mat. 9.2,

hearts

23 Whether is easier, to say, Thy sins be forgiven

thee; or to say, Rise up and walk

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and q take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own q Jn.5.8,12

house, glorifying God. 26 And they were all amazed, rand they glorified r Ac.4.21. God, and swere filled with fear, saying, We have seen

strange things to-day.

27 T And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of cus- 1 Mat 9.9. tom: and he said unto him, Follow me.

29 And he left all, rose up, and followed him.

m Mat.14. Ma.6.46

n Jp.3.21.

power passion in Diose numerous sick perorought

to him.

Ps.32.5. Is. 1.18.

43.25.

Gat. 1.24.

s v.8.

Ma.2.13.

Ver. 16. Into the wilderness.—Literally, "Into the deserts:" Campbell, "Solitary places."

And the power of the Lord was present to heal them .- Query, whom? erident enough, from what follows, that the Pharisces came not to be healed, but to cavil and find fault

Ver. 18—26. And, behold, men brought in a bed, &c.—This is the same nagrative as in Mat. ix. 2—8, where we offered some general remarks; and in

Mark ü., 3—12.

Ver. 19. They went upon the house-top.—[The plain state of the case seems to have been this: not being at le to approach our Lord, because of the crowd, they ascended the flat roof by the outer stairs, and, uncovering the roofing, whether of thing or thatching, about the place where Jesus sat, they let down the couch by the orince. In all this there appears no difficulty; and the damage, considering the slight structure a. d thin roofing of eastern houses, could not have been great.]-Bagster.

Ver. 21. Forgue sins.—See note on Mark ii. 7. Ver. 26. Filled with fig.:—i. e. with a reverential sense of the divine power.

T	
172	LUKE, VI.
A. M. 4031. A. D. 27. u c.15.1, &c.	29 ¶ And Levi made him a great feast in his own house. and "there was a great company of publicans and of others that sat down with them.  30 But their scribes and Pharisees murmined against his disciples, saying, Why do ye cat and drink with
Ja.9 22	publicans and sinners?  31 And Jesus answering said unto them, They that are whole need not a *physician; but they that are sick.
w La.15 /, 10. 1 Co.C.9	32 I came not to call the righteous, but sinners * to repentance.
11. 1 Ti.1 15. 2 Pe.3.9.	33 \(^1\) And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but *thine eat and drink?
x c.7.31,35.	34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with
y Is2212.	them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast
z Mat.9.15, 17. Ma.2.21, 22.	Fin those days.  36 ¶ And z he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the
a. 1.e.19.19. De.22.11. 2 Co.6.16.	piece that was taken out of the new agreeth not a with the old.  37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
b Je.6.1G.	38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drank old wine straightway desireth new: for he saith, The old b is better.
-	CHAPTER VI.
СНАР. 6.	1 Christ reproveth the Pharisees' blin/ness about the observation of the subbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseasel: 29 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obelience of good works to the hearing of the word: lest in the evil day of tempatation we fall like a house built upon the face of the earth, without any foundation.
-	A ND ait came to pass on the second sabbath after
a Mat.12.1, &c. Ma.2.23, &c.	A the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
b Ex.20.10. Is 58.13.	2 And certain of the Pharisees said unto them, Why do ye that which b is not lawful to do on the sabbath days?  3 And Jesus answering them said, Have ye not read
c 1 Sa.21.6.	so much as this, what can be David did, when himself was a hungered, and they which were with him;  4 How he went into the house of God, and did take
Ver. 30. Their scribes, &c.—That is, the scribes and Pharisees of that place. Campbell.  CHAP. VI. Ver. 1—5. And it came to pass, &c.—The same conversation is related more fully by Matthew, chao. xii. 1—3; also in Mark ii. 23—28.  Ver. 1. On the second sabbath after the first.—Campbell, "On the sabbath (called) second prime;" this is literal, but the learned commentator confesses the exact meaning to be unknown. Doddridge renders it, "On the first subbath after the second (day of unleavened bread.") So Lightfoot, Newcome, &c.	

ŀ	LUKE, VI.	173
l	and eat the shew-bread, and gave also to them that were with him; which it is not lawful 4 to eat but for	A. M. 4031 A. D. 27.
ı	the priests alone?	d Le.21.9.
1	5 And he said unto them, That the Son of man is Lord also of the sabbath.	e Mat.12
Ī	6 T And e it came to pass also en another sabbath, that	10,&c.
ł	he entered into the synagogue and taught: and there was a man whose right hand was withered.	c.13.14.
i	7 And the scribes and Pharisees watched him,	14.3.
Ì	whether he would heal on the sabbath day; that they might find an accusation against him.	f Jn.9 16.
1	O Dut he know their & thoughts and said to the man	

But he knew their s thoughts, and said to g Job 122 which had the withered hand, Rise hup, and stand forth in the midst. And he arose and stood forth. h ls.42.4 9 Then said Jesus unto them, I will ask you one thing;

Ac.26.16.

i Ma.3.5.

Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking i round about upon them all, he said Ps.21.2 unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

k Mat.14. 11 And they were filled with madness; and communed Jone with another what they might do to Jesus.

12 \ And kit came to pass in those days, that he went out into a mountain 1 to pray, and continued all night m Mat. 10.1, in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose m twelve, whom also he

14 Simon, (whom he also named Peter,) and Andrew n Jn.1.42 his brother, James and John, Philip and Bartholo-

o Jude I. 15 Matthew and Thomas, James the son of Alpheus p Mat. 4.25 and Simon called Zelotes,

16 And Judas othe brother of James, and Judas Iscariot, which also was the traitor.

17 T And he came down with them, and stood in the q Ps.103.3 plain, and the company of his disciples, and p a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed q of their diseases;

18 And they that were vexed with unclean spirits: Jp.3.14. and they were healed.

19 And the whole multitude sought to touch r him: for s there went virtue out of him, and healed them all. ver. 9 Is it lawful, &c.—Compbell, "What is lawful to do on the sabhath? Good or ill? To save, or to destroy?" So a great many MSS, and printed

editions. They change only in the pointing.

Ver. 11. They were filled with madness.—This is well explained, and in a few words, by Mr. Henry. "They were mad at Christ, mad at the people, mad at thouselves. Anger is a short madness; malice a long one."

thouselves. Anger is a short madness; malice a long one."

Ver. 13. Aposles.—(An Aposle properly denotes one sent, exactly corresponding to the Chaldee and Syriac, skelach, and skelicha, probably the very werd employed by our Lord, from skelach, "to send." It was employed by the Jows to denote any one deputed to act for another, especially on public business, as ambassadors, legates, or envoys; in which sense Herodotus also uses the word.]-

Ver. 15. Simon called Zelotes .- Called also the Canaanite, from the Hebrew

word Kana, to be zealous. See note on Mark ii. 18.

Ver. 16. Judas Iscariot.—That is, "the man of Carioth," a town of Judah: others explain Iscariot as Issachariothes, of the tribe of Issachar. Calmet.

LUKE, VI.

A.M. 4031. A.D. 27 said, Blessed be ye "poor: for yours is the kingdom of God.

21 Blessed are ye that hunger 'now: for ye shall be willed. Blessed are ye that weep 'now: for ye shall laugh.

v Is55.1.

w Pal07.9.

22 Blessed are ye, when men shall hate y you, and when they shall separate you from their company, and shall reproach you, and east out your name as

Re.21.4. and shall reproach you, and cast out your name as y Jn.71.4. evil, for the Son of man's sake.

23 Repoles 4 of that day, and leap for 1997 for, be-100 and 101 reward is great in heaven; for in the like 111 manner b did their fathers unto the prophets.

A.5.51. 24 But wo unto you that are crich! for ye have re-

Jall 25 Wo unto you that are full! for ye shall hunger. b 4-7.52 Wo unto you that laugh f now! for ye shall mourn the laugh f now! for ye shall mourn the laugh for ye shall mourn the laugh for ye shall mourn the laugh for ye shall mourn the laugh for ye shall mourn the laugh for years.

26 Wo unto you, when all men shall speak well s of Ja.5.1. you! for so did their fathers to the false prophets.

d c.16.25.
27 ¶ But I say unto you which hear, Love h your enemies, do good to them which hate you,

e ls.23.7.
65.13. | mies, do good to them which hate you,
28 Bless them that curse you, and i pray for them

(Pr.4.13. which despitefully use you. 29 And Junto him that smitch thee on the one cheek g Ju. 15.19. Offer also the other; and him k that taketh away thy

g Jn.18.19. offer also the other; and him k that taketh away thy 1 Jn.4.5. cloak forbid not to take thy coat also.

h Ex.23.4.5 30 Give 1 to every man that asketh of thee; and of Pr.25.24. him that taketh away thy goods ask them not again

him that taketh away thy goods ask them not again.
31 And m as ye would that men should do to you, do
ye also to them likewise.
32 For it we love them which have you what thank

i e.23.31. Ac. 7.60. have ye? for if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you,

k 1 Co.6.7. What thank have ye? for sinners also do even the 1 De.15.7,8, same.

Pr.19.17. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, Mau.5.42, to receive as much again.

35 But love ye your nenemies, and do good, and m Mac7.12 elend, hoping for nothing again; and your reward shall be great, and py shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

o Pa.37.25. 36 Be ye therefore merciful, as your Father also is merciful.

p Mat.5.45. 37 Judge q not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Ver. 22. When they shall separate you—From their company; that is, "expel you from the synapogue; excommunicate you." Campbelic.
Ver. 29. Take thy coat.—[The coat was a tunite, or under garment, over

Ver. 29. Take thy coat.—[The coat was a tunic, or under garment, over which the Jews and other nations threw a cloak or goion, when they went abroad, or were not at work.]—Bagster.

abroad, or were not at work.]—Bagster. Ver. 35. Hoping for nothing again.—The Greek word is only here used in the New Testament, where some render it, to despend; and then the sense is, lend voithout despondency, i.e. without being weary; but the true meaning prebably is, lend even to those from whom you cannot reasonably expect any recompense.

A. M. 4031. 38 Give, and it shall be given runto you; good mea-A. D. 27. sure, pressed down, and shaken together, and running over, shall men give into your bosom. For with Pr. 19.17. the same measure that ve mete withal it snall be measured to you again.

39 And he spake a parable unto them, Can " the blind lead the blind? shall they not both fall into the ditch? 40 The v disciple is not above his master: but every

one wthat is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in

thine own eve?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, x cast out first the beam out of thine own eye, and then shalt thou see clearly to

pull out the mote that is in thy brother's eye. 43 For y a good tree bringeth not forth corrupt fruit;

neither doth a corrupt tree bring forth good fruit. 44 For z every tree is known by his own fruit. of thorns men do not gather figs, nor of a bramble

bush gather they a grapes.

45 A b good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his

mouth speaketh. 46 ¶ And why call ye me c Lord, Lord, and do not

the things which I say?

47 Whosoever cometh to me, and heareth my savings, and doeth them, I will show you to whom he is like:

48 He dis like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and ecould not shake it: for it was founded upon a frock.

49 But he s that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it is fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ fin:leth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 enswereth John's messengers with the declaration of his miracles: 21 testifieth to the people what opinion he held of John: 30 inweighted against the Jews, who with neither the manners of John morol Jesus could be won: 36 and showeth by occasion of Mary Magdslene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

OW a when he had ended all his sayings in the au- a Mat. 8.5 dience of the people, he entered into Capernaum.

s Ps.79.12 1 MEL7.2 Ma. 1.24.

u Mat. 15. 14.

v Mat.10. Ju. 13.16.

15.20. w or, shall feeted as his mas-

&c. y Mat 7.16,

z Mat.12

a Agrape.

b Mat.12. c Mal.1.6. Mat. 7.21.

d Mat. 7.25. 26.

e 2 Pe.1.10.

622

g Ja.1.24.

h Pr.28.18. 11os. 4 14.

Ver. 38. Shall men gire into your bosom.—The eastern garments being long, folded, and girded with a girdle, admit of carrying much corn in the bosom. Ver. 40. Every one that is perfect shall be as his master.—Campbett, "Every finished disciple shall be as his teacher."
Ver. 44. For gf thorns.—[So Seneca. "Good can no more be produced out.

of evil than a fig from an olive. The produce corresponds to the seed."]—B. Ver. 47-49. Whosoever.... heareth my sayings, &c. -The parallel pussage to this, is Mat. vii. 24-27, and the parable is there illustrated

and an-

widow.

of his

2 And a certain centurion's servant, who was dear A. M. 4031. A. D. 27. b unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the b Job 31.15. Pr.29.21. elders of the Jews, beseeching him that he would come and heal his servant.

c 1 Ki.5.1. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he 5.1.2. should do this:

d c.8.49. 5 For he loveth cour nation, and he hath built us a synagogue. e Ps. 107.20.

6 Then Jesus went with them. And when he was f This man. now not far from the house, the centurion sent friends to him, saving unto him, Lord, trouble a not thyself: B therefore. for I am not worthy that thou shouldest enter under niuch

my roof: canst Thou. · 7 Wherefore neither thought I myself worthy to come who hast unto thee: but say e in a word, and my servant shall supreme

he healed. 8 For I also am a man set under authority, having

thority, under me soldiers, and I say unto f one, Go, and he goeth; and to another, come, and he cometh; and to command my servant, Do this, and he doeth it. 8

gone, and 9 When Jesus heard these things, he marvelled at health to him, and turned him about, and said unto the people come.

that followed him, I say unto you, I have not found so great faith, no, not in Israel. g or, coff.n. 10 And they that were sent, returning to the house, found the servant whole that had been sick. Y what a

tender scene! a 11 \ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. son. 30 only son,

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much and he in the bloom

people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

h c.8.54. Ac. 9.40. 14 And he came and touched the g bicr: and they that Ro.4.17. bare him stood still. And he said, Young man, y I

say unto thee, h Arise. i 2 Ki.4.32 15 And he that was dead i sat up, and began to speak.

And he delivered him to his mother. Jn.11.44. 16 And there came a fear on all: and they glorified God, saying, That a great prophet his risen up among 1 c.24.19.

us; and, That & God hath visited his people. k c. 1.63. 17 And this rumour of him went forth throughout

CHAP. VII. Ver. 5. Us a synagogue. - Campbell, "Our synagogue;" implying that there was but one in the town. Campbell.

Ver. 8. Go, and he goeth.-Intimating that diseases are Christ's servants, so completely under his control, that they come and go at his bidding, as the

so completely under his control, that they come and go at his soloning, as the solicities of a general.

For 11, Nam—Called Naim by the Jewish writers, was a town of Galilee, in the neighbourhood of Endor and Scythupolis, and two miles south of mount Tabor, according to Enseting. Borobard says, "Two leagues from Nazarth, and not above one south of mount Tabor, is the lesser mount Herman, on the north sale of which is the city Nath—Bagster, mount for the Ver. 11. Touched the best.—Among the Jews, sale of litter or birr without

times, the corpse was carried to the grave on a kind of litter, or bier, without any other covering than a cloth. Rosenmuller. Orient. Lit. No. 1290.

1 Mat.11.2

..28.

r 2Sa.19.35.

s c.1.76.

selves.

16,&c.

all Judea, and throughout all the region round A. M. 4031. about. A. D. 27.

18 ¶ And the disciples of John showed him of all these things.

19 And 1 John calling unto him two of his disciples, m Zec. 9.9.

sent them to Jesus, saying, Art thou he that should mcome? or look we for another? 20 When the men were come unto him, they said, n Jn.1.45

John Baptist liath sent usunto thee, saying, Art thou he that should come? or look we for another? o Is.35 5.6

21 And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto p c.4.18.

many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell "John what things ye have seen and q 18.8.14,15. heard; how o that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, c.2.34. Jn.6.66

to the poor p the gospel is preached. 23 And blessed is he, whosoever shall not be offended

q in mc. 24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed

shaken with the wind? 25 But what went ye out for to see? A man clothed

in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' r courts. t Mal.3.1. 26 But what went ye out for to see? A sprophet? u Ps.51.4.

Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy v Mat. 3.5. way before thee.

28 For I sayunto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God wor, frus-trated

is greater than he. x Ac.20.27. 29 And all the people that heard him, and the publi-

cans, justified " God, being baptized v with the baptism y or, within of John. 30 But the Pharisees and lawyers wrejected the coun-

sel x of God y against themselves, being not baptized of him. z Mat.11.

31 T And the Lord said, Whereunto then shall I

Ver. 19. Or look we for another?—Doddridge, "Are we to expect another?" That is, Art thou the Christ? or must we wait for another?—[When we remember the Baptist's solemn testimony to Christ, the sign from heaven, we remember the Baptist's solemn testimony to Christ, the sign from heaven, and the miraculous impulse which made him acknowledge Jesus the Messiali, we shall be constrained to think that he sent to Christ, not for his own satisfaction, but for that of his disciples.]—Bagster.

Ver. 29. And all the people that heard him—Namely, John. Grotius, Doddridge, and Campbell, all consider these as the words of Jesus, (not of the Evangelist,) in reterence to John the Baptist. Ver. 30. Rejected the counsel of God against themselves—That is, against their own interests. Doddridge renders it, "Rejected the counsel of God to them," Campbell, "With regard to them."

Ver. 21. And the Lord said.—These words are wanting in almost all the Greek MSS. and many of the Latin; in all the ancient versions and commentators; and are rejected by Grotius. Mill. Wetstein, and even Doddridge.

tators; and are rejected by Grotius, Mill, Wetstein, and even Doddridge. Campbell supposes them to be inserted by some transcriber, who took the two preceding verses for the words of the Evangelist.

36. 17.16. bibber, a friend of publicans and sinners! 35 But c wisdom is justified of all her children. 36 T And 4 one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's € Mat.26.6.

&c. Ma. 14.3, house, and sat down to meat. 37 And, behold, a woman in the city, which was a &c. Jp.11.2, e sinner, when she knew that Jesus sat at meat in the Pharisce's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and e c.5.32 began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. f Jn.9.24.

39 Now when the Pharisce, which had bidden him, saw it, he spake within himself, saying, This man, if f he were a prophet, would have known who and what g c.15.2 manner of woman this is that toucheth him: for she is

a s sinner. h See Mat 40 And Jesus answering said unto him, Simon, I have 18.28. somewhat to say unto thee. And he saith, Master,

41 There was a certain creditor which had two debti Ps.49.7,8. ors: the one owed five hundred b pence, and the other

42 And when they had nothing i to pay, he frankly Ps.116.16 forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly jjudged.

Ver. 35. And sa; down to meat.—The word means strictly, to recline; Campbe." (probably to avoid the apparent strangeness of the word rectifining) readers it. "Placed himself at table." That the reclining posture is intended, is perfectly clear from ver. 38.

is perfectly clear from ver. 33.

Ver. 37. Which was - Doddridge, "had been"—a sinner—That is, notoriously so.—An alebaster box.—See Mat. xxvi. 7.

Ver. 38. And stood at his fect behind.—The ancients placed themselves along a conch on their sides, supporting their heads with one arm, bent at the clhow, and resting on the couch: with the other they took their food at were supported at the back by enshions. Their fect, of course, were accessible to any one whe came behind the conch. Wakefield.—To wash his feet with terms—Doddridge, "To water his leet with a shower of tears;" Cannobell, "Bathed them with tears, and wiped," &c., which we prefer. It should be remarked, that the sandals were always taken off at meals.—And did neipe them with the hairs of her head.—Doddridge, "Tresses of her hair." Polybius tells us, that when Hannibal dew near to Rome, the Roman Indies went to the temples to supplicate the gods, washing the floors of them with went to the temples to suppliente the gods, washing the floors of them with their hair: which (he adds) was their custom on such occasions. — And kiss-

ed his feet.—This was no unusual practice with the Jews.

Ver. 41. Five hundred pence—That is, Roman denarii, equal to seveny-two dollars.

44 And he turned to the woman, and said unto Simon, A. M. 4031. Seest thou this B woman? I entered into thy house, thou gavest me no water for my feet; but she hath \( \beta\_{\text{who has}} \) washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My k head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who 1 is this that forgiveth sins also?

50 And he said to the woman, m Thy faith hath saved

thec; go in peace.

CHAPTER VIII.

4 Christ, after he had preach 3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his spostles, propounded the parable of the sower, I 6 and of the cardie: 21 declared who are his mother, and brethen: 22 rebuketh the winds: 23 casted the legion of devils out of the main into the herd of swine: 37 is rejected of the Guatarnes: 33 health the woman of her bloody issue, 39 and raiseth from death Jajrus' daughter.

ND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the

twelve were with him,

2 And a certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,

out b of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto

him c of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 Ad sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden e down, and the fowls of the air devoured it.

these exnary toher singular love chtained pardon, and being par.loned,

k Ps.23.5. 1 Mat. 9.2,3. Mar. 2.7.

CHAP. 8.

a Mat.27.

b Ma.16.9. c 2 Co.8.9.

d Mat.13.3. Ma.4.3,

&c. e Ps.119.

Vor. 44. Thou gavest me no water.—Washing the feet before meals is frequently mentioned in the Old Testament, Gen. xlii. 24. 1 Sam. xxv. 41; so 1 Tim. v. 10. This was done by the master of a family. Lurmer, Shaw. Ver. 45. I came in.—Some MSS. with the Vulgate, both the Syriac and the Coptic versions read, "She came in." Campbett. So Doddridge, Eoothroyd, &c. Compare ver. 37.—[Many lave supposed, that this person was Miry Magdalene, and Mary the sister of Lazarus. But there is no indication in the gospel history, that Mary Magdalene was the sister of Lazarus; but on the Lazarus residing at Bethany, while Mary Magdalene appears to have resided at Magdala, cust of Jordan, a distance of nearly 90 miles. Add to this, liat our Saviour seems to have been now either in or near Nain, not at Bethany; and the woman appears from the recital to have been previously unknown to him.—Basseter.

him.]—Bagster.

CHAP. VIII. Ver. 2. Mary called Magdalene.—From Magdala, a town of Galilee, where she lived. Doddridge.—Out of whom went seven devils—Ordemons; that is, who had been dispossessed.

Some suppose this was the contract of the same woman that is mentioned in the preceding chapter as a sinner, (ver. 37.) but this is very doubtful. If her having seven demons implied her being a great sinner, what must the Gadarene have been, who was possessed by a legion—below, ver. 30? But to us it is not evident that possession had any con-

nexion with moral evil.

LUKE, VIII.

6 And some fell upon a frock; and as soon as it A. M. 4031. A. D. 27. was sprung up, it withered away, because it lacked moisture. f Je.5.3.

g Je. 4.3. 7 And some fell among 5 thorns; and the thorns sprang up with it, and choked it. h Ge.26.12.

8 And other fell on good ground, and sprang up, and i Pr.20.12. bare fruit a h hundred-fold. And when he had said 25.4. these things, he cried. He that hath ears to hear, let 1 Is.6.9.

him i hear. k Mat.13. 9 T And his disciples asked him, saying, What migh! 18.

Ma.4.14. this parable be? 10 And he said, Unto you it is given to know the mys-1 1 Pe.1.23. teries of the kingdom of God: but to others in param Pr.4.5. Is.65.11. bles; that I seeing they might not see, and hearing

they might not understand. Ja.1.23, 11 T Now k the parable is this: The I seed is the

word of God. n Ps. 106.12. 12 Those by the way-side are they that hear; then Is.53.2 cometh the devil. and taketh away m the word Ga.3.1.4.

4.15. out of their hearts, lest they should believe and be o Pr.12.3. saved. 110.6.4. 13 They on the rock are they, which, when they hear, p 1 Ti.6.9.

receive " the word with joy; and these have no oroot, 2 Ti.4.10. 1 Jn.2.15 which for a while believe, and in time of temptation fall away. ..17. 14 And that which fell among thorns are they, which, q Jn.15.6.

when they have heard, go forth, and are choked with r Je.32.39. P cares and riches and pleasures of this life, and bring s He.10.36. no fruit q to perfection. Ja.1.4.

15 But that on the good ground are they, which in an Mat.5.15. honest and good heart, having heard the word, keep

it, and bring forth fruit with spatience. n Ec.12.14. Mat.10. 16 ¶ No 1 man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setc.12.2 teth it on a candlestick, that they which enter in may

see the light. v Ja. 1.21... 17 For unothing is secret, that shall not be made ma-25. w Mat.13. nifest; neither any thing hid, that shall not be known

12. 25.29. and come abroad. ċ. 19.26, 18 Take 'heed therefore how ye hear: for wwhosoever hath, to him shall be given; and whosoever hath x or, thinketh that not, from him shall be taken even that which he he hath

x seemeth to have.

y Mat.12 46, &c.

Ma.3.32,

19 Then y came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain, which said, Thy

Ver. 15. An honest and good heart—Is a heart prepared by divine grace; in allusion to the labour of the husbandman in preparing his ground for seed: this is, the ground that is ploughed and harrowed by the means of grace, in distinction from that which is rocky, or in the public path, or full of thoms and birers.—And bring forth fruit with patience.—Campbell says, the Greek word usually signifies "perseverance," or "a patient continuance in well doing." See Rom. ii. 7.

Ver. 18. Take heed, therefore, How ye hear.—But the parallel passage in Mark iv. 21, reads, "Take care WHAT ye hear." Both precepts were probably connected in our Lord's discourse, as they are in the paraphases of Dr. Dodd-

Mark 19, 24, reads, Take care what ye near. Sour precepts were promoted connected in our Lord's discourse, as they are in the paraphrases of Pr. Doddridge. The one seems to refer to the spirit with which we hear, the other to the care with which we should retain it. The promise is, that in proportion

Ma 1.35.

& a.

mother and thy brethren stand without, desiring to A. M. 4031. see thee.

21 And he answered and said unto them. My mother 2 May 8.23. and my brethren are these which hear the word of

God, and do it.

22 ¶ Now z it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were fill-

ed with water, and were in jeopardy.

24 And they came to him, and a awoke him, saying A Pa 44.23 Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even

the winds and water, and they obey him. 26 ¶ And b they arrived at the country of the Gada-

renes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house,

but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment c me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught c 1s.27.1. him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were en-

tered into him.

31 And they be sought him that he would not com-

mand them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they be sought him that he d Re 20.3. would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered

as we receive and retain divine instruction, more will be communicated : for thosoever hath, &c.

Ver. 22-25. Now it came to pass, &c .- Compare Mat. viii. 23-27. [As the agitation of the sea was merely the effect of the wind, it was necessary to remove the cause of the commotion before the effect would cease. But who,

by simply saying, Peace, Be still, (Ma. viii. 39.) could do this but God? One word of our Lord can change the face of nature, and caim the troubled ocean, as well as restore peace to the disconsolate soul. ]—Bagster.

Ver. 31. The deep, Gr. Ahyss—That is, hell: not the sea: for they went there of their own accord. Ver. 33. See Rom. x. 7.—"The abyss," says Dr. Daddridge, "the prison in which many of these fallen spirits are detained; and the sea is the season of the sea of the season of t and to which some, who may, like these, have been permitted for a while to range at 'arge, are sometimes by Divine justice and power remanded."]—B.

Ver. 33. Then went the deviis. - [By this was fully evinced the sovereign

b Mat.8.28.

Ma.5.1, &c.

Re.20.10.

182 LUKE, VIII. A. M. 4031. into the swine: and the herd ran violently down a A. D. 27. steep place into the lake, and were choked. 34 When they that fed them saw what was done, e Ac.19.16, they e fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and f Pa.51, 10. came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his f right mind: and they were afraid. g Ac. 16.39. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the a De.19.20, 21. Ps. 116.12. Gadarenes round about besought him s to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with h him. but i 17.5.8. Jesus sent him away, saying, 39 Return to thine own i house, and show how great things I God hath done unto thee. And he went his ) Ps.126.2, way, and published throughout the whole city how great things Jesus had done unto him. 40 And it came to pass, that, when Jesus was returnk Mat. 9.18. ed, the people gladly received him: for they were all Ma.5.22. waiting for him. 41 \ And, behold, there k came a man named Jairus. and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would 1 2 Ch. 16. come into his house: 18.55.2 42 For he had one only daughter, about twelve years of age, and she lav a dving. But as he went the people m Job 13.4. 43 ¶ And a woman having an issue of blood twelve years, which had spent 1 all her living upon physin Mat.8.3. cians, m neither could be healed of any, c.13.13. 44 Came behind him, and touched the border of his garment: and n immediately her issue of blood stanched. o c.6.19. 1 Pe.2.9. 45 And Jesus said, Who touched me? When all de-

nied. Peter and they that were with him said, Master, p Ps.38.9. Ho.5.3. the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for

I perceive that ovirtue is gone out of me.

q Is.66.2. Ho.13.1 47 And when the woman saw that she was not P hid, Ac.16.29. she came q trembling, and falling down before him,

rower of our Lord, and the reality of diabolical agency; for, says Dr. Doad-ridge, "it was self-evident that a herd of swine could not be confederates in any fraud: their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for

food, as was intended."]—Bagster.
Vcr. 40—56. Came to pass, &c..—See the parallel passages, Mat. ix. 18—26.
Ver. 45. Who touched mc?—"Not that he was ignorant who had touched him," says Bpiphanius, "but that he might not be himself the divulger of the mirade, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders. —Bagster.

Jn.11.43.

x Mat. 8.4.

Ma.5.43.

CHAP, 9.

Ma.3.13.

6.7.&c.

Ma.6.11.

she declared unto him before all the people for what A. M. 4031. cause she had touched him, and how she was healed r Mat. 9.23. immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in

49 T While r he yet spake, there cometh one from the a ver. 42.43. ruser s of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, say- 1 Juli 25. ing. Fear t not : believe only, and she shall be made Ro.4.17. whole.

51 And when he came into the house, he suffered no | Jn.11.11. man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, v Ps.22.7. Weep not; she is not dead, but " sleepeth. c. 16.44.

53 And they laughed him to vscorn, knowing that

she was dead. w c.7.14. 54 And he put them all out, and took her by the hand,

and called, saving, Maid, w arise. 55 And her spirit came again, and she arose straight-

way: and he commanded to give her meat. 56 And her parents were astonished: but he charged

\* them that they should tell no man what was done. CHAPTER IX. 1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: 22 forcelleth his passion: 23 proposeth to all the pattern of his patience. 23 The transfiguration. 37 He healeth the lumatic: 43 again forewarmeth his disciples of his passion: 46 commendeth humility: 35 biddeth

them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions. a Mat. 10.1. THEN a he called his twelve disciples together, and gave them power and authority over all devils, and

to cure diseases. 2 And he sent them to preach the kingdom of God,

b c.10.4,&c. and to heal the sick. 3 And he said unto them, Take b nothing for your iourney, neither staves, nor scrip, neither bread, nei-

ther money; neither have two coats apiece. c Ne.5.13. 4 And whatsoever house ye enter into, there abide,

Ac.13.51. 18.6. and thence depart. 5 And whosoever will not receive you, when ye go A. M. 4932.

out of that city, shake coff the very dust from your feet for a testimony against them. d Mat.11.1,

6 And they departed, and went through the towns, preaching the gospel, and healing every where. 7 I Now d Herod the tetrarch heard of all that was

Ver. 55. Her spirit came again.-This expression, thus used of one who had been dead, strongly implies, that at death the soul not only exists sense rately, but returns and is re-united to the body, when it is raised from the dead. CHAP. IX. Ver. 4. And thence depart.—Doddridge and Campbell, "Till ye leave the place."

Ver. 5. For a testimony.—How so I When their feet were covered with dast on

leaving a town, it proved that no one had received them, and washed their feet.

Ver. 7. The tetrarch.—[A tetrarch properly signifies a prince, or ruler, over a quarter of any region; and had its origin from Galatia, which was governed by four princes. In the New Testament, however, it denotes a prince, or king, who reigns over the fourth part of a former kingdom. By Herol's will, his kingdom was thus divided among his sons. Archelaus had one half,

g Jn.6 37.

15.&c.

&c

&c.

A. M. 4032 idone by him: and he was perplexed, because that it A. D. 28. was said of some, that John was risen from the dead: 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. e c.23.8.

9 And Herod said, John have I beheaded: but who f Ro. 10.14, is this, of whom I hear such things? And e he desired to see him.

10 I And the apostles, when they were returned told him all that they had done. And he took them, and went aside privately into a desert place belonging to a Ac.28 31. the city called Bethsaida.

11 And the people, when they f knew it, followed him: c.1.53 5.31 and he received sthem, and spake unto them of the kingdom h of God, and healed them that had need i of He.4.16. healing.

1 Mat.14. 12 T And I when the day began to wear away, then came the twelve, and said unto him, Send the multi-Ma.6.35. tude away, that they may go into the towns and Jn.6.5. country round about, and lodge, and get victuals: for we are here in a desert k place.

13 But he said unto them, Give ye them to eat. And k Pa.78.19, they said, we have no more but five loaves and two Egg. 34.25. fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he 1 1 Co.14. said to his disciples, I Make them sit down by fifties in a company.

15 And they did so, and made them all sit down. \$ gratitude 16 Then he took the five loaves and the two fishes, and and looking up to Bheaven, he blessed them, and brake, giving beand gave to the disciples to set before the multitude. come

every oc-17 And they did eat, and were mall filled: and there casion. was taken up of fragments that remained to them twelve baskets.

m Ps.107.9. 18 ¶ And it n came to pass, as he was alone praying, his disciples were with him: and he asked them, sayn Mat.16.

ing, Whom say the people that I am? 13,&e. 19 They answering said, o John the Baptist; but some Ma.8.27, &c. say, Elias; and others say, That one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter panswering said, The Christ of God. o Mat. 14.2. ver.7,8.

21 And he straitly charged them, and commanded p Jn.6.69. them to tell no man that thing;

22 Saying, The 4 Son of man must suffer many q Mat.16. things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 17.22.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross r Mat.10.

daily, and follow me. 16.24. Ma.8.34. 24 For whosoever will save his life shall lose it: bu? c.14.27. whosoever will lose his life for my sake, the same shall Col.3.5 save it.

consisting of Idumea, Judea, and Samaria; Herod Antipas, one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Batanea, Trachonitis and Auranitis. Josephus.]-Bagster.-Of some. Doddridge, "By some." So ver. 8.

LUKE, IX.	185
25 For what is a man advantaged, if he gain the	A 34 4000
whole world, and lose himself, or be cast away?	A. D. 25.
26 For whosoever shall be ashamed of me and of my	s Mat.10.
words, of him shall the Son of man be ashamed, when	33.
he shall come in his own glory, and in his Father's,	Ma.8.38. 2 Ti.2.12.
and of the holy angels.	
27 But I tell you of a truth, there be some standing	t Mat.16.
here, which shall not "taste of death, till they see the	28. Mi. 2.1.
kingdom of God. 28 \( \prec{1}{3} \) And \( \text{v it came to pass about an eight days after} \)	1746. B- E-
these wsayings, he took Peter and John and James,	u Jn.8.59.
and went up into a mountain to pray.	Ile.2.9.
29 And as he prayed, the fashion of his countenance	
was altered, and his raiment was white and glistering.	v Mat.17.
30 And, behold, there talked with him two men, which	1,&c. Ma.9.2,
were Moses and Elias:	&c.
31 Who appeared in glory, and spake of his decease	
which he should accomplish at Jerusalem.	wor, things.
32 But Peter and they that were with him were	
heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.	x Da.8.18. 10.9.
33 And it came to pass, as they departed from him,	
Peter said unto Jesus, Master, it is 2 good for us to be	y Jn.1.14.
here: and let us make three tabernacles; one for thee,	
and one for Moses, and one for Elias: not knowing	z Pt.27.4.
a what he said.	73.28.
34 While he thus spake, there came a cloud, and	24 10.00
overshadowed them: and they feared as they entered	a Ma.10.33.
into the cloud.	b Mat.3.17.
35 And there came a voice out of the cloud, saying, This bis my beloved Son; hear chim.	2 Pe.1.17,
36 And when the voice was past, Jesus was found	18.
alone. And they kept it close, and told no man in	
those days any of those things which they had	c De.18.15. Ac.3. 22.
seen.	
37 % And eit came to pass, that on the next day, when	d Ec.3.7.
they were come down from the hill, much people met	
him.	e Mat. 17.
38 And, behold, a man of the company cried out, say-	Ma. 9.17,
ing, Master, I beseech thee, look upon my son: for he	&c.
is mine fonly child.  39 And, lo, a spirit taketh him, and he suddenly	f Zec.12.10.
crieth out; and it teareth him that he foameth again,	
and bruising him hardly departeth from him.	g Ac. 19 13
40 And I besought thy disciples to cast him out; and	16.
they could a not.	h Ju.20.27.
41 And Jesus answering said, O faithless h and per-	He.4.2
verse i generation, how long shall I be with you, and	
suffer you? Bring thy son hither.	i De.32.5 Ps.78.8.

42 And as he was yet a coming, the devil threw him Ver. 26. Come in his own glory.—Not in the mean condition as now, but in his own nature, glory and majesty, attended with innumerable hosts of

hin is own hadrie, gory and majesty, actended with infinite flores of holy angels as his retinue. Ver. 27. There be some standing here, &c.—See note on Mat. xvi. 28. Ver. 28. About an eight days.—Modern translators omit the article "an." Ver. 31. Of his decease.—Greek, Exodus; i. e. departure or decease. See 2 Pet. i. 15.

Ver. 41. O faithless.-Doddridge, "Incredulous."

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	down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to
1 Ma.1.27.	his father.  43 ¶ And they were all amazed k at the mighty power
k Ps.139.14. Zec.8.6.	
1 Mat.17. 22.	the Son of man shall be delivered into the hands of m men.
m 2 Sa.24.14	hid from them, that they perceived it not; and they
n Ma.9.32. c.2.50. 18.34.	feared to ask him of that saying.  46 ¶ Then othere arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, o Mat.18.1. took a child, and set him by him,

Ma.9.34, 48 And said unto them, P Whosoever shall receive this child in my name receiveth me; and whosoever shall p Mat.10. receive me receiveth him that sent me: for 9 he that: is least among you all, the same shall be great.  $\beta$ Jn. 12.41.

49 ¶ And John answered and said, Master, we saw 13, 20, one casting out devils in thy name; and we forbade q Mat.23. him, because he followeth not with us. 11,12. c.14.11. 50 And Jesus said unto him, Forbid him not: for he

that is not against us is for us. 51 T And it came to pass, when the time was come B shall be that he should be received tup, he steadfastly set his lued by face to go to Jerusalem,

52 And sent messengers before his face: and they all judicious perwent, and entered into a village of the "Samaritans, sons. to make ready for him.

53 And they did not receive him, because his face was r Nu.11.27 as though he would go to Jerusalem. 54 And when his disciples James and John saw this,

e Mat.12. they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as c. 16.13. Elias v did ?

55 But he turned, and rebuked them, and said, Ye t Ma.16.19. Ac.1.2 know not what manner of spirit ye are of.
56 For whee Son of man is not come to destroy u Jn 4.4.

men's lives, but to save them. And they went to an-

other village. v 2 1 i.1.10, 57 \ And x it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow

thee whithersover thou goest.
58 And Jesus said unto him, Foxes have holes, and w Jn.3.17. 12.47. birds of the air have nests; but the Son of man hath T Mat 8 19. not where to lay his head.

&c. 59 And he said unto another, Follow me. But he said, Lord, suffer y me first to go and bury my father. y 1 Ki.19.

60 Jesus said unto him, Let the dead bury their dead: 20. but go thou and preach the kingdom of God.

heaven.

.. 29.

Ver. 45. It was hid from them.—Campbell, "It was veiled to them." Ver. 48. He that is least.—" Before honour is humility." Ver. 51. When the time was come. - Doddridge, (more literally.) "As the days were fuifilled," (or nearly so,) that he should be received up; i e. into

61 And another also said, Lord, I will follow thee; but A. M. 402 A. D. 28. let me first go bid them farewell, which are at home at my house. CHAP, 10. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the a Mat.10.1. kingdom of God. Ma.6.7. CHAPTER X. &c. 1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be hundle, and wherein to rejecie: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighb Mat. 9 37. In.4.35. boar that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister. c 1 Co.5.9. FTER a these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself ć c.9.3.&c. would come. 2 Therefore said he unto them, b The harvest truly is e Ge.24.33. great, but the clabourers are few: pray ye therefore the Lord of the harvest, that he would send forth la-2 Ki.4.29. Pr.4.25. bourers into his harvest. 3 Go your ways: behold, I send you forth as lambs f Is.9.6. among wolves. 4 Carry d neither purse, nor scrip, nor shoes: and e sag Ja.3.19 lute no man by the way.

5 And into whatsoever house ve enter, first say Peace be to this house.

h 1 Co.9 1. 6 And if the son f of peace be there, your peace shall H. 1 Ti.5.18 rest g upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking

such things as they give: for h the labourer is worthy Go not from house i to house. of his hire.

Ver. 62. No man having put his hand to the plough.—No one who professes to follow me, and yet suffers himself to be withdrawn from my service, can be admitted to the heavenly kingdom. A proverbial expression. Jahn's Bih, Arch. A passage in Hesiod strikingly illustrates this: of the ploughman he says

"Let him attend his charge, and careful trace

The right-lin'd furrow; gaze no more about, But have his mind intent upon the work."-Orient. Lit. No. 1293.

A Jewish plough was so small and light, that it required the constant care of

the ploughman to keep it in the ground, or to make a straight furrow.

CHAP, X. Ver. 1. Other seventy.—Doddridge and Campbell, "Seventy other;" i. e. beside the twelve apostles. These "seventy" were, however, prob bily 72. So we call the Septuagint version. "The LXX." though it is generally admitted to have been the work of 72. 'i. e. twelve from each tribe of

Ver. 4. Salute no man by the way.—This direction evidently implies haste: not that they were to renounce the courtesies of civil life; but the Eastern salutations were formal, and often accompanied with impertinent inquiries. which occasioned great hinderances. Niebuhr, Horneman, aid other travellers particularly complain of this among the Arabs. Orient. Cust. No. 443,

1262 Peace be to this house,-" When a Persian enters an assembly. (having left his shoes without,) he makes the usual salutation, Peace be unto

thaving left his snoes without, he makes the usual saintation, rescence no moving yout which is addressed to the whole assembly, as it were, saluting the house." Morier's 2d Journey.

Ver. 6. If the son.—Campbell, "A son;" the Greek article being wanting in many MSS., the best editions, and the comments of several fathers. A son of peace, means a friendly, hospitable man; but "the son of peace" has been explained (though improperly) of the Son of man himself. The parallel text of Matthew x. 13, says, "If the house be worthy;" i. e. fit, suitable, and willing to receive you. The term "house" is frequently used for family.

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A. M. 4032. A. D. 28.	8 And into whatsoever city ye enter, and they receive you, eat 1 such things as are set before you:
1 Co.10. 27.	9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive
k Mat.3.2.	you not, go your ways out into the streets of the same, and say,
1 c.9.5.	11 Even 1 the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be
m Mat.11. 21,&c.	ye sure of this, that the kir gdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable
n Eze.3.6.	in that day for Sodom, than for that city.  13 ¶ Wo m unto thee, Chorazin! Wo unto thee, Beth-
o Is.14.13. 15. Je.51.53.	saida! for n if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackeloth and ashes.
Am.9.2,3.	14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
p Eze.26.20. 31.18.	15 And thou, Capernaum, which oart exalted to heaven, shalt be thrust P down to hell.
q Jn. 13.20.	16 He q that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
r Ac.5.4.	17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy
s Jn.5.23.	name. 18 And he said unto them, I beheld Satan tas light-
t Re.128,9.	ning fall from heaven. 19 Behold, I give unto you power to tread on serpents
u Ma.16.18. Ac.23.5.	u and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits
v Ex.32.32. Ps.69.23. Is.4.3.	are subject unto you; but rather rejoice, because your names are written vin heaven.  21 ¶ In that hour Jesus rejoiced in spirit, and said, I
Da.12.1. Ph.4.3. He.12.23. Re.13.8.	thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent

for so it seemed good in thy sight. Ver. 13. We unto thee, Chorazin.—[Chorazin is generally supposed to have been situated on the western shore of the lake of Tiberias, near Capernaum. These cities were so totally destroyed by the Romans, that their sites

and hast revealed them unto babes; even so, Father;

cannot now be identified.]—Bagster.
Ver. 13. I beheld Sa:an, &c.—See John xii. 31; xvi. 11. Rev. xii. 8, 9. This is generally understood to refer to the sudden and precipitous fall of Satan's kingdom by the preaching of the Gospel; but Erasmus understands it as a caution to the disciples against spiritual pride, as if our Lord had warned them

of Satur's fitte. Compare I Tim. iii. 8.

Ver. 20. Rather rejoice.—The word rather, according to Campbell, is wanting in almost all the MSS., Editions, Versions, &c. But the context seems to favour it, and Doddridge, Boothroyd, &c. retain it. Either way the sense

remains the same

20.12

Ver. 21. That thou hast hid .- The ground of our Lord's rejoicing here, is evidently not so properly that the gospel was concealed, or not revealed to any, as that it was revealed to some, and those the most insignificant and unworthy. Cumpbell renders it, "Because, having hidden these things from sages and the learned, thou hast revealed them to babes;" and Doddridge, though he retains the common version, inserts in his paraphrase the word while; ("While) thou hast hid these things," &c.; perhaps the conjunction although would be still better. See Rom. vi. 17.

Ju 3.35

Ac:16.30,

Ne.9.29.

F.ze. 20. 11,21. Ro.10.5.

22 " All things " are delivered to me of my Father:	
and no y man knoweth who the Son is, but the Fa-	
ther; and who the Father is, but the Son, and he to	w Many
whom the Son will reveal him.	ancient
23 ¶ And he turned him unto his disciples, and said	add. An (
privately, Blessed are the eyes which see the things	turning
11	! to his die

that ye see: 24 For I tell you, that z many prophets and kings have desired to see those things which ye see, and have not , Mat.23

seen them; and to hear those things which we hear, and have not heard them. y In 6.44,

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, a what shall I do to inz 1 Pe.1.10.

herit beternal life? 26 He said unto him. What is written in the law? how readest thou?

b Ga.3.13. 27 And he answering said, Thou c shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy d Le.19.18.

d neighbour as thyself. e Lc.18.5. 28 And he said unto him, Thou hast answered right:

this do, and e thou shalt live. 29 But he, willing to justify thimself, said unto Jesus,

And who is my g neighbour? 30 And Jesus answering said, A certain man went f Job 32.2 down from Jerusalem to Jericho, and fell among

Ro.4.2. Ga.3.11. thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. Ja.2.24. 31 And by chance there came down a certain priest g Mat.5.43,

that way: and when he saw him, he passed by hon 44. the other side.

b Ps.38.11.

Ver. 22. All things. &c.—"And turning to these disciples, he said, All things," c.—So Campbell. The all things delivered to the Son, may, in the first place, intend the doctrines and mysteries of the Gospel, but are not, we conceive, to be confined to these. See Mat. xxviii. 18.

Ver. 23. Blessed are the eyes, &c .- Compare the parallel text, Mat. xiii. 26; and 1 Peter i. 10, 11, which seems a full illustration of the passage before us.

Ver. 25. And, behold, a certain larger; i. e. a student, or ductor of the Mosaic law, stood up, and tempted him; Doddridge, "to try him." Similar incidents occur Mat. xi. 16; xxii. 35; but the party is not thought to be the

Ver. 26. How readest thou?-Vitringa observes, that the text quoted by the

lawyer, in the next verse, was read daily in the temple.

Ver. 30. A certain man.—In this parable, the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends, and countrymen, are included under this term; but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. — And fell among thieves. From the testimony of Josephus, it uppetrs, that not only was Judea at that time miserably infested with robbers, but that this road, in particular, was deplorably harassed by these handitti, as it lay through wild and dreary solitudes. Hence Jerome tells us it was called "the bloody way." Mr. Buckingham. in his late travels, says, here pillare, wounds, and death, would be accomparied with double terror, from the fright-

ful aspect of every thing around; here the unfeeling act of passing by a fellow creature in distress, strikes one with horror, as an act more than inhuman, and here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed upon hun, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate.

Ver. 31. By Chance.—Doddridge, "It happened:" Westey, "It came to pass;" who adds, "There is no such thing in the uriverse as either chance or

fortune."

LUKE, X.

A. M. 4032

A. D. 23.

A. D. 24.

A. D. 25.

Came and looked: on him, and passed by on the other

came and looked on him, and passed by on the other Pr. 27.10. 33 But a certain 1 Samaritan, as he journeyed, came

where he was: and when he saw him, he had compas-

sion k on him,

34 And went to him, and bound 1 up his wounds,
pouring in oil and wine, and set him on his own beast,

F<sub>4</sub> st. and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took

m See Mat. out two mence, and gave them to the host, and sold unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay c.14.14.

o Pr. 14.21.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thinkest.

Hö.6.8. meighbour unto him that fell among the thieves? Mat.23. 37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

p J<sub>5.11.1.</sub>
12.2,3.

138 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain wonnan named p Martha, received him into her house.

39 And she had a sister called Mary, which also sat q at Jesus' feet, and heard his word.

r Ma.4.19. 40 But Martha was cumbered about much serving, 23.34. and came to him, and said, Lord, dost thou not care 1 Co.3.22. that my sister hath left me to serve alone? bid her

therefore that she help me.

\$ Ps.27.4.
41 And Jesus answered and said unto her, Martha, 73.25.
Martha, thou art \* careful and troubled about many

Ma.8.56 things: c.18.22 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Ver. 32. Came and looked.—Curiosity might induce the Levite to do this; but the priest passed on without even stopping to k ok.

Ver. 33. A certain Samaritan.—From the benevolence of character here

ver, 33. A certain Samaruan.—From the benevolence of character here exhibited, the principal person in the fable has been distinguished by the epithet of good, and a desire to honour the Saviour of imankind, no doubt led the ancient fathers, and from their time the allegorical preachers of every succeeding age, to apply this character to Jesus Christ, though he was neither a Samaritan nor a sectary. To complete the allegory, the Jow is supposed to represent Adam; his going down from Jerusalem to Jericho, the fall; thieves which attacked him, sin and Satan; and his being left half dead, the miscrable state of man since the fall. The priest and Levite who passed him by, the moral and ceremonial law; the inn, the church; the host, the ministers of the gospel; the two pence, the two dispensations, oil and wine, the secraments, &c. and the repayment, the rewards of another world. We shall eite no name to this interpretation, because we think it inwarranted; but we believe it is ancient as Orisen, and as modern as Wm. Hantington.

Ver, 34. Oil and wine—Mingled together, were used medicinally by the ancients.—To an inn.—Of the castem inn, see note on chap, it. 7. But this

Ver. 34. Oil and wine-Mingled together, were used medicinally by the anients.—To an inn.—Of the eastern inn, see note on chap. ii. 7. But this inn is not described by the same term, but was probably a mere resting place, (as the original implies,) and where some person attended, here called the host, or innkeeper, to assist strangers. To him the good Samaritan gave two pence, about 28 cents of our money, with a promise of more, if needed.

Ver. 39. White halps ad.—This conjunction (also) does not imply that Mar-

Ver. 39. Which also sat.—This conjunction (also) does not imply that Martha sat with her, for it is evident from the next verse that she did not. The also is therefore omitted both by Poddridge and Compbell

also is therefore omitted both by Doddridge and Campbell.

Ver. 41. Careful and troubled.—Doddridge, "Anxious and disturbed."

Ver. 42. One thing is needful.—What this is, has been almost as much disputed as the summum binum among the ancients. Some have suggested, that one dish might be incended; but surely one dish would pot serve Jesus and his apostles, to say nothing of the seventy disciples. This, besides, supposes, when Mary chose the better part, that she had taken care to socure

CH	AP	TE	R	XI

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, retuketh the islasphenous Pharisees: 28 and showeth who are blessed; 25 preacheth to the people: .EAP. 11. 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

ND it came to pass, that, as he was praying in a a Mat 69 certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say Our a Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us b day by day our daily bread.

4 And forgive us our sins; for we also forgive every Mall. one that is indebted to us. And lead us not into temp-

tation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say don, out of him, Friend, lend me three loaves;

6 For a friend of mine d in his journey is come to me,

and I have nothing to set before him?

7 And he from within shall answer and say, Trouble e c.181..8. me not: the door is now shut, and my children are

with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give

him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I sav unto you, f Ask, and it shall be given you;

A. M. 4033 A. D. 29.

Jn. 15.7.

that dish to herself: a most degrading interpretation! When the sacred writers speak of one thing as particularly important, it is something of a spi-

ters speak of one thing as particularly important, it is something of a spiritual and sublime nature. See Ps. xxvii 4. Prov. iii. 13; iv. 7. Mark x. 21. CHAP. XI. Ver. 2. When ye pray.—Part of the address, and the petitions, "Thy will be done," and "deliver us from evil," being wanting in some copies, MSS., and Versions, Campbell and others have supposed they do not belong to this copy of the prayer; but have been inserted from Matthew by some transcribers: we are, however, more inclined to think they have been dropped in the deficient copies, than inserted in the other. Ver. 3. Give us day by day.—Campbell, "Each day."—Our daily bread.—The word is peculiar to the LXX. and New Testament. Chrysostom and Theophylact explain it of bread convenient, or sufficient for our subsistence. Ver. 4. Deliver us from evil.—"The adjective (evil) being preceded by the definitive article, and having no substantive expressed in the same sentence to agree with it, is rendered by the article a personal substantive, and of courso is applicable, in the first place, to that personal character, which is most no-

is applicable, in the first place, to that personal character, which is most no-torious for evil or malice: viz. the evil one, or prince of demons." Mr. Granville Sharp on the two last Petitions in the Lord's Prayer.

For the correctness of this version, Dr. Whitby (who adopts it) cites Ter-tullian, Origen, and Chrysostom, three of the most learned among the Chris-tian Fathers. Mr. Sharp also cites Beza, the Reformer, two learned Jesuits, and Dr. Lort. Doddridge, Campbell, &c. And in eight passages out of eleven, in which the same word occurs, the translators have rendered it as here proposed.

Ver. 5. Go unto him at midnight.-The eastern journeys are often performed in the night; this circumstance, therefore, of a friend arriving at mid-

when the description of the most corresponding to the most corresponding English phrase is, "Off his road," The most corresponding English phrase is, "Off his journey," that is, just arrived.

Ver. 7. My children are with me in bed.—Sir John Churdin says, it is

usual for a whole family to sleep in the same room especially those in lower li'e, laying their beds on the ground.

Ver. 9-13. I say unto you, Ask .- These five virses literally correspond

A.M. 4033. (seek, and ye shall find; knock, and it shall be opened A. D. 29. unto you.

10 For every one that asketh receiveth; and he that g give. seeketh firdeth; and to him that knocketh it shall be opened.

h Mat.9.32. It If a son shall ask bread of any of you that is a fa-1222,&c. ther, will he give him a stone? or if he ask a fish, will i Beelzebul. he for a fish give him a serpent?

so v.13.19 12 Or if he shall ask an egg, will he soffer him a

Mat.12. scorpion? 13 If ye then, being evil, know how to give good gifts 16.1. unto your children: how much more shall your heavenly Fe ther give the Holy Spirit to them that ask him? k Ju.2.25.

14 T And the was casting out a devil, and it was dumb. And it came to pass, when the devil was gone 1 Mat.12.

out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils Ma.3.24. through i Beelzebub the chief of the devils.

16 And others, tempting him, 1 sought of him a sign m Ex.8.19. from heaven.

17 But he, knowing k their thoughts, said unto them,  $\beta$  the visible Every 1 kingdom divided against itself is brought to controlling powdesolation; and a house divided against a house fallis come

into your 18 If Satan also be divided against himself, how sight shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

Y so long as 19 And if I by Beelzebub cast out devils, by whom do the devil your sons cast them out? therefore shall they be your meets with no

opposi-20 But if I with the finger mof God cast out devils, no tion, the doubt the kingdom of God is come upon you. B beart re-

mains in 21 When a strong man armed keepeth his palace, his carnal security. goods are in peace:

22 But when a stronger n than he shall come upon u Is.53.12. him, and overcome him, he taketh from him all his Col.2.15. armour wherein he trusted, and divideth his spoils.

with Mat. vii. 7-11, except that in the last verse of Mat. for "good things," Luke substitutes "the Holy Spirit:" one of the best gifts certainly that we can implore, or God bestow.

Ver. 12. A scorpion.—Tuth, be scorpion is a species of insect without wings, generally two inches in length, of a yellow, lrown, or black colour, of an ovad form, not unlike a lobster, tail long and slender, with several joints or divisions, and a sharp pointed weapon at the end, in which the poison is lodged, the whole covered with a hardish skin, and having eight eyes and eight legs. Bochart produces testimonies to prove that a species of scorpion in Judea

was si nilar in size and form to an egg.]—Bagster. The surprise of scorpion in Judea was si nilar in size and form to an egg.]—Bagster. Your father give — Your father give from heaven. Yer. 14—26. And he was easting out a devil, &c.—This appears to us the same as Mat. xii. 22—30, and 43—45. Only there the subject is said to have been blind as well as dumb. There is another case, however, of a dumb denion cast out, Mat. ix. 32-34, but the context does not so well agree.

Ver. 20. Kingdom of God.-[For the destruction of the kingdom of Satan ] plainly implies the setting up of the kingdom of God. The reasoning of the Pharisees, (ver. 17, and Mat. xii. 24, 25), was not expressed, and Jesus, kanoring their thoughts, gave ample proof of his opartscience. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced those men ; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing that was good relative to Jesus of Nazareth.]-Bagster.

LUKE, XI. 23 He that is not with me is against me: and he that! A. M. 403. A. D. 29. gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he Ja.5.14. walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I 2 Pe.2.20, 25 And when he cometh, he findeth it swept and garnished. p c.1.23,43. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in. and dwell there: and the last state of that man is o Ps. 119 1 o worse than the first. Mat.7 21, 27 ¶ And it came to pass, as he spake these things, a Ja.1.25. certain woman of the company lifted up her voice, and said unto him, Blessed P is the womb that bare thee, and the paps which thou hast sucked. r Mat 12 28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it. Ma.8.12 29 ¶ And when the people were gathered thick toges Jo.1.17. ther, he began to say, This is an evil generation: they 2.10. seek a sign; and there shall no sign be given it, but t 1 Ki. 10.1. the sign of Jonas the prophet. &c. 30 For as 5 Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. u Jo.3.5.10. 31 The queen t of the south shall rise up in the judgment with the men of this generation, and condemn v Mat.5.15, them: for she came from the utmost parts of the Ma.4.21. earth to hear the wisdom of Solomon; and, behold, a c.8.16. greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment w Mat. 6.22, with this generation, and shall condemn it: for " they &c. repented at the preaching of Jonas; and, behold, a greater than Jonas is here. x Pr.28.22. 33 No man, when he hath lighted a candle, putteth Ma.7.22 y Ps.119. Pr.6.23.

it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The wlight of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is vevil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee | 2 a candle by its be not darkness.

36 If thy whole body therefore be full of 7 light, having no part dark, the whole shall be full of light, as when z the bright shining a of a candle doth give thee a Pr.4.18.

shining.

Is.8,20.

Ver. 24. He vealketh through—i. e. the unclean spirit walketh, &c..—He saith—i. e. the unclean spirit saith, &c..—Swept and garnished—i. e. Completely furnished with every thing that can make the man a commodious ha bitation for an evil spirit.

Verses 27, 28. And it came to pass, &c.—This occurred, probably, when his mother and his brethren came around him. Mat. xii. 46-50.

Ver. 29–32. And when the people were gathered thick together.— The parallel verses in Matthew, are chap. xii. 33–42.

Ver. 33–36. No man, when he hath lighted a candle, &c.—This appears to be a fragment of the symnon in the mount, Mat. v. 15, 16 · vi. 22 23.

Ver. 34. Eye is single—i. c. Free from disease, cound.—Eye is evit—i. e.

Diseased, unsound Ver. 36. When the bright shining of a candle.-Campbell, "Its flame."

194 LUKE, XI. 37 T And as he spake, a certain Pharisee besought him A. M. 4033. A. D. 29 to dine with him; and he went in, and sat down to 5 Ma.7.3. 38 And b when the Phansee saw it, he marvelled that he had not first washed before dinner. : Mat.23. 39 And the Lord said unto him, Now do c ve Pharisees make clean the outside of the cup and the platter; but your dinward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is withd Tit.1 15. out make that which is witnin also? 41 But erather give alms f of such things as ye have; and, behold, all things are clean unto you. e Is 58.7. 42 But 8 wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have f or, as you are able. done, and not to leave the other undone.

43 Wo unto you, Pharisees! for h ve love the upper most seats in the synagogues, and greetings in the markets. g Mat 23. 23,27. 44 Wo unto you, scribes and Pharisees, hypocrites'

for ye are as i graves which appear not, and the men that walk over them are not aware of them. h Mat.23.6. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers! for ye i Ps.5.9. lade men with burdens grievous to be borne, and ye yourselves touch not the burdens I with one of your i Is. 59.6. fingers.

47 Wo unto you! for ye build the sepulchres of the k Eze.18. prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow k the deeds of

your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they

m Ex.20.5. shall slay and persecute: Je.51,55. 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required mof

n Ge. 1.8, this generation : 51 From the blood of a Abel unto the blood of aZao 2 Ch.24. charias, which perished between the altar and the

Ver. 37 -54. And as he spake, &c.-This passage very much resembles Mat.

Ver. 37.-54. And as he spake, &c.—This passage very much resembles Mat xxiii. 23.-28, and several verses agree verhalim.

Ver. 40. Ye fools.—Campbell, "Unthinking men!" Doddridge, "Thought verses retutures."—Did not be that made that which is veithout make that vehich is very be dead of the property of the top of the property, in gring this testimony of respect to the prophets, whist they were actuated by the spirit, and followed the example of their persecutors and murderers.]—B. Ver. 48. Truly ye bear witness to them; and in effect approve the works of your fathers: for one would imagine that you erected these mountents, not so much in honour of the prophets, as of the persecutors by whom they were so wickelly destroyed. Doddridge.

Ver. 49. The visidom of God.—[Probably by the Wisdom of God we are to understand the Logos, or World of God, that is, our Lord himself; this being a dignified and Oriental mode of expression for I say, as it is in the parallel passage.]—Bagster.

passage.]—Bagster.
Ver. 51. Zacharias, which perished between the altar and the temple.—

LUKE, XII.	195
1).nple: verily I say unto you, It shall be required of this P generation.	A. M. 4033, A. D. 29.
52 Wo unto you, lawyers! for ye have taken away the key of aknowledge: ye enter not in yourselves,	p Je.7.23.
and them that were entering in ye r hindered.	q Mal.47.
53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:	r (r, for- bade.
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.	1 Co.13 5
CHAPTER XII.  1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the	t Ma.12.13.
parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 11 Christ's	
ministers are to see to their charge, 19 and look for persecution. 54 The people must take this time of grace, 53 because it is a fearful thing to die without reconciliation.	CHAP. 12.
IN a the mean time, when there were gathered together an innumerable multitude of people, insomuch	a Mat. 15.6
that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the	Ma. 8.10, &c.
Pharisees, which is hypocrisy.  2 For b there is nothing covered, that shall not be revealed; neither hid, that shall not be known.	bMat. 10.26. Ma 4.22.
3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have	c.8.17.
spoken in the ear in closets shall be proclaimed upon	c Jn. i5.14.
the house-tops.  4 And I say unto you my cfriends, d Be not afraid of	d Is.51.7
them that kill the body, and after that have no more that they can do.	13. Mat. 10. 28,&c.
5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into	
hell; yea, I say unto you, Fear him.  6 Are not five sparrows sold for two e farthings, and	e See Mat. 10.29.
not one of them is forgotten before God?	

7 But even the very hairs of your head are all num-

Ps.119.46 2 Ti.2.12 bered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess

≤ Jude 24. g before the angels of God:

the temple (or tabernacle) itself, as an asylum for criminals, which might not ble felliple divided, but in cases of decided murder. See Ex. xxxviii. 2: For 52. The key of knowledge—Wise conceive to be, the right of private judgment; i. e. of reading and judgment; The scribes took away

this right by referring the explanation of Scripture wholly to tradition, as the Papists have since done Ver. 53. To urge him vehemently.-Literally, "to mouth him." Some

think this an allusion to hunting with dogs; but we conceive it to refer to their vulgar and overbearing language, in order to provoke our Lord, and put luni off his guard.

Off the guard.

CHAP. XII. Ver. 1. An innumerable multitude.—Campbell, "Myriadis;"
i.e. "tens of thousands."—The leaven of the Pharisees.—See Mnt. xvi. 12.
Ver. 3. Proclaimed upon the house-tops.—The houses in Juden being flatroofed, with a balustrade round about, were used for the purpose of taking the
nir, sleeping, and prayer, and, it seems, for announcing things in the most public manner. So umong the Turks, a crier announces the hours of public worship from the winners of the messan a Recrete. shin from the minaret or tower of the mosque. |- Bagster,

Ver. 8. Before the angels.-In Matthew it is "Before my Father:" i. e.

A. M. 4033. A. D. 29. 9 But he that denieth a me before men shall be denied before the angels i of God. 10 And whosoever shall speak a word against the h Ac.3.13. Son of man, it shall be forgiven him: but unto him Re.3.8. that blasphemeth against the Holy Ghost it shall not

Ma 21 the forgiven.

11 And when they bring you unto the synagogues, MaLi2 and unto magistrates, and powers, take kye no ,hought how or what thing ye shall answer, or what ye shall 1 Ju.5 16

⊬ Mat.10. 12 For the Holy Ghost shall teach I you in the same

Ma. 13 11. hour what ve ought to say. c.21.14. 13 \ And one of the company said unto him. Master, speak to my brother, that he divide the inheritance with 1 Ac.6.10.

Ac.c.26. m me.

m Eze.33. 14 And he said unto him. Man, who made me a judge 31. or a divider over you?

n Jn.18.35. 15 And he said unto them, Take heed, and beware of o covetousness: for a man's life p consisteth not in the o 1 Ti.6.7.. 10. abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The p Job 2.4 Mat.6.25. ground of a certain rich man brought forth plentifully: q Ja.4.15,

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my r Ps. 49.18. fruits? 18 And he said, This will a I do: I will pull down my s Ec.11.9.

barns, and build greater; and there will I bestow all 32 my fruits and my goods. Ja.5.5.

19 And I will say to my soul, r Soul, thou hast much t or, do goods laid up for many years; take thine ease, eat, they re-

s drink, and be merry. quirethy 20 But God said unto him, Thou fool, this night tilly u Job 20.20 u soul shall be required of thee: then whose shall those

..23 : 27.8. Ps.52.7. things be, which thou hast v provided? 21 So is he that layeth up treasure for whimself, Ja.4.14. and is not rich x toward God.

v Ps.39 6 22 \ And he said unto his disciples, Therefore I say 49.16,17. Ĵe.17.11. unto you, Take y no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

w Ha.2.9. 23 The life is more than meat, and the body is more x 1 Ti.6.19. Ja.2.5. than raiment.

ver.33. 24 Consider the 2 ravens: for they neither sow nor y Mat.6.25, reap; which neither have storehouse nor barn; and &c.

God feedeth them: how much more are ye better than z Job 39.41. the fowls ? Ps. 147.9.

before the Father, and the holy angels which attend his presence. See note on Mat. xviii. 10. Ver. 16. Spake a parable, &c.—The design of this parable, as is evident from

ver. 10. Space a parame, etc.—The design of this parame, as is evident hold the context, was to illustrate what covertousness is. Christ makes it to consist in using properly simply for personal gratification, and not as a stewar. For the honour of God. He, in ver. 21, makes it universal in its application. Ver. 19. Much goods.—Doddridge, "An abundance of goods." Ver. 20. Thy soul shall be required.—See margin; i. e. the angels, or messencers of death. See chap. xv. 9.

Ver. 21. Rich toward God—That is, in faith and charity. The expression is freelible and seems to imply that is, in faith and charity.

is forcible, and seems to imply that God is the good man's banker.

Ver. 24. Consider the ravens.—[The raven is a species of the corvus, or crow tribe, of the order Piew, known by its large size, its plannage being of a bluish black, and tail roundish at the end. It was probab'y selected by our

LUKE, XII.	197
25 And which of you with taking thought can add to his stature one cubit?	A. M. 4033. A. D. 29.
26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon	a or, live not in careful suspense.
in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to-day in	b Mat.6.13
the field, and to-morrow is east into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, a neither be ye of doubtful mind.	c Ps.31.10. ls.31.16. Ro.8.31, 32.
30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.	d Js.40.11. Jn.10.27, 28.
31 But b rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, bitle 4 flock; for it is your Father's good pleasure to give you the kingdom. 33 ¶ Self that ye have, and give alms; provide yourselves bags which wax not old, as treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.	e Mat.25. 34. Jn.18.36 He.12.23. Ja.2.5. 2 Pe.1.11. Re.1 6. 22.5.
34 For where your treasure is, there will your heart be also.	f Mat 9.
35 ¶ Let h your loins be girded about, and your lights i burning.	Ac.2. 15. 4.34.
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him im-	g Mat.6.20. 1 Ti.6.19.
mediately.  37 Blessed j arc those servants, whom the lord when he cometh shall find watching: verily I say unto you,	h Ep.6.14. 1 Pe.1.13.
that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.	i Mat.25.1 13.

o meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come

in the third watch, and find them so, blessed are those Mai.24. servants.

39 And this know, that if the good man of the house had known what hour the thief k would come, he would have watched, and not have suffered his house to be broken through.

46,&c.

16.15.

Lord as being unclean.]—Bagster. Mat. "Fowls," or birds. If these sentiments were repeated at different times, probably our Lord might have different kinds of birds within his view. Ravens live on flesh which might make the argument more striking.

Ver. 27. Consider the lilies.—I'the lily is a genus of the hexandria monogynia class of plants; of which there are two species, the white hily and the pred. The latter seems intended here, the royal robes being purple.]—B.

Ver. 34. For where your treasure is.—[Bishop Pearce on Matthew cites]

Ver. 34. For where your treasure is.—[Bishop Pearce on Matthew cites the following passage from Plautus: I am here; but my mind is at home, i. e. with my money.]—Bagster.

Ver. 35, 36. Let your loins be girded, &c —This seems to refer to the parable of the marriage, Mat. xxv. 1—13. The flowing and loose garments of the ancients, made the girdle a most important part of dress. It was indispensable that it be drawn tight around the loins when business of an active kind was to be done, otherwise a man's limbs would be hindered by the loose draper of his dress. The phrase "gird up your loins," means, get ready for action, and was also figuratively applied to the mind, where it could mean nothing else than to cast off sloth, and stand ready to discharge your whole duty.

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Į	198	LUKE, XII.	-
	A. M. 4033. A. D. 20.	40 Be ye therefore ready 1 also: for the Son of man cometh at an hour when ye think not.	
I	1 c.21.34, 36.	41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?	-
	ın 1 Co.4.2.	42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over this household, to give them their portion of meat in	-
Į	n ≠er 37.	due seuson?  43 Blessed nis that servant, whom his lord when ne	-
	e Ma*.22.6.	cometh shall find so doing.  44 Of a truth I say unto you, that he will make him ruler over all that he hath.	1
	him off.	45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat 5 the menservants and maidens, and to eat and drink, and to be	-
	q Ps. 37.9. 94.14.	drunken; 46 The lord of that servant will come in a day when	-
1	r Ja.417	he looketh not for him, and at an hour when he is not aware, and will P cut him in 'sunder, and will appoint him his portion with the unbelievers. *	
	s De.25.2.	47 And that servant, which r knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten s with many stripes.	
	t Ac.17.30.	48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.	
	n Le.5.17. Jn.15.22. 1 Ti.1.13.	For "unto whomsoever much is given, of him shall be much required: and to whom men have "committed much, of him they will ask the more.  49 ¶ I am come to send fire on the earth: and what	
	v 1 Ti.6.29.	will I, if it be already kindled?  50 But I have a baptism to be baptized with; and	-
	wor, pain- ed.	how am I w straitened till it be accomplished!  51 Suppose x ye that I am come to give peace on	-
	x Mat.10.	earth? I tell you, Nay; but rather division. 52 For from henceforth there shall be five in one house divided, three against two, and two against three.	
1	v Mi 76	romb. Caban was all balling it is a miner above and	

53 The father y shall be divided against the son, and Ver. 42-46. That faithful and wise steward.-This parable bears a close

annlogy to that in Mat. xxiv. 45-51, which therefore see.

Yes, 43. Blessed is that servant, &c.—To be prepared for our Lord's coming implies two things: 1. To be truly and cordially engaged in his service; and,

2. To be constantly on the look out, as expecting his arrival.

Ver. 47. And that servant, which knew his lord's will, &c.—[" The anti-thesis in this passage," observes Eishop Jebb, (Sac. Lit.) " has prodigious micral depth; he who sins against knowledge, though his sins were only sins of omission, shall be beaten with many stripes; but he who sins without knowledge, though his sins were sins of commission, shall be beaten only with few stripes. Mere negligence against the light of conscience, shall be severely punished, while an offence, in itself comparatively beinous, if committed ignorantly, and without light, shall be mildly dealt with." ]-Bagster. Ver. 48. He that knew not .- See John IX. 41. Acts xvii. 30. James iv. 17.

Ver. 49-53. I am come to send, &c.—Campbell, "I came to throw fire on the earth: and what would I but that it were kindled?" That is, "since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place."

Ver. 50. I have a bap'ism, &c., and how am I straitened. - Margin and Campbell, "Pained." This baptism refers doubtless to our Lord's sufferings, in which he was literally bathed in blood, both in the garden and on the cross. Both verses express, in the strongest manner, our Lord's desire for the accomplishment of his mission, whatever might be the consequences.

I	LUKE, XIII.	199
	the son against the father; the mother against the daughter, and the daughter agamst the mother; the	A. M. 4033 A. D. 29,
	mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.	z Mat.16.2, &c.
	54 \$\forall And he said also to the people, \(^2\) When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.  55 And when yesee the south wind blow, ye say, There will be heat; and it cometh to pass.	a l Co.ll. 14.
	56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern	b Mat.5.21
	this time? 57 % Yea, and why even of a yourselves judge ye not what is right?	c Is.55.6.
	58 When b thou goest with thine adversary to the ma- gistrate, as thou art in c the way, give diligence that thou mayest be delivered from him; lest he hale thee	d See Ma. 12.42.
	to the judge, and the judge deliver thee to the officer, and the officer east thee into prison.  59 I tell thee, thou shalt not depart thence, till thou	
ŀ	hast paid the very d last mite.  CHAPTER XIII.	CHAP. 13.
	1 Christ preacheth repentance upon the punishment of the Guilleaus, and others. 6 Thie fruitless figure may not stard. 11 He healed the crooked woman: 18 showeth the powerful working of the word in the hearts of his chosen, by the purable of the grain of mustard seed, an lof leaven: 21 exhortest to enter in at the "trait gate: 31 and reproved the freed and Jerusalem.	a Ac.5.37.
	THERE were present at that season some that told him of the a Galileans, whose blood Pilate had	b La.2.20.
	mingled b with their sacrifices.  2 And Jesus answering said unto them, Suppose ve that these Galileans were sinners above all the Galileans, because they suffered such things?	c Ac.3.19. Re.2.21, 22
THE PERSON NAMED IN	3 I tell you, Nay: but, except ye c repent, ye shall all like wise perish. 4 Or those eighteen, upon whom the tower in Siloam	d or, debt- ors.
	fell, and slew them, think ye that they were d sinners above all men that dwelt in Jerusalem?	e Is.5.1,&c

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 \ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought f fruit thereon, and found none.

f Jn.15.16.

CHAP. XIII. Ver. 1. Galileans. - [The Galileans are frequently mentioned by Josephus as the most turbulent and seditious people, being upon all ocoasions ready to disturb the Roman authority. It is uncertain to what event our Sions ready to disturb the characteristics and the control of the term to what event our Lord refers, but it is probable that they were the followers of Judas Gaulomitis, who opposed paying tribute to Cesar, and submitting to the Roman Systemment. A party of them coming to Jorusalem during one of the great fear, as, and presenting their oblations in the court of the temple; Pilare traceness says sent a commany of soldiers, who slow them, and "mingled their blood with their sacrifices." — Bagster.

[Vec. 2.41] (When we set the — Ladde idea. "The party William legical as in the court of the court of the temple is the court of the temple is the court of the temple is the court of the court of the court of the great court of the court of th

Ver. 3. All likewise perish.—Doddridge, "Thus perish," implying a similarity between their fate and that of the whole ration.

Ver. 4. Siloam-Or Shiloah, the name of a fountain flowing from the foot of Mount Zion, whose waters appear to have been considered in some degree medicinal

Ver. 6. He spake also this parable.-This parable very forcibly depicts, not only the moral barrenness of the Jews, but of other nations also, which being favoured with peculiar privileges, like our own, still do not bring forth "fruits meet for repentance." Nor is the emblem less applicable to the case of indi-

7 Then said he unto the dresser of his vineyard. A. M. 4035. A D. 29. Behold, these three years I come seeking fruit on this # Ex.32.10. fig tree, and find none: cut it & down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone h Ps.106.23.

2 Pe.3.9. h this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that i thou shalt cut it down, 1 Jp 15.2

He.6.8. 10 ¶ And he was teaching in one of the synagogues on the sabbath. 1 Pr.6.2

11 And, behold, there was a woman which had a spirit of infirmity I eighteen years, and was bowed k Joel 3.10. together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said into her, Woman, thou k art loosed from Ma.16.18. A 1.9. 7.

13 And I he laid his hands on her: and immediately

m Ma.12 she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed m on the Ma.3.2 c.6.7. sabbath day, and said unto the people, There n are six Jn.5.16. days in which men ought to work: in them therefore

come and be healed, and not on the sabbath day. n Ex.20.9. 15 The Lord then answered him, and said, o hypocrite, doth not each one of you on the sabbath Pr.11.9

loose P his ox or his ass from the stall, and lead him Mat. 7.5 23.13,28. away to watering? c. 12.1. 16 And ought not this woman, being a daughter q of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath p c.14.5.

day? q c.19.9. 17 And when he had said these things, all his adver-

viduals, who, favoured with all the culture of Christian education, and with all the advantages of evangelical preaching, still remain barren and unfruitful, even in God's vineyard.

Ver. 7 These three years.—Archbishop Newcome and others suppose this to refer to the time of our Lord's ministry, which had now continued about that period; but we should think it referred rather to the numerous and repeated warnings the nation had received by former and later prophets; (Je. vij. 13, 25, &c.;) by Jesus and his apostles. And after all these warnings, the nation was spared not one year only, but nearly 40 years, before Jerusalem was

Ver. 8. I shall dig about it, and dung it.-Harmer objects that spules (or shovels) were not used in the eastern agriculture: perhaps not generally, but here is a single tree marked out, which could not be cultivated by the plough, and which the keeper of the vineyard proposes to treat with peculiar attention,

tyrifying God's special care for his favoured nation.

Ver. 9. Well — The expression in the original is elliptical, and this word is not improperly supplied. — Thou shalt cut it doors. —This shows that the day of grace will come to a close, and that if the Divine forbearance does not lead the sinner to repentance, it will not save him from utter destruction.

lead the sunher to repentance, it will not save nim from unter destriction.

Ver. 11. A spirit of infirmity.—It is generally supposed that this woman was a demonate, but we see no proof of this. A spirit of infirmity or weak-ness no more implies it than "a spirit of lear," 2 Tim. i. 7, "of slumber," Rom. xi. 8, or "of jealousy," Num. v. H. To us it appears to mean no more, than some creat weakness which had long bent her double.

Ver. 15. Thon hypocrite! doth not each one, &c.—See Mat. xii. 11.

Ver. 16. Stata.—The prince of the fallen angels. According to the opinions

of the Jews, he is the accuser and calumniator of men before God; Joh. i. 7

He seduces them to sin, and is the author of evil, both physical and moral, by which the human race is afflicted, especially of those wicked propensities and wicked actions, which are productive of so much misery, and also of death itself.-Rob. Wahl.

LUKE, XIII.	201
saries were r ashamed: and all the people rejoiced for all the glorious things that were done by him.	A. D. 29.
18 T Then said he, Unto t what is the kingdom of God like? and whereunto shall I resemble it?	r Is.45.24. 1 Pe.3.16.
19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed	s Ex.15.11.
a great tree; and the fowls of the air lodged in the branches of it.	Ps.111.3 Is.4.2
20 T And again he said, Whereunto shall I liken the	-
kingdom of God? 21 It is like leaven, which a woman took and hid in	t Mat 13.
three " measures of meal, till the whole was leavened.	Ma.4.30, &c.
22 And he went through the cities and villages, teach-	
ing, and journeying toward Jerusalem. 23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,	u See Mat. 13.33.
24 Strive v to enter in at the strait gate: for	v Mat.7.13
w many, I say unto you, will seek to enter in and shall not be able.	v Mat. 1.13
25 When x once the master of the house is risen up.	w Jn.7.34. 8.21.
and hath shut y to the door, and ye begin to stand without, and to knock at the door, saying, Lord,	Ro.9.31.
<sup>2</sup> Lord, open unto us; and he shall answer and say	x Ps.32.6.
unto you, I know you not whence ye are:	Is.55.6.
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our	y Mat.25.
streets.	10.
27 But a he shall say, I tell you, I know you not, whence ye are; depart from me, all ye workers b of	z c.6.46.
iniquity.	
28 There c shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob,	23.
and all the prophets, in the kingdom of God, and you	25.12,41.
yourselves thrust out.	b Ps.6.3.
29 And they d shall come from the east, and from the west, and from the north, and from the south,	101.3.
and shall sit down in the kingdom of God.	e 41at.8.12
30 And, behold, there e are last which shall be first, and there are first which shall be last.	13.42 24.51.
31 The same day there came certain of the Phari-	
sees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.	d Re.7.9,10
32 And he said unto them, Go ve, and tell that f fox,	e Mat.19.
Behold, I cast out devils, and I do cures to-day and	30:
to-morrow, and the third day I shall be g perfected.  33 Nevertheless I must walk to-day, and to-morrow,	f Zep.3.3
and the day following: for it cannot be that a pro-	g He.219.
phet perish out of Jerusalem.	5 416. 419.

Ver. 21. Strive to enter, &c.-Literally, agonize, because the time is near when the master of the louse shall shut to the door; when probation having closed, agonizing will be in vain. The force of this passage is lost by a wrong punctuation. It should be punctuated so as to read thus: "for many, I say unto you, will seek to enter in, and shall not be able, when once the master." de. "This gives great emphasis to the direction to strive now, for it may soon

between after that fox.—[This was probably Herod Antipas, tetrarch of Galiler who is described by Josephus as a crafty and incestions prince, with which the character given him by our Lord, and the natratives of the Evan-

gensts, exactly coincide, l-Bagster,

would not! 35 Behold, i your house is left unto you desolate: Le.26.31. and verily I say unto you, Ye shall not see me, until Ps.69.25 Is. t.7. 5.5,6. the time come when ye shall say, I Blessed is he that cometh in the name of the Lord. Da. 9.27 Mi.3.12.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath : 7 teacheth humility : 12 to feest the poor: 16 under the parable of the great supper, showed how worldly minded men, who contern the word of God, shall be shut out of leaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforec.19.38. Jn. 12.13. hand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, lise salt that hath lost his savour.

> ND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched a him.

> 2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and CHAP. 14. Pharisees, saying, Is bit lawful to heal on the sab-

bath day? 4 And they held their peace. And he took him, and

healed him, and let him go; a Ps.37.32 5 And answered them, saying, c Which of you shall Is.29.20, have an ass or an ox fallen into a pit, and will not Je.20.10. straightway pull him out on the sabbath day?

6 And they could not answer him again to these things. 7 ¶ And he put forth a parable to those which were

bidden, when he marked how they chose out the chief b c.13.14. rooms; saying unto them, 8 When 4 thou art bidden of any man to a wedding,

c c.13.15.

sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to

thee, Give this man place; and thou begin with shame to take the lowest room. d Pr.25.6,7. 10 But when thou art bidden, go and sit down in the

Ver. 34. Jerusalem.-The metropolis of Palestine, about 37 miles from ver. 34. Jerusaiem.—1ne metropons of Paiestine, about 37 miles from the Mediterranean, and about 23 from the Jordan. It was built on three hills, viz. Zion, Moriah, and Acra. It had once a population of upwards of a million, it in now it is population does not exceed 10,000 or 15,000.

CHAP. XIV. Ver. 1. One of the chief Pharisees.—Campbell, "One of the rulers, who was a Pharisee." Some think he was a member of the Sanhedinin all garee that he was a magistrate, and a man of rank, who had probably a country house in Galilee.

Var. 2. Activitis may before him which had the decay. —Campbell, "A

Vec. 2. A certain man before him tohich had the dropsy—Campbell, "A man who had a dropsy stood before him."

Ver. 7. The chief rooms.—Doddridge renders it, "The chief seats;" Campbell, "The higher places." The company were all doubtless in one room.

Ver. 8. St not down in the highest room—Or place.—[That there were among the Jews of these times many disputes about seats at banquets, we learn belt from Josephus and the Relibine. learn both from Josephus and the Rabbins; nor were these matters unattended to by the Greeks and Romans. Similar admonitions to this of our Lord, also necuir in the Rabbinical, writers. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, Go up higher; but do not take the uppermost seat, lest they say unto thee, Come down: for it is better they should say onto thee, Go up, go up, than they should say, Go down, go down. See Scheetgen.]—Bagsette.

LUKE, XIV.	203
lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt	A. M. 4033. A. D. 29,
thou liave worship in the presence of them that sit at	e 1 Sa.15.
meat with thee.  11 For whosoever exalteth himself shall be abased;	Job 22.29. Ps.13.27.
and he that humbleth himself shall be evalted.	Pr.15.33.
12 I Then said he also to him that bade him, When	Mat.23.
thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy f rich	12. c.18.14.
neighbours; lest they also bid thee again, and a re-	ła.4.6. 1 Pe.5.5.
compense be made thee.	
13 But when thou makest a feast, call the g poor, the maimed, the lame, the blind:	f Pr.22.16.
14 And thou shalt be blessed; for they cannot re-	g Ne.8.10,
compense thee: for thou shalt be recompensed at the	12.
resurrection of the just.	h Re.19.9.
15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed h is	
he that shall eat bread in the kingdom of God.	i Mat.22.2
16 Then said he unto him, A i certain man made a	1 Is 25.6.7.
great i supper, and bade many: 17 And sent his servant at supper time to say to them	18.20.0,1.
that were bidden, Come; for k all things are now	k Pr.9.2,5. Ca.5.1.
ready.	Is.55.1,2
18 And they all with one consent began to make excuse. The 1 first said unto him, I have bought a	I c.8.14.
piece of ground, and I must needs go and see it: I	
pray thee have me excused.	m ver.26.
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me ex-	1 0011.00
cused.	n Ps.2.12
20 And another said, I have m married a wife, and	
therefore I cannot come.	o Re.22.17.
21 So that servant came, and showed his lord	30.00

these things. Then the master of the house being p 1 Sa. 2.8 n angry said to his servant, Go out quickly into the o streets and lanes of the city, and bring in hither the p poor, and the maimed, and the halt, and the Ps.38.7.

22 And the servant said, Lord, it is done as thou hast commanded, and r yet there is room.

23 And the Lord said unto the servant, Go out into Ver. 13. Call the poor .- Dr. Pococke mentions, that in the East they some-

r Ps.103.6.

imes admit the poor to their tables. In his account of an entertainment made by an Egyptian magistrate, each, when he had done eating, retired, and others in succession came. till at last the poor came, and "eat up all." The Arabs also, when they kill a sheep, dress the whole, and call in their neighbours and the poor till all is consumed; for they never set by meat that has been brought to table Thus the seguel of the parable is quite in harmony with oriental manners. Orient. Cust. No. 450.

Ver. 17. And sent his servant at supper time.—It is customary in the East to repe at their invitations in this manner. Among the Chinese, it is said an invitation is not considered hearty unless it be three times green. Orient.

invitation is fibe considered.—So Beza and Doddridge; but Campbell, "Without ver. 18. With one consent.—So Beza and Doddridge; but Campbell, "Without veception!" and Hammond, "Presently."

Ver. 20. I have married a toile.—Thus business and pleasure are the great impediments to religion. "Little things" and "lawful things," as Mr. Henry remarks, "may impede our salvation. With the world in general, every thing in Crosse importance than the soul!"

s Ps.110.3.

A. M. 4933 the highways and hedges, and compel s them to come

in, that my house may be filled.

24 For I say unto you, That t none of those men which were bidden shall taste of my supper.

25 T And there went great multitudes with him: and

t Pr.1.24 he turned, and said unto them,

Ma' 21. 26 If any man come to me, and " hate not his father. 43. He. 2.25 and mother, and wife, and children, and brethren, and

sisters, yea, and his own life valso, he cannot be my u De.33.9. Mat. 10. disciple.

27 And whosoever doth not bear his cross, and

come after me, cannot be my disciple.

28 For which of you, intending \* to build a tower, sitv Ac.20 24. Re.12.11. teth not down first, and counteth the cost, whether he have sufficient to finish it?

w Mat 16. 29 Lest haply, after he liath laid the foundation, 24. Ma.9.34. and is not able to finish it, all that behold it begin to

mock him. 30 Saving. This man began to build, and was not

able to y finish.

x Pr.24.27. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth 2 whether he be able with ten thousand to meet him that cometh v He.6.11.

against him with twenty thousand? 32 Or else, while the other is yet a great way off, he z Pr.20.18.

sendeth an ambassage, and desireth conditions of peace.

a Ph 3.7.8. 33 So likewise, whosoever he be of you that forsaketh not all a that he hath, he cannot be my disciple. b Mat.5.13. 34 T Salt b is good: but if the salt have lost his sa-Ma.9.50. your, wherewith shall it be seasoned?

Ver. 23. Compel them.-After adverting to the influence of God's grace, the Rhemish translators add, "St. Augustin also referreth this compelling to the penal laws which Catholic princes do justly use against heretics and schismatics, proving that they who are by their former profession in baptism, schismatics, proving that they who are by their former profession in Daptism, subject to the Catholic church, and are departed from the same after sects, may and ought to be compelled into the unity and society of the universal church again, "I and that "not only by gentle means, but by just punishment also." As to the "just punishment of burning heretics for their conversion, we hope it is too universally exploded to be restored; and as to the right of burning protestants from the consideration of their having been baptized, it will result to both higher authority than Australia and much hatta-free them. will require both higher authority than Augustin's, and much better logic than he makes use of, to prove it. We admit, indeed, that he was a great and good man, but worlly in the dark on the dectrine of toleration 1 a doctrine understood by few fathers, or reformers, and which Cranmer himself learned only at the stake

At the state.

Ver. 26. Hate—i. e. regard with less affection.—It is most certain, however, that the term hate must not be taken absolutely; "For no man ever hated his own flesh;" (Ephes. v. 29;) but as it is explained by St. Matthew, (ch. x. 3;,, "He that loveth his father and mother more than me, is not worthy of me." If it be true that our attachment to objects should bear a proportion to their in-trinsic excellence, then all our love to creatures should be as nothing com-pared to what we owe to the "supreme good—the eternal fair."

pared to what we owe to the supreme good—the elementarian.

Ver. 27. Bear his cross.—In which expression is an evident allusion to the cruel death which our Lord sustained. Having himself "endured the cross, despising the shame," (Heb. xii. 2) he expects all his disciples to follow his example; that is, "togo forth without the camp bearing his reproach." of the Ver. 34. Salt is good.—[Common salt, or muriate of soda, consists of soarch."

combination with numbriate acid, and is for the most part an artificial prepara-tion from sea water, though found in some countries in a solid and massive state. That it might lose its strength, we have proof from Manndrell, who states, that in the Valley of salt he broke a piece which had licen ex-posed to the rain, sun, and air, and it had perfectly lost its awour.]—Bagster.

35 It is neither fit for the land, nor yet for the dung- | A. M. 4033 hill: but men cast it out. He that hath ears to hear, let lum hear.

A. D. 29. e Ju. 15.6.

CHAPTER XV.

1 The parable of the out sheep: 8 of the piece of silver: 11 of the prodigal son. THEN a drew near unto him all the publicans and sinners for to hear him.

CHAP. 15. a Mar. 9, 10.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth b with them.

b Ac.11.3

3 ¶ And he spake this parable unto them, saying, 4 What c man of you, having a hundred sheep, if he lose one of them, doth not leave the minety and nine c Mat 18.

Ga.2 15 ė Ps.119.

in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his

I Pe.2.25. e Ac.5.32.

translated

shoulders, rejoicing.

6 And when he cometh home, he calleth together of Drachma, his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep a which was lost. 7 I say unto you, that likewise joy shall be in heaven

over one sinner that repenteth, more than over ninety and nine just persons, which e need no repentance.

8 I Either what woman having ten spieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, 5 there is joy in the presence of the angels of God over one sinner that repenteth.

11 T And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his h living. a piece of silver, is part of an ounce, cometh to 14 cents and is equal to the Roman pen-See Mat. 18,28,

g Eze. 18.23, Ac.11.18. Phil.15. 16.

h Ma.1244.

A heartless, wavering, undecided profession, is as *institut* as salt which has lost its savour, and which is neither fit for the land, nor for the dung heap, but only to be thrown away as utterly useless and good for nothing.

CHAP. XV. Ver. 4. Leave the ninety and nine in the wilderness—Or de-

sert. It is certain that in many parts, commonly called desert, in Judea, and even Arabia, there are spots of very fertile pasture, which, as they are not private property, answer to our commons, to which any who please may lead their flocks. Compare Mat. xviii. 12, and note.

Ver. 7. Just persons, which need no repentance.—As there is "not a man upon earth that sinneth not," Eccles. vii. 20, so there can be none who, strictly speaking, "need no repentance:" but as our Lord is arguing with the Jows upon their own principles, he may fairly he supposed to allude to those "who trusted in themselves that they were righteous, and despised others." Luke xviii 3.—The Saviour's language in this is exceedingly included—ac elsewhere, the oxhole need not a physician, &c.; I came not to call the right—cous, but sinners to repentance. The Saviour teaches, that there is more joy cons, but sinners to repentance. The Saviour teaches, that there is more joy in leaven over one true penitent, than over any number of self-righteous men, who, according to their own estimate of themselves, need no repentance. There is no joy in heaven over "that generation who are pure in their own eyes, but who have never been washed from their wickedness."

Ver. 9. Her friends.—The Greek is feminine, meaning female friends. Ver. 12. His liting.—Rather, "a living," or the means of livelihood to each. It appears, however, that the elder son did not take his share of the property, but left it in his father's hands in consequence of which he was considered.

but left it in his father's hands, in consequence of which he was considered as the heir of all at his father's death. See ver. 31. Among the Hindoos, it is not only customary, as Mr. Hathed (in his Code of Gentoo Laws) informs us, for a father to divide his inheritance among his children in his life time, but the sons

206	LUKE, XV.
A. M. 1033. A. D. 29.	13 And not many days after the younger son gathered all together, and took his journey into a far country
1 Am.8.11, 12.	and there wasted his substance with rictous living.  14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
J Is.44.20. H 1.12.1.	15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.  16 And he would fain have filled his belly with the
k #2.73.22	husks I that the swine k did cat: and no man gave unto him.
1 Ps.32.5.	17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
m Ac.2.39. Ep.2.13, 17.	18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And an no more worthy to be called thy son:
n Ps.51.4.	make me as one of thy hired servants.  20 And he arose, and came to his father. But when he was yet a great way moff, his father saw him, and
6 Zec.3.3., 5.	had compassion, and ran, and fell on his neck, and kissed him.  21 And the son said unto him, Father, I have sinned
p ver.3%	against heaven, and in thy sight, and am no more worthy to be called thy son.
9 Ep.2.1. 5.14. Re.3.1.	22 But the father said to his servants, Bring of orth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and

let us eat, and be merry:

r Ro.6.11. 24 For p this my son was q dead, and is alive ragain; he was slost, and is found. And they began to be merry. 25 Now his elder son was in the field; and as he

# Eze.31.4, came and drew nigh to the house, he heard music and c. 19.10. t dancing.

26 And he called one of the servants, and asked what

these things meant. t Ps.30.11. 126.1,2.

27 And he said unto him, Thy brother is come; and

can, if they unite, insist on it. How far such a custom might be known among the Jews we are unable to ascertain; but as our Lord's parables are always in harmony with the laws and customs of the times, we have no doubt but something of the kind, at least occasionally, obtained.

Ver. 15. To feed swine.—This, to a Jew, must be a most degrading and mortifying employment.

Ver. 16. With the husks.—It may be recollected that this was in a time of

scarcity.

Ver. 19. Thy hired servants.-We should lay the accent on the pronoun thy; he had been a hired servant in a strange land; he now begs only to fill the like capacity in his father's house.

the like capacity in his lattict's house. Ver. 22, 23. Bring forth the best robe. -- There is no need to allegorize these circumstances particularly. The penitent prodigal came home naked, and was clothed; hungry, and was fed; and in both cases bountifully. He was clothed in the best robe in his father's wardrobe, and fed with the fatted call.

These preparations show that he was to be received, not as a servant, but a son. Ver. 24. And they began to be merry-Namely, with music and dancing, both which were doubtless hired, dancers being professionally employed on

these occasions, as mourners were at functals.

Ver. 25. Now his elder son.—By the unumiable and selfish character of the elder son, the Saviour portrays an admirable and exact picture of the Phraisees. They must have been blind indeed not to have "perceived that he spake of them."

LUKE, XVI.	20
thy father hath killed the fatted calf, because he hath received him safe and sound.	A. M. 403 A. D. 29.
28 And he was "angry, and would not go in: therefore came his father out, and entreated him.	u Jo.4.13 Ro.10.19
29 And he answering said to his father, Lo, these many years do I vserve thee, neither transgressed w I	▼ Is.65.5. c.18.11.
at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my	₹ Ph.3.6.
friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for	E Ro.9.4.
him the fatted calf. 31 And he said unto him, Son, thou art *ever with	y Jo.4.10, 11.
me, and all that I have is thine.  32 It was meet y that we should make merry, and be glad; for a this thy brother was dead, and is alive	z Pa.51.8. 1s.35.10
again; and was lost, and is found.	a ver.24
CHAPTER XVI.	
1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.	CHAP. 16
A ND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his	a c.12.42 1 Co.4.2
goods.	1 Ti.4.14 1 Pe.4.10
2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy a stew-	b The wor
ardship; for thou mayest be no longer steward.  3 Then the steward said within himself, What shall	nal con-
I do? for my lord taketh away from me the steward- ship: I cannot dig; to beg I am ashamed.	nine gal lons thre quarts:
4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their	See 10ze. 45.1014
5 So he called every one of his lord's debtors unto	bere in-
him, and said unto the first, How much owest thou unto my lord?	a mea- sure, in the origin

6 And he said A hundred b measures of oil. And

he said unto him, Take thy bill, and sit down quickly.

and write fifty.
7 Then said he to another, And how much owest thou? And he said, A hundred c measures of wheat,

nal conabout 14 poule.

ee

Ver. 29. Lo these many years....neither transgressed I .- "I fast twice in the week, I give tithes," &c. (chap. xviii. 12.) is in the same spirit.  $A x^i d$ —Appears to have been considered as a delicacy, perhaps equal to a lamk. See Le. v. 6.

Ver. 32. Was dead, and is alive again .- A life of sin, is a spiritual death; the conversion of a sinner is of course a renewed life, or, in figurative terms, "life from the dead." Compare 1 Ti. v. 6, with Ro. xi. 1s.

Chap. XVI. Ver. 1. There was a certain rich man.—The Sayiour would have men as wise for eternity as the unjust steward was for time.

Ver. 2. No longer steward.—He appears, however, to have, had time given

h m to wind up his accounts, which was employed in the artifice here related. Ver. 3. I cannot dig—That is, I cannot work as a labourer, in the cultiva-tion of the soil; the term not being confined to the use of the spade. The ex-

pression was priverhial among the Greeks, and perhaps the Jews.
Ver. 6. A hundred measures of oil.—The Greek Batus answers to the
Hebrew Baths, or ephalis, explained by our translators to contain 9 gallons
2 quarts each; but by Bishop Cumberland, hittle more than 7 and a half gallons.

Ver. 7. A hundred measures of wheat.-This is dry measure, answering

A. M. 4633.
A. D. 29.

And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this
world are in their generation wiser than the 4 children
of light.

9 And I say unto you, Make e to yourselves friends of

9 And I say unto you, Make e to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

for consecting that is saithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unighteous f mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No h servant can serve two masters: for either he will hate the one, and love the other; or eise he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Je. 17.10. 14 ¶ And the Pharises also, who i were covetous, the ard all those things; and they decided him

heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves I before men; but God k knoweth your hearts: for that which is highly esteemed I among men is abomination in the sight of God.

12,13. 16 The mlaw and the prophets were until John: since

to the cor or chomer of the Jews, which in our margin is valued at 14 bushels and a pottle; or, according to more modern authorities, little more than eight bushels. Winchester measure. *Doddridge* supposes the measures of oil and wheat to be of nearly equal value.

wheat to be of nearly equal value.

Ver. 8. Because he inad done voisely.—Doddridge, "Prudently;" Campbell, "Commended the prudence of the unjust steward;" see his note. Alponeous says, "He commended the prudence of the expedient; though be could not but condemn its dishonesty."—If see that the children of light-Campbell, "More prudent." A trick of villany very similar to the above is related in Capt. Haddey's Hindostance Dialogues, (p. 79.) One addressing the Captain says. "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a Court of Justice. Having searched for a good many debtors and creditors, he learned the amounts of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every debtor for a 100 rupees, having given 50 to the creditor, and 25 to this knave, ego this bond for 75 rupees. Having seized and flogged 125 bondsmen, he has in this manner determined their laws, and has done this business in your name."

ment with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every deliber for a 100 rupees, having seized and flogged 125 bondsmen, be has in this manner determined their loans, and has done this business in your name."

Ver. 9. Make to yourselves friends.—The eloquent Saurin, adverting to this in his sermon on alms-giving, says, "I recollect an epitaph said to be engraven on the tomb of Atolus of Rheims," He exported his fortune before him into heaven by his charities; he is gone thither to enjoy it. Happy he who has a right to such an epitaph!"—Mammon of unrighteousness.—Mamon is a Syriac word for riches. See note on Mat. vd. 4. "The mamnon of unrighteousness," is a Hebraism for unrighteous mammon, or unjust riches, which some explain of ill-gotten wealth; (as this was;) and others of wealth itself, as being deceitful, or unjust to its possessors. Compare yer, II, where it is contrasted with the true riches.—That when all are required to give up their stewardship.—Everlasting habitations.—Greek, "tents," or "tabernacles;" a term used in contrast with the tabernacles on earth, which are described as temporary and perishing.

the tabernacles on earth, which are described as temporary and perishing. Ver. 13—18. No servant can serve, &c.,—These verses contain independent maxims, extracted from our Lord's sermon on the Mount, and other discourses, as below marked. This verse (13) agrees almost literally with Mat. vi. 24. Ver. 16. The law and the prophets, &c.—Compare Mat. xi. 12, 13.

LUKE, XVI. that time the kirgdom of God is preached and every A. M. 4033 man presseth into it. 17 And nit is easier for heaven and earth to pass, n Ps.102.26. ls. # 3. than one tittle of the law to fail. 51.6. 18 Whosoever oputteth away his wife, and marrieth another, committeth adultery and whosoever marrieth her that is put away from ser husband committeth adultery. o Mat 5 32 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus. which was laid at his gate, full of sores, p Mat. 8, 11. 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was 9 Pr.14.32 Re. 14.10, carried by the angels into Abraham's P bosom: the grich man also died; and was buried; 23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my r tongue; for I am tormented in this s flame. 25 But Abraham said, Son, remember that thou in s Is 66.24 Ma.9.44. thy life-time t receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And besides all this, between us and you there is a Joh 21, 13 that would come from thence.
27 Then he said, I pray thee therefore, father, that c. 6.24.

great gulf fixed: so that they which would pass from hence to you cannot; neither "can they pass to us,

thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They v have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham but if one 15.34.16. went unto them from the dead, they will repent.

Ver. 17. It is easier, &c. - See Mat. v. 18.

Ver. 18. It is easier, &c.:—See Mat. v. 18.

Ver. 18. Whosever putteth anough his voife.—Mat. v. 22; xix. 9.

Ver. 19. A certain rich man.—The word Dires being the Latin for rich, has occasioned this to be called the parable of "Dives and Lazarus."

Ver. 21. The crumbs.—See note on Mat. xv. 27.—Licked his sores.—This shows that they "had not been closed, neither bound up," &c. See Is. i. 6.

Ver. 22. In hol!.—Greek, Hadrs—answering to the Heb. Shet, which we have repeatedly explained in reference to both its departments of biss and misery. Mat. xvi. 13. But we must here confine its import to the vorde of misery, for "he lifted up his eyes, being in torment." Compare Mark ix. 45; Luke vi. 24.

Ver. 21. Father Abraham.—Abp. Tillotson has remarked that this is the ver. 21. Fainer Arranam.—Add. Liucton has remarked that this is the only instance recorded in Scripture of praying to a departed saint, and is the only instance recorded in Scripture of praying to a departed saint, and is the plication was totally in vain: whatever knowledge the blessed and the miserable might have of each other's situation, they could have no intercourse. No miserable prisoner can escope his dungeon, nor can any compassionate spirit among the blessed stoop to his relief.

Ver. 29. Moses and the prophets.—See Job xix. 25, &c. Ps. xvi.; xvii.; xvii., &c. Ec. xii. 7. 1s. xvvi. 19—21; li. 6, &c. Our Lord also directs us to look into the Old Testament for the doctrine of "eternal life." See Jn. v. 39.

210	LUKE, XVII.
A. M. 4033. A. D. 29.	31 And he said unto him, If w they hear not Moses and the prophets, neither will they be persuaded,
×2 Co.4.3.	though one rose from the dead.
Jp.12.10,	CHAPTER XVII.  1 Christ teacheth to avoid occasions of effence. 3 One to forgive another.  6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of
	Then said he unto the disciples, It a is impossible but that offences will come: but wo unto him,
CHAP. 17.	through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he
a Mat.18. 6,7. Ma.9.12	should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee. rebuke bhim; and if he repent, forgive him.
b Le.19.17.	4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
c Mat.6.12, 14. Col.3.13.	5 T And the apostles said unto the Lord, Increase dour faith. 6 And the Lord said, If eye had faith as a grain of
d He.12.2	mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
d He.122	7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he
e Mat.17. 20. 21.21.	is come from the field, Go and sit down to meat?  8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me,
Ma.9.23, 11.23.	till I have eaten and drunken; and afterward thou shalt eat and drink?
f Job 22.3. 35.7.	9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those
Ps.16.2,3, Is.61.6. Ro.11.35.	things which are commanded you, say, We are fun- profitable servants: we have done that which was
1 Co.9.16.	

our duty to do. 11 T And it came to pass, as he went to Jerusalem,

Ver. 31. If they hear not Moses.—From this answer of Ahraham we learn, that the Sacred Writings contain such proofs of a divine origin, that though all the dead were to rise, the proofs could not be more evident, nor the conviction the dead were to less, the proofs could not be note evenent, not the contraction greater; and that to escape eternal perfition, and obtain eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates. CHAP, XVII, Ver. 2. Better that a millstone, &c.—This was a proverbial saying, used both by Jews and Gentiles, and it was one of the ancient Hin-

doo punishments for murder—especially when committed by females. Orient. Lit. No. 1312.

Ver. 6. This sycamine tree .- Doddridge, "Sycamore tree." [The sycamine is probably the same as the shekem, or sycamore, of the ancients, (for a description of which see 1 Ch. xxvii. 28.) and must not be confinueded with our sycamore, which is the acermajus, or greater maple. Dr. Shaw says it is one of the most common timber trees of the Holy Land; and that, from havone of the most common timber trees of the Holy Land; and that, from nowing a large and more extensive root than other trees, it is silluded to as the
most difficult to be rooted up. It must, however, be observed, that the Syriac,
Arabic, and Latin, render it the moras, or mulberry tree, for which Hilter,
Celsius, and other learned men, contend.]—Bagster.
Ver. 7. Will say unto him by and by—Doddridge, "As soon as he comes
in from the field." Campbell, "On his return from the field."—Go and sit
down.—Doddridge, "Come in, and sit down." &c.
Ver. 9. I trow not.—Campbell, "I suppose not."

ŧ	The state of the s	
	LUKE, XVII.	211
	that he passed through the midst of s Samaria and Galilee.	A. M. 4033. A. D. 29.
	12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar hoff:	g c.9.51,52 Jn.4.4.
	13 And they lifted up their voices, and said, Jesus,	h Le.13.46.
	Master, have mercy on us.  14 And when he saw them, he said unto them, To show i yourselves unto the priests. And it came to pass, that, as I they went, they were cleansed.	i Le.13.2. 14.3. Mat.8.4. c.5.14.
	15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified a God, 16 And fell down on his face at his feet, giving him	j 2 Ki.5.14. Is.65.24.
	thanks: and he was a 1 Samaritan. 17 And Jesus answering said, Were there not ten	k Ps.30.1,2.
	cleansed? but where are the nine? 18 There are not m found that returned to give glory	l Jn.4 29 42.
l	to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy	an Ps. 1043
ı	a faith hath made thee whole.	n Mat 3.22
l	20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said. The kingdom of God cometh not with observation	o or, with outward show.
I	21 Neither shall they say, Lo here! or, lo there! for,	p Ro.14.17.
	behold, the P kingdom of God is 9 within you.  22 ¶ And he said unto the disciples, 'The r days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.	q or,among you. Jn.1.26.
	23 And * they shall say to you, See here; or, see there: go not after them, nor follow them.	r Mat.19.
	24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.  25 But t first must be suffer many things, and be re-	8 Mat.24. 23,&c. Ma.13.21 c.21.8.

jected of this generation.

t Ma.8.31 26 And as it was " in the days of Noe, so shall it be

also in the days of the Son of man.

27 They did eat, they drank, they married wives, they a Ge.7.11, were given in marriage, until the day that Noe enter-

Ver. 12. Ten men that were lepers.—Lepers were obliged to live separately, without the limits of cities and villages.

Ver. 18. Save this stranger .- Campbell, "This alien." So the Jews con-

sidered the Samaritans from the time of the captivity.

Ver. 20. When the kingdom of God should come?-When, or on what oc-Ver. 29. When the kingdom of the should come t—When, or on what occasion, this question was proposed, is not mentioned; but many of the following remarks correspond with our Lord's discourse in Mat. xxiv., as will be seen by the following references. By "the kingdom of God" is undoubtedly meant the reign of the Messiah.—Cometh not with observation.—Campbell, "Parade." The meaning is agreed to be, "Not with circumstances of outward show and splendom."

Outward show and spiendour."

Ver. 21–23. Lo here! or, Lo there!—See Mat. xxiv. 23.—Is to ithin you.—

Margin and Doddridge, "Among you." So Beza, Raphelius, &c.; and he
adds, "Out Lord could not say the kingdom of God was in the Pharisees.

Campbell, however, contends, that neither in the Classics, the LXX., or

the New Testament, is the Greek (entos) used for among. If we might presume to suggest another rendering, it should be, "in the nidst of you;" mean
ing binned! and disendar the constituent of the thiredom. ing himself and disciples, the constituents of that kingdom.

Ver. 25. But first must he suffer.—Compare chap. ix. 22.
Ver. 26, 27. As... in the days of Noe (or Noah.)—Compare Mat. xxiv. 37, 38,

copies.

CHAP, 18.

a Ps.65.2. c.11.8. 21.36.

Ph.4.6.

B cast not

off hope

A. M. 4033. ed into the ark, and the flood came, and destroyed A. D. 29. them all. 28 Likewise also as it was in the days of Lot; they v Ge.19.23. 24. did eat, they drank, they bought, they sold, they planted they builded; w 2 Th.I. . 29 But the same day that Lot went out v of Sodom it rained fire and brimstone from heaven, and destroyed them all. x Ge.19.26.

30 Even thus shall it be in the day when the Son of man is wrevealed. v Mat.16.

31 In that day, he which shall be upon the house-top. Ma. 8.35. and his stuff in the house, let him not come down to c.9.24. Jp.12.25. take it away; and he that is in the field, let him likewise not return back.

32 Remember Lot's x wife. z Mat.24. 40,41.

33 Whosoever y shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it. a ver.36th 34 I tell you, in that night there 2 shall be two men is wantin one bed; the one shall be taken, and the other ing in most Gr. shall be left.

35 Two women shall be grinding together; the one

shall be taken, and the other left. b Job 39.30. Mat.24. 36 a Two men shall be in the field; the one shall be 28. taken, and the other left,

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, b thither will the eagles be gathered together.

CHAPTER XVIII.

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but it lindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshoveth

his death, 35 and restoreth a blind man to his sight ND he spake a parable unto them to this end, that A ND he space a paratic  $\beta$  pray, and not to faint; men ought a always to  $\beta$  pray, and not to faint;

2 Saying, There was bin a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came

and prayunto him, saying, Avenge me of mine adversary. er,though 4 And he would not for a while; but afterward he

said within himself, Though I fear not God, nor reanswer. gard man;

5 Yet because this widow troubleth me, I will avenge bina certain city. her, lest by her continual coming she weary me.

Ver. 31. In that day, &c .- [The flat roofed eastern houses have stairs on the outside, by which a person may ascend and descend without coming into the house; and in walled cities they usually form continued terraces, from one nonse; and in waited cities they usually form conduned terraces, from one end of the city to the other, terminating at the gates; so that one may pass along the tops of the houses and escape out of the city, without coming down into the street. Shaw's Travels.]—Bagster. See Mat. xxiv. 17. and note. Ver. 32 Remember Lot's voife—i. o. her destruction, through lingering. Ver. 33 Rynsover shall seek, &c.—See Mat. xx. 39.
Ver. 34, 35. One taken—i. o. by the enemy.
Ver. 37. The body, &c.—1A dead carcass, in Mat. xxiv. 28, by which is intended the Jewish nation, which was morally and judicially dead, doomed to be devoured by the Rynson armise called eagles craftly from their

ed to be devoured by the Roman armies, called engles, partly from their strength and fierceness, and partly from their military ensigns, which were gold or silver eagles. The Roman fury pursued these wretched men wherever they Or short eagles.

Were found: see the horrible account in Joseph Bel.]—Bagster.

Chap. XVIII. Ver. 3. Avenue me.—Doddridge, "Do me justice;" who

CHAP. XVIII. Ver. 3. Aven e me.—Doddridge, lds, "this is the undoubted import of the phrase."

Ver. 5. Lest . . . . . she weary me. - The original term (by its derivation) in-

I	LUKE, XVIII.	213
	6 And the Lord said, Hear what the unjust judge saith.	A. M. 4033 A. D. 29.
	7 And shall not God avenge his cown elect, which cry day and night unto him, though he bear long with them?	c Re.6.10.
	8 I tell you that he will avenge them d speedily. Nevertheless when the Son of man cometh, shall e he find faith on the earth?	1 Ps.46.5. 11e.10.37. 2Pe.3.8,9
	9 ¶ And he spake this parable unto certain which trusted in themselves \$\graphi\$ that they were righteous, and despised others:	e Mat24.
	10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.	f c.10.29.
	11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not has other men are, extortioners, unjust, adulterers, or even as this publican.	g or, as be- ing right eous.
	12 I fast twice in the week, I give tithes of all that I possess.  13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote	h Is.65.5. Re.3.17.
	inpon his breast, saying, God be merciful to mea sinner.	i Je.31.19.
	14 I tell you, this man went down to his house justified rather than the other: for I every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.	j Joh 22.29 Mat.23.
	15 ¶ And k they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not:	k Mat. 19. 13. Ma. 10.13
	for of such is the kingdom of God.  17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little 1 child shall in no wise enter therein.  18 ¶ And m a certain ruler asked him, saving, Good.	1 Ps.131.2. Ma.19.15 I Pe.1.14.
	Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the a commandments, Do not commit adultery, Do not kill, Do not steal, Do not	m Mat. 19. 16,&c. Ma. 10.17, &c.
	bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things he said up to	n Ex.2012 16. De.5.16.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou Ro.13.9. plies, as Doddridge remarks, a blow which stuns a person, and knocks them down; i. e. "lest she beats me down by fare importunity." So Macknight. Ver. 1. And Mall not Ged.—If this woman prevailed with such a man, mere-

ly through importunity, how much more shall you prevail with the Almighty, who waiteth only to be gracious, and delightetn in avenging, that is, in doing

who wheth only to be gracious, and denginer in averaging, that is, in doing justice to the oppressed.

Ver. 8. Speedily—Campbell, "Suddenly."

Ver. 14. This man vent down—i.e. from the temple—justified, rather than the other.—Campbell, "more approved than the other.—Every one that exalteth himself.—How very often these words are repeated by the Savious, Ver. 15. That he would touch them.—Matthew says, "that he should put his bands on them and were."

his hands on them and pray."

LUKE, XVIII. 214 A. M. 4033. hast, and distribute unto the poor and thou shalt A. D. 29. have treasure o in heaven: and come, follow me. o Mat.6.19. 23 And when he heard this, he was very sorrowful: for he was very rich. 1 Ti.6.19. 24 % And when Jesus saw that he was very sorrowful, he said, How p hardly shall they that have riches Pr.11.29. enter into the kingdom of God! 1 Ti.6.9. 25 For it is easier for a camel  $\beta$  to go through a needle's eye, than for a rich man to enter into the kingdom of God. B a prover-26 And they that heard it said. Who then can be saved ? 27 And he said, The q things which are impossible an imposwith men are possible with God. 28 Then Peter said, Lo, we have left all, and folor a great lowed thee. 29 And he said unto them, Verily I say anto you, There is no man that hath fleft house, or parents, or q Je.32.17. Zec.8.6. brethren, or wife, or children, for the kingdom of God's sake. c. 1.37. 30 Who shall not receive manifold more in this present time, and in the world to come life severlasting. r De.33.9. 31 I Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and tall things that are written by the prophets concerning s Re.2.10. the Son of man shall be accomplished. 32 For he shall be delivered unito the Gentiles, and shall be mocked, and spitefully entreated, and spitted 1 Ps.22. ls.c.53. 33 And they shall scourge him, and put him to death: and the third day he shall rise again. u Mat.27.2. 34 And v they understood none of these things: and

23.1 34 And v they understood none of these things: and Jan 18.23 this saying was hid from them, neither knew they the

things which were spoken.

v Ma.9.32 nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what

w Mat.20. it meant.

29.6.c. Ma.10.46, eth by.

38 And he cried, saying, Jesus, thou son of David,

1 Po 32.12 have mercy x on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried y so much the more. Thou son of David, have mercy on me.

Ver. 25. A camel.—[Some would render a cable; but it may justly be doubted whether Kamelos ever have this sense; the word for a cable, as the Scholiast on Aristophanes expressly affirms, being written Kamilos. This is the reading of a few MSS. but it evidently appears to be a gloss. It was Tecumnon mode of expression among the Jews. Hence Rabbi Shesheth said to Rabbi Amram, who had advanced in absurdity. Perhaps thou art one of the Pambidithians, who can make an elephant pass through the eye of a needle."]—Bagster.

Ver. 31-35. Then he took unto him the twelve, &c.—The parallel to this is Mat. xx. 17-19.
Ver. 35-43. A certain blind man.—Matthew mentions two blind men;

Mark x. 46, one only; as also Luke here.

Ver. 35. As he was come nigh.—Doddridge, "As he was (yet) nigh." So Grotius, which reconciles the three Evangelists.

c.5.30.

c.3.14.

Eze.34.16.

40 And Jesus stood, and commanded him to be A. M. 4033. brought unto him; and when he was come near, he asked him. z c.17.19. 41 Saying, What wilt thou that I shall do unto a Ps.30.2

And he said, Lord, that I may receive my thee? sight. 42 And Jesus said unto him, Receive thy sight : thy t 25.26.

z faith hath saved thee. (ia.1,24 43 And immediately he received a his sight, and fol-

lowed him, glorifying b God : and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. It The ten pieces of rioney. 25 Christ rideth into Jerusalem with triumph: 41 weepeth ever it; 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

ND Jesus entered and passed through a Jeri-A cho.

a Jos.6.26. 1Ki.16.34. 2 And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was richa b Ps.139.1..

3 And he sought to see Jesus who he was; and could

not for the press, because he was little of stature. c Jn.14.23. Re.3.20. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, d Mat.9.11. and saw bhim, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at

thy house. 6 And he made haste, and came down, and received f Ex.20.16.

him joyfully. 7 And when they saw it, they all murmured, saving, That dhe was gone to be guest with a man that is a

g Ex.221. 2 Sa.126 8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the epoor; and if I have taken any thing from any man by false h c.13.16.

accusation, I restore shim four-fold. 9 And Jesus said unto him, This day is salvation come to this house, for asmuch as he also is a son h of i Mat. 18.

Abraham. 10 For the Son of man is come to seek and to save

that which was I lost. 11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem,

CHAP, XIX. Ver. 2. Chief among the publicans.—Zaccheus seems to have been what was called a promagister, or chief officer of the customs, who had the superintendance of the sub-receivers of taxes, who collected the tolls

the superintendance of the sub-receivers of taxes, who collected the toils of harbours, bridges, &c. Orient. Lit. No. 1319.

Ver. 3. Press—i. e. crowd—multitude of people.

Ver. 7. Gone to be guest—Campbell, "Gone to be entertained by."

Ver. 8. Half of my goods I give to the poor.—"Those who defer their gifts to their death bed, (Eishop Hall remarks.) do as good as say, Lord. I will give thee something when I can keep it no longer. Happy is the man that is his own executor!"—By false accusation—Dodaridse, "wrongfully." Campbell, "If in aught I have wronged any man."—I restore him four-fold.—See Ex. xxii. 1. 2 Sa. xii. 6. Salmasius adds, that publicans convicted of oppression were, by the Roman law, compelled to restore four-fold. See Dodardice.

Ver. 9. Unto him .- [Rather, as Elsner renders it, concerning him; for our

Lord speaks of him in the third person. ]-Bagster.

A. M. 4033. and because & they thought that the kingdom, of God A D. 29. should immediately appear.

k Ac.1.6.

12 He said therefore, A certain | nobleman went into a far country to receive for himself a kingdom, and to

1 Mat.25. 14.&c.

13 And he called his ten servants, and delivered them Ma. 13.31. ten mounds, and said unto them, Occupy till m Mina. here

translated a pound, is 12 ounces and

14 But "his citizens hate! him, and sent a message after him, saying, We will not have this man to reign over us.

a half, which, at 1155-13 cents the ounce, is 14 dolls. 42 cents. 3 mills.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the omoney, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound nath

gained ten pounds. n Jn.1.11. 15.18.

17 And he said unto him, Well, thou good servant : because thou hast been faithful p in a very little, have

o' silver, and so ver. 23.

thou authority over ten cities. 18 And the second came, saving, Lord, thy pound

p o.16 10.

hath gained five pounds.

19 And he said likewise to him, Be thou also over B five cities. 20 And another came, saying, Lord, behold, here is

B this intimates dagrees of glory in heaven: every ves-

thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

full, but

22 And he saith unto him, Out 9 of thine own mouth will I judge thee, thou wicked servant. Thou knewnot alike est that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

large. q 2 Sa.1.16. Job 15.6. Mat 12

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Ro.3.19. r Ro.2.4,5.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten

s Mat 13. pounds.)

12. 25.29. 26 For I say unto you, That sunto every one which Ma. 4.25. c. 8.18. hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Ver. 12. A certain nobleman, &c.—The similarity of this narrative to the case of Archelaus, who went to Rome to have his kingdon confirmed over his rebellious subjects, has been remarked; but, besides that there is in other respects a great disparity, our Lord appears to us to have exercised a particular degree of caution in avoiding political allusions.

Ver. 13. His ten servants.—Doddridge and Campbell, "Ten of his servants." Ten pounds—Or minas. The mina, on the usual estimate, was

varies. Len pointes Of minus. The minu, on the usual estimate, was equivalent to \$14. According to some it is estimated as high as \$39. Ver. 15. The money.—Greek, "the silver," So yer. 23. Ver. 17. Over the citize.—This prince being now supposed to be established. in his kingdom, distributes the subordinate governments among those of his servants who had proved themselves faithful to their trust, in proportion to their talents and assiduity.

Ver. 26. Unto every one that hath shall be given.—Ser. Mu., xi., 12, and

note.

27 But those mine tenemies, which would not that I | A. M. 4033. should reign  $\beta$  over them, bring hither, and slay them

28 I And when he had thus spoken, he went before,

ascending up to Jerusalem. 29 And "it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount

of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon vet never man sat: loose him, and bring

him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need v of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners

thereof said unto them. Why loose ye the colt?

34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast

their garments upon the colt, and they set Jesus

w 2 Ki.9.13. 36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen: 38 Saying, Blessed y be the King that cometh in the z c.214.

name of the Lord: zpeace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multi-

tude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the a stones

would immediately cry out. 41 If And when he was come near, he beheld the city,

and wept over bit, 42 Saying, If thou hadst known, even thou, at least in this thy c day, the things which belong unto thy c Page 7.8

peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine ene-

Ver. 28. He went before-i. e. at the head of his company, to show the readiness with which he met his sufferings. Compare chap. xii. 50.

Ver. 30. Ye shall find a colt tied.—Mat. xxi. 2, mentions an ass and a colt, but the other Evangelists a colt only; but from ver. 7, in Matthew, it seems

both were employed.

Ver. 40. The stones would immediately cry out.—Some of the Jews, as appears by the preceding verse, being shocked at what they thought blasphemy in the multitude, applied to the Lord Jesus to reprove them; but he, instead of

in the multitude, applied to the Lord Jesus to reprove them; out he, instead of censuring, justifies them as fully warranted by the occasion. This is a strong hyberbole, but quite in the Oriental style. See Hab. ii. 11.

Ver. 41. And very tower it.—Two things concurred, according to Mr. Honee, to cause this sorrow and these tears, as respected Jerusalem and the Jews.

1. The greatness of the calamity as respected the city and nation; and, 2.

The lost opportunity of preventing this; "If thou hads known," &c.; implying that they had, through their perverseness, and the wickedness of their rulers, lost an opportunity of mercy which could never be recovered.

Ver. 43. Cast a trench about thee.—Campbell says, "Surround thee with a

A. D. 29.

t Ps.2.4,5,9. 21.8.9. Is.66.5,14. Na.1 13. Hc.1. 13.

B this Exdestruction of the Jews who rejected the

reign u Mat.21.1, Ma.ll.l, &c.

and op-

v Ps.50.10.

x Jn.12.14.

y Ps.113.26. c. 13.35.

Ep.2.14. a Ha.2 11.

Mat.3.9. b Ps.119.

136. Je.9.1. 13.17. 17.16. Jn. 11.35.

He.3.7,13,

		2012, 1111
A. 1 A.	M. 4033. D. 29.	mies shall cast da trench about thee, and compass thee round, and keep thee in on every side,
d I	s.29.2,3. e. <b>6</b> .5,6.	44 And e shall lay thee even with the ground, and thy children within thee; and they e shall not leave in thee
l N	Ki.9.7,8. li.3.12	one stone upon another; because & thou knewest not the time of thy visitation.
1 3	1at.23. 7,38.	45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought;
35	.13.34,	46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den j of thieves.
N	lat.24.2 la.13.2	47 ¶ And he taught k daily in the temple. But the chief priests and the scribes and the chief of the people
g j	a.1.8. Pe.2.12	sought to destroy him,  48 And could not find what they might do: for all the people I were very attentive to hear him.
h N	dat.21. 2,13.	CHAPTER XX
N 1:	ľa. 11. 5 17. n. 2. 15.	1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyant. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.
		A ND art came to pass, that on one of those days, as
i Is	s.5 <b>6.7.</b>	he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon
j J.	e. <b>7.11.</b>	him with the elders, 2 And spake unto him, saying, Tell us, by b what au-
k J	n.18.20.	thority doest thou these things? or who is he that
il ec	r,hang- d on im.	gave thee this authority?  3 And he answered and said unto them, I will also ask you one thing; and answer me:
-	-	men?
CI	IAP. 20.	5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
1 2	Mat.21. 3,&c. 1a.11.27, ic.	6 But and if we say, Of men; all the people will stone as: for they be persuaded that John was a prophet.
11 11	ic.4.7	7 And they answered, that they could not tell whence it was.
	.27.	8 And Jesus said unto them, Neither tell I you by what authority I do these things.
	1at.14.5.	9 Then began he to speak to the people this para- ble; A d certain man planted a e vineyard, and let it l
3	lat 21. 3,&c. 1a.12.1,	forth to husbandmen, and went into a far country for a long time.
0.0	a.E 11,	10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit f of
15	2. i.5.1?.	the vineyard: but the husbandmen beat him, and sent him away empty.
R	n 15.16. tu.7.4.	11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
ran tus not Jev city wh	npart." ; who t less th ws were y, and n Ver. 48. ich is be	[This was literally fulfilled when Jerusalem was beeieged by Tisurounded it with a wall of circumvallation in three days, though it and 39 furlongs in circumference; and when this was effected, the so enclosed on every side, that no person could escape from the opposition could be brought in Josephus. 1 Bogster. Were very attentive.—Literally, they hung upon heaning; autifully expressive of their carnest attention and high gratification.
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LUKE, XX.

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LUKE, XX.	219
12 And again he sent a third: and they wounded him also, and cast him out.	A. M. 4033. A. D. 29.
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.	s Ps.2.8. Ro.8.17. He.1.2
14 But when the husbandinen saw him, they reasoned among themselves, saying, This is the sheir: come, let h us kill him, that the inheritance may be ours.  15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard	E Mat. 27. 2125 Ac. 2.23. 2.15.
do unto them?  15 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when	i Ne.9.36, 37.
they heard it, they said, God forbid.  17 And he beheld them, and said, What is this then that is written, The Jstone which the builders rejected, the same is become the head of the corner?	j Ps.118.22.
13 Whosoever shall fall upon that stone shall be broken; but kon whomsoever it shall fall, it will grind him to powder.	k Da.2.34, 35.
19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.	1 Mat. 22. 15,&c. Ma. 12.13.
20 And they watched him, and sent forth spies, which should feign themselves just men, that I they might take hold of his words, that so they might deliver him unto the power and authority of the governor.	m or, of a truth.
21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God m truly:	n See Mat. 13.23.
22 Is it lawful for us to give tribute unto Cesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me?	o Ro.13.7.
24 Show me a penny. Whose image and super- scription hath it? They answered and said, Cesar's. 25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the	p Tit.1.10.

Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before

the people: and they marvelled at his answer, and held Ptheir peace.

27 I Then q came to him certain of the F Sadducees, Ac. 23.6.8

CHAP. XX Ver. 19. Whosoever shall fall, &c.—Dr. Whitby thinks here is an allusion to two different ways of stoning among the Jews; the former ry throwing a person down upon a great stone; the other, by letting a stone kill upon him.—I This is an allusion to the Jewish mode of stoning. The place of stoning was twice as bigh as a man. From the top of this one of the vitnesses struck the culprit on the loins, and feiled him to the ground: if he died of this, well; if not, the other witness threw a stone upon his heart, &c. Our Lord seems to refer not only to the dreadful crushing of the Jews by the

q Mat.22

&c.

Ma. 12. 19.

of this, well; if not, the other witness threw a stone upon his heart, &c. Our Lord seems to refer not only to the dreadful crushing of the Jews by the Romans, but also to their general dispersion to the present day.]—Ragster. Ver. 21. Show me a penny.—[The image was the head of the emperor; the superscription, his titles. Julius Cesar was the first who caused his image to be struck on the Roman coin; and Tiberius was emperor at this time. This therefore was a denavius of Cesar, and consequently this was respecting the tribute required by the Roman government.]—Bagster.

220	LUKE, XX.		
A. M. 4033. A. D. 29.	which deny that there is any resurrection; and they asked him,		
a De.25.5	28 Saying, Master, Moses wrote sunto us, If any man's brother die, having a wife, and he die without		
	children, that his brother should take his wife, and		
t c.21.36.	raise up seed unto his brother. 29 There were therefore seven brethren: and the		
Re.3.4.	first took a wife, and died without children.  30 And the second took her to wife, and he died		
	childless.  31 And the third took her; and in like manner the:		
n Re.21.4.	seven also: and they left no children, and died.  32 Last of all the woman died also.		
	33 Therefore in the resurrection whose wife of them		
▼ 1 Co.15. 49.52.	is she? for seven had her to wife.  34 And Jesus answering said unto them, The children		
49,52. 1 Jn.3.2.	of this world marry, and are given in marriage:  35 But they which shall be accounted worthy to		
	obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:		
w Ro.8.17.	36 Neither "can they die any more: for they are equal unto the "angels; and are the "children of God,		
	being the children of the resurrection.		
x Ex.3.26.	37 Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of		
	Abraham, and the God of Isaac, and the God of Jacob.  38 For he is not a God of the dead, but of the liv-		
y Ro.14.8,9.	ing; for y all live unto him. 39 Then certain of the scribes answering said, Mas-		
	ter, thou hast well said. 40 And after that they durst not ask him any ques-		
z Mat.22. 42.	tion at all.  41 ¶ And z he said unto them, How say they that		
Ma.12. 35,&c.	Christ is David's son?  42 And David himself saith a in the book of Psalms,		
	The LORD said unto my Lord, Sit thou on my right		
a Ps.110.1. Ac.2.34.	hand, 43 Till I make thine enemies thy footstool.		
	44 David therefore calleth him Lord, how is he then		

his son? 45 I Then in the audience of b all the people he said

unto his disciples,

b 1 Ti.5.20

2. 36. Equal unto the angels.—Matthew and Mark say, "as (or like) the angels." Luke's expression is stronger; but we understand it to mean only, tat it respect of marriage, they are on equal footing.

Ver. 37. Lord God of Abraham .- There is a remarkable passage in Jose-Ver. 37. Lord God of Abraham.—[There is a remarkable passage in Josephus, De Maccab, which proves that the best informed among the Jews believed in the immateriality and immortality of the soul, and that the souls of righteous men were in the presence of God in a state of happiness. "They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacoh, and the rest of the Patriarchs." Not less remarkable is a passage in Shemoth Rabba. "Why doth Moses say, (Ex. xxxii. 13,) Remember Abraham, Isaac, and Jacob? R. Abin saith. The Lord said unto Moses, I look for the men from thee, as I looked for that number in Sodom. Find me out ten righteous persons among the people, and I will not destroy thy people. The saith Moses, Behold here am I and Aaron, Eleazar and Ithamar, Phinehas, and Caleb, and Josnua; but, saith God, there are but seven, where are the other three? When Moses knew not what to do, he saith, O Eternal God, do these three? When Moses knew not what to do, he saith. O Eternal God, do those the volo are dead? Yes, saith God. Then, saith Moses, If those that are dead do live, remember Abraham, Isaar, and Jacob."]—Bagste.

1	LUKE, XXI.	221
	46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and	A. M. 4033 A. D. 29.
ı	the highest seats in the synagogues, and the chief	c Ma.1238,
	rooms at feasts; 47 Which e devour widows' houses, and for a show	d c 1 AS.
	f make long prayers: the same shall receive greater	e 1s.10.2.
	CHAPTIR XXI.  1 Christ commendeth the poor widow. 5 lle foretelleth the destruction of the	Mat.23.
	tempie, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhortest them to be watchful.	2 Ti.3.6
	A ND he looked up, and a saw the rich men casting	f 1 Th.25.
İ	their gifts into the treasury.  2 And he saw also a certain poor widow casting in	g c.10.12,14. Ja.3.1.
	thither two b mites.  3 And he said, Of a truth I say unto you, that this	
	poor widow hath cast in more c than they all: 4 For all these have of their abundance cast in unto	CHAP, 21,
	the offerings of God: but she of her penury hath cast	CHAP. 21.
	in all the living that she had.  5 ¶ And d as some spake of the temple, how it was	a Ma.1241.
	adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will	b See Ma. 12.42
	come, in the which e there shall not be left one stone	c 2 Co.8.12.
ı	upon another, that shall not be thrown down. 7 ¶ And they asked him, saying, Master, but when	d Mat.21.1,
	shall these things be? and what sign will there be when these things shall come to pass?	Ma. 13.1,
	8 And he said, Take f heed that ye be not deceived:	e c.19.44,
	for many shall come in my name, saying, I am Christ; and s the time draweth near: go ye not therefore	&c.
	after them.	f 2 Th.23,

9 But when ye shall hear of wars and commotions, Jn. 1.1.

be a not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, i Nation shall rise against g Re.1.3

nation, and kingdom against kingdom: h Pr.3.25,

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

i Hag.2.22

CHAP. XXI. Ver. 5. How it was adorned with goodly stones and gifts.— The gifts here referred to were consecrated and votive gifts, in which Tacitus speaks of the temple as immensely rich.—The temple was enriched with the gifts of ages, the offerings of kings and emperors, as well as those of the Jews, which were probably displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. See Josephus, who among other

offerings, particularly specifies the golden wase presented by H-rod. [-B. Ver. 8. For many shall come.—[Such were Simon Magus, (Ac. viii. 9, 10.) Dositheus the Samaritan, Theudas, when Falus was procurator, and the numerous impostors who arose when Felix was procurator, who "were apprehended and killed every day."]—Bagster.—And the time draweth near—Namely, when some of these impostors shall appear.

Ver. 9. Not by and by.—Mat. xxiv. 6. "Not yet." Campbell, "Will not

Ver. 9. Not by and by .- Mat. xxiv. 6.

immediately follow." Ver. 10. Nation shall rise.—This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in which thousands perished, the open wars of different tetrarchies, and the civil wars in Italy between Otho and Vitellius.—Basster. Ver. 11. Earthquakes—[As that at Crete, Smyrna, Miletus, Chios, Samos, Rome, Laudicea, Hierapolis, Colusse, Campania, and Judea.]—Basster.

-Fearful sights .- Josenius, in the preface to his history of the Jewish wars, relates, that a star hung over the city like a sword, and a comet con-

12 But before all these, they shall lay their hands on A. M. 4033. A. D. 29. you, and persecute you, delivering you up to the syna-J Ac.4.3. 5.18. gogues, and into Pprisons, being brought before k kings and rulers for my name's sake.

13 And 1 it shall turn to you for a testimony. 16.24

Rc.2.1C. 14 Settle it therefore in your hearts, not to m meditate before what ve shall answer: k Ac.25.23.

15 For I will give you a mouth and wisdom, which Ph.1.23 all your adversaries shall not be able to gainsay a nor 2 Th.1.5.

in Mat.10 16 And o ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and p some of c.12.11.

you shall they cause to be put to death. n Ac.6.10.

17 And we shall be hated 9 of all men for my name's o Mi.7.5,6. sake.

18 But r there shall not a hair of your head perish. p Ac.7.59. 19 In your patience spossess ye your souls. 26.10 20 And when we shall see Jerusalem compassed with Re.2.13. armies, then know that the desolation thereof is

12.11. nigh.

21 Then let them which are in Judea flee to the a Jp. 17, 14, mountains; and let them which are in the midst of it r Mat.10 depart out; and let not them that are in the countries

enter thereinto. s Ro.5.3. 22 For these be the days of vengeance, that all things He. 10.36.

which are written may be fulfilled. 23 But wo unto them " that are with child, and to t De.23.25, them that give suck, in those days! for there shall Da.9.26. be great distress in the land, and wrath upon this

people.

Zec.11.6. 11.1,2 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jeruu La.4.10. salem v shall be trodden down of the Gentiles, until Da.127.

the times w of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the w Ro.11.25. moon, and in the stars; and upon the earth distress

tinued a whole year; that the people being at the feast of unleavened bread, at the 9th hour of the night, a great light shone around the altar and temple, and continued an hour; that a cow led to sacrifice brought forth a lamb; that and confined an hour; that a cow led to see the choice sun-set chariots and armies were seen all over the country fighting in the clouds, and besieging cities, &c. &c.

Ver. 20. Jerusalem compassed with armies—Namely, of the Romans.

See Dan. ix. 26, and Matthew's reference thereto, ch. xxiv. 15.

See Dan. IX. 28, and Matthew's reference thereto, ch. XXIV. 18. Ver. 21. Flee to the mountains.—[Accordingly, when Cestius Gallus came] against Jerusalem, and unexpectedly raised the siege, Josephus states, the many of the noble Jows departed out of the city, as out of a sinking ship; and, when Vespasian afterwards drew towards it, a great multitude flee to the mountains. And we learn from Eusebius and. Epiphanius, that, at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem.}—Begster.

Ver. 24. Shall fall, &c -{Those who perished in the steep were 1,100,000, besides vast numbers who were slain at other times and places; and nearly 100,000 were taken and sold for slaves; and their nation has been dispersed in all countries for upwards of 1700 years, while their city has been trodden under foot of the Romans, Saracens, Mamalukes, Franks, and Turks, who possess it to this day.]—Bagster.—Until the times of the Gentiles be fulfilled.—Some refer this to the end of the time when the Gentiles shall be allowed to oppress the Jews; others to the time when all the nations of the then known world shall be converted to true Christianity, which St. Paul seems to call "the fulness of the Gentiles," Rom. xi. 25, 26. Psobably these events

&c.

LUKE, XXII.	223
of nations, with perplexity; the sea and the waves roaring:	A. M. 4032 A. D. 29.
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for	x Da.12.1.
the y powers of heaven shall be shaken. 27 And then shall they see the Son of man coming	y 2 l'e.3.10
in a cloud with power and great glory.  28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemp-	z Re.1.7. 14.14.
tion a draweth nigh.  29 And b he spake to them a parable, Behold the fig	a Ro.8.23.
tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.	b Mat.21. 32. Ma.13.22
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.	c Is.40.8. 51.6.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.  33 ° Heaven and earth shall pass away: but my words shall not pass away.	d Ro.13.15 13. 1 Th.5.6. 8. 1 Pe.4.7.
34 ¶ And take heed to 4 yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day	e Is 23.13 1 Co.6.10
come upon you unawares.  35 For f as a snare shall it come on all them that dwell on the face of the whole earth.	f 1 Th.5.2 2 Pe.3.10 Re.16.15
36 Watch s ve therefore, and pray always, that ye may be accounted h worthy to escape all these things	g Mat.25.
that shall come to pass, and to i stand before i the Son of man.	h c.20.35.
37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount	i Ps.1.5.
k that is called the mount of Olives.  38 And all the people came early in the morning to	j Jude 24.
him in the temple, for to hear him.	k Jn.8.1,2

CHAPTER XXII.

The Jews couspire against thrist. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Curist instituteth his holy supper, 21 coverily fortcelleth of the trattor, 24 deborteth the rest of his apostles from ambitton, 24 assureh Peter bis faith should not fail: 34 and yet the should de-

amotion, so assure it eter be than should not har. Or an yet the many hin thries. 30 He prayeth in the mount, and sweateth blood, 47 is bettrayed with a kiss; 50 he healeth Malchus's ear, 51 he is thrice denied of Peter, 63 sham fully abused, 66 and confesseth himself to be the Son of God. a Mat.26.2.

TOW b the feast of unleavened bread drew nigh, which is called the Passover.

may coincide, or nearly so, for nations truly Christian will not oppress the Jews.

Ver. 32. Till all be fulfilled .- See Mat. xxiv. 34. But we suppose the term all, here, as in many other cases must not be taken too rigidly. All these things certainly received a partial fulfilment in the destruction of Jerusalem; All these but we cannot but think many of them have a further aspect, and will receive the full and final accomplishment only at the day of judgment.

Ver, 34 Overcharged.—Doddridze, "Overloaded by gluttony and drunken-

ness."

Ver. 37. In the day time—[Or, "every day," which probably refers to the four last days of his life. He taught all day in the temple, and withdrew every evening, and lodged in Bethany, a town on the eastern declivity of the Mount of Olives. ]-Bagster.

CHAP. XXII. Ver. 1, 2.—Now the feast of unleavened bread drew nigh-i. e. within two days. Mat. xxvi. 2 -- Feast of unleavened bread.

LUKE, XXII. 24 2 And b the chief priests and scribes sought how they A. M. 4033. A. D. 29. might kill him; for they feared the people.

3 ¶ Then centered Satan into Judas surnamed o Ps.2.2. Ac.4.27. Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him Mat.25. unto them. 14. Ma.14.10, 5 And they were glad, and covenanted 4 to give him money. 6 And he promised, and sought opportunity to betray him unto them e in the absence of the multitude. 7 Then came the day f of unleavened bread, when the passover must be killed. d Zec.11. 8 And he sent Peter and John, saving. Go and prepare us the passover, that we may eat. 9 And they said unto him. Where wilt thou that we prepare? e or, with-10 And he said unto them, Behold, when ye are enout tumult tered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. f Ex. 12 11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? g Mat.26. 12 And he shall show you a large upper room fur-Ma.14.17. nished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

is or, I have 14 And 5 when the hour was come, he sat down, and

c.14.15.

the twelve apostles with him. 15 And he said unto them, h With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof,

1 Co.5.7, until i it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Re. 19 9. Take this, and divide it among yourselves:

Socylled because no other bread was used during the feast, which continue seven Jays. It was also called the Passover, because instituted in memory of that night of mercy, when the Lord passed over the families of the is rachter, while he slew the first-born in every family throughout all the families of the Egyptians.

Ver. 4. Captains .- [These were not military officers, but presidents of the temple. Among the priests who were in waiting in the temple, says Bisl.op Pearce, some were appointed for a guard to the temple; and over these were commanding officers; both sorts are mentioned by Josephus |-B. Ver. 6. In the absence of the multitude,—Doubtless rightly judging, that if

he committed such an act of villany, while all the people were hanging with attention on his lips, he should be tern to pieces.

Ver. 7-14. Then came the day-i. e. the first day; as in Mat. xxvi. 17-20. Ver 10. Bearing a pitcher.—This little incident is not mentioned by Matthew but in Mark xvi. 8.

Ver. 13. And found as he had said.—The divine knowledge of Jesus is

strikingly apparent in the prediction of such rejecte circumstances, which could never have been conjectured.

Ver. 17. And he took the cup, and gave thanks.-During the Paschal Supper, it was customary for the master of the harm's to take a cup of wine, and after having blessed it, or rather implored the blessing of God upon it, to distribute it among his family : so our Lord distributed this cup of wine among his disciples: but this was not the sacramental cup; for after the passover was closed, he took both bread and wine, and instituted the solemn ordinance of his Supper. On this new institution we refer to Matthew. (ch. ::xvi. 26-22.)

Doile, and the	~~~
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come,	f A. M. 4032 A. D. 29.

19 ¶ And The took bread, and gave thanks, and brake : 1 Co.10. it, and gave unto them, saying, This is my body which

is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This k Ps. 11 9

cup is the new testament in my blood, which is shed for you.

21 T But, behold, the hand of him that betrayeth me is with me k on the table.

22 And truly the Son of man goeth, as it was I determined: but we unto that man by whom he is betraved!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And m there was also a strife among them, which Ma.10.42 of them should be accounted the greatest.

25 And he said unto them, The "kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But oye shall not be so: but he that is greatest among you, let him be as the younger; and he that is

chief, as he that doth serve.
27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but PI am among you as he that serveth.

28 Ye are they which have continued with me in my 4 temptations.

29 And I appoint unto you a rkingdom, as my Father

hath appointed unto me: 30 That sye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 T And the Lord said, Simon, Simon, Behold, Sa-

11.21.5c

Jn. 13 26. 2.24, 16,

Ac 2.23. . Co.15.3

m Ma.9.34.

n Mat. 20.

o 1 Pe.5.3, 3 Jn.9.10.

p Jn.13.13, Ph.2.7.

q He.4.15. r Mat 25.

34. c.12.32 1 Co.9.25. 1 Pe.5.4.

s Re.19.9. ( Mat 19.

1 Co.6.2 Re.3.21.

Ver. 19. This do in remembrance.—[That the ancient Jews, in celebrating the pussover, had in view the sufferings of the Messiah, is evident from Pesachin, quoted by Schoetgen; where, among the five things said to be contained in the Great Hallel, or the hymn composed of several Psalms sung after the paschal supper, one is, the sufferings of the Messiah, for which they refer to Ps. cxvi. 9.]-Bagster

Ver. 21. The hand of him that betraveth me is with me on the table.—The verb (is) being wanting in the text, has led hand, which wester says, "It (was,) supposing that Judas had now left the table. But Mr. Wester says, "It (was,) supposing that Judas had now left the table. But Mr. Wester says in the land's Support for is evident Christ spake these words before he instituted the Lord's Supper all the other Evangelists mention the sop, immediately after receiving which he wont out. John xiii. 30. (Nor did he return any more till be came into the garden to betray his Master.) Now this could not be dipped, or given, but while the meat was on the table: but this was all removed before that cup and bread were brought."

Ver 22. Goeth, as it was determined.—See Acts ii. 23. Ver. 24—27. There was.—Campbell, "had been," namely, a few days before -also a contention which of them should be accounted greatest. Compare

Ver. 25 Are called benefactors.—Some think this refers to the title Euer-gedat or "bonefactors," conferred on the Ptolemies and Seleucidæ: the ob-pect is to guard the disciples of Christ against fluttering, or being flattered.

Ver. 29. Tappoint unto you a kingdom.—The word properly signifies to covenant, or to bestow in virtue of a covenant; and therefore the last clause may properly refer to what divines call the covenant of the deep prior. See Ps. ii. 6-8. Heb. viii. 6.

Ver. 30. That ye may eat and drink at my table, &c.—See chap, xiv. 15. Sam. xx. 29, 31. 2 Sam. ix. 7. 1 Kings ii. 7, &c.

226	26 LUKE, XXII.		
A. M. 4033. A. D. 29.	tan hath desired "to have you, that he may sift you as wheat:		
u 1 Pe.5.3.	32 But I whave prayed for thee, that thy faith fail not: and when thou art converted, strengthen * thy		
v Am.9.9.	brethren.  33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.  34 And he said, I tell thee, Peter, the cock shall not		
w Jn.17.9, 15. He.7.25.	crow this day, before that thou shalt thrice deny that thou knowest me.		
1 Jn.2.1.	35 ¶ And he said unto them, When y I sent you with- out purse, and scrip, and shoes, lacked ye any thing?		
z Ps.51.13. Ju.21.15 17.	And they said, Nothing.  36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and		
у с.9.3.	buy one.  37 For I say unto you, that this that is written z must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning		
z Is.53.12	me have an end.  38 And they said, Lord, behold, here are two swords.  And he said unto them, It is enough.		
a Mat.26.	39 ¶ And a he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.		
Ma.14.32, &c.	40 And when he was at the place, he said unto them,		

Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's

cast, and kneeled down, and prayed, 42 Saying, Father, if thou be b willing, remove this b willing to cup from me: nevertheless, not my will, but thine, be remove. done.

Ver. 34. The cock shall not crow.—See note on Mark xiv. 72. How many times Peter, in the agitation of his mind, denied his Master, or how many times the cock crew, is not clearly expressed, or has been perplexed by the mistake of some transcriber. Doddridge renders it, "It shall not be (the time of) cock-crowing to-day, before," &c. But there are two times of cock-crowing, one at midnight, the other about day-break. By this term that Romans distinguished their two morning watches with the sound of trumpets, (as some think in mimicry of the cocks crowing;) the times of which were, immediately after midnight, and at three o'clock in the morning. See note on Mat. axvi. 34.

Ver. 33. And scrip.—A hag for provisions.
Ver. 33. It is enough—That is, enough for the fulfilment of prophecy and the designs of Providence. This (as Campbell observes) is a strong intimation that he did not mean for them to fight. What were two swords to resist even the Jews only

Ver. 39. Mount of Olives. - The Saviour is now in Gethsemane, which lay

at the foot of the Mount of Olives, where he was wont to retire for prayer.

Ver. 42. Father, if thou wilt.—" At one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1-18. Heb. i. 10-12. Lucke to xxii. 44, 45; ii. 52.) If both of these accounts are true, he must, as it. 2 cure to go Go donniscient and omnipotent; and still a feeble man and of interfeet knowledge. It is indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is, Can they be joined or united, so that in speaking of them, we may say the person is God, or man; or we may acall him by one single name, and by this understand, as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the interior of the transfer of the surely suppossible or when the "Stante" of Letters. that the junction of the two natures is impossible or absurd."-Stuart's Letters.

He.5.7.

43 And there appeared an angel cunto him from A. M. 4033 heaven, strengthening him.

44 And d being in an agony he prayed more earnestly: c Mat 4.11.

and his sweat was at it were great drops of blood fall-

ing down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and e pray, d La.1.12

lest ve enter into temptation.

47 ¶ And while he yet spake, f behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him. Judas, betravest thou e ser 40.

the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 T And one of them smote the servant of the high | Mal. 25.47, priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ve come out, as against a thief, with swords

and staves? 53 When I was daily with you in the temple, ye

stretched forth no hands against me:/but this is your g hour, and the power of darkness.

Ver. 43. And there appeared an angel unto him from heaven strengthening him.—We have no intimation that this angel appeared to his disciples, much less to his enemics; and, we believe, in two instances only (the one before us, and the other in the temptation in the wilderness) is such aid mentioned, and both related to his conflicts with the powers of darkness. We pretend not to penetrate the manner in which angels might console the Son of God; but one thing seems clear, that though they might strengthen him ader suffering, they did not aid him in the warfare.

Ver. 44. Being in an agony.—See notes on Mat. xxvi. & and Mark xi. 33. 34. - His sweat was, as it were, great drops of blood. The note of comparison here introduced has led many to explain this, as though the drops of sweat were large, like those of blood: so Justin Martyr. But Dr. Whitby observes, that "both Aristotic and Diodorus Siculus mention bloody sweats as attending some extraordinary agonies of mind;" and several similar instances may be found in later writers. See Doddridge.-|Dr. Mead observes from Galen, "Cases sometimes happen, in which, through mental pressure, the pores may be so dilated that the blood may issue from them, so that there may be a bloody sweat; "and Bishop Pearce gives an instance from Truanus, of an Italian gentleman heing so distressed Hrough the far of death, that his body was covered with a bloody sweat. Our Lord was in the bloom of life, and in perfect health, and it is evident the fear of death could have no place in his inind; and consequently, this must have been produced by a preternatural cause.]—Bagster.

by a prete-matura cause. — Deg ster. Ver. 45. Found them steeping.—See Mat. xxvi. 43. Ver. 47—53. And while he yet spake, &c. — The parallel passages to this are Mat. xxvi. 47—55; and Mark xiv. 43—49.

Ver. 49. Shall we smite.—This was probably Peter who spoke, but it is evident he did not wait an answer.

Ver. 51. Suffer ye thus far-i. e. "Allow me to heal it"-an expression full or courtesy, and discovering the utmost calmness and self-possession.

Ver. 52. Captains of the temple.—Campbell. "Officers of the temple guard," which was composed of Levites. See Acts v. 26.

Ver. 53. But this is your hour-i. e. the time in which you are permitted

to accomplish your designs.

1 ver.34. m Ps.130.1..

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A. M. 4033. A. D. 29

L Mat.26.69 Ma.14.6,

Ju. 18.17.

i Mat.26.71.

Ma.14.69. Ju. 18.25.

Mat.26.73 Ma.14.70.

Jn.18.26

Mat.26.75

Ma. 14.72.

afar off.

am not.

crew.

143.1..4. Je.31.18. Eze.7.16 shalt deny me thrice. tCo.10.12.

62 And m Peter went out, and wept bitterly.

2 Co.7.10, 63 ¶ And n the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck

him on the face, and asked him, saying, Prophesy, n Mat.26. 67,63. Ma. 14.65. who is it that smote thee? 65 And many other things blasphemously spake they

against him.

o Mat.27.1. 66 ¶ And oas soon as it was day, the elders of the Ac.4.26.. people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art P thou the Christ? tell us. And he said unto

p Mat.26. them, If I tell you, ye will not believe: 63,&c. 68 And if I also ask you, ye will not answer me, nor Ma.14.61, &c let me go.

69 Hereafter shall the Son of man sit on the right

hand 9 of the power of God. q He.1.3. 70 Then said they all, Art thou then the Son of God? Re.3.2. And he said unto them, Ye say that I am.

Ver. 54-62. Then took they him, &c .- Compare the parallel texts, Mat.

xxvi. 57-75; end Mark xiv. 53-61.

Ver. 55. In the midst of the hall.—Campbell makes this expression "in the relist," an argument to prove that the Gr. Aule, here means, not an inclosed, but an open court. This, however, is not demonstrative, since fires may be made (with proper care) upon a stone pavement. See John xviii. 13.

Ver. 58. Another .- [A maid challenged Peter in the second instance accord-Ver, 58. \*\*Another.\*\*—[A maid challenged Peter in the second instance according to Matthew and Mark; yet here it is said eletros, another (man) and he also at swers to a man. But eteros, as Wetstein shows, may be, and is in innumerable instances, applied to a female; and Matthew says, "she said to them that were thore," and Mark, "she began to say to them that stood by." So that the maid gave the information to those around her, and some man charged Peter with it. Probably several joined in the accusation, though he answered to an individual, for St. John says, "They said unto him," &c. ]—B. Ver. 65. The elders of the people—i. e. the Sanhedrim, Mat. xxvii. 1. Ver. 65. If I ask pou, &c. —Campbell, "If I put a question, ye will neither answer me nor dismiss me."

Ver. 70. Ve say that I am—i. e. I um.

Ver. 70. Ye say that I am-i. e. I am.

LUKE, XXIII.	229
71 And they said, What need we any farther witness? for we ourselves have heard of his own mouth.	A. M. 4033. A. D. 29.
CHAPTER XXIII.	CHAP. 23.
13 Herol and Philate are made friends. 15 Barabbas is desired of the proplet, and is loosed by Philate, and Jesus vs given to be crucified. 27 the telleth the women, that Jament him, the destruction of Jerusalem: 34 prayeth for his, enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burtal.	n Mat.27.2, 11.&r. Mat.15.1, &c. Jo.13.23, &c.
A ND a the whole multitude of them arose, and led him unto Pilate.	b Zec.11.8.
2 And they began to accuse b him, saying, We found this fellow eperverting the nation, and forbidding to give tribute d to Cesar, saying, that he chimself is Christ a King.	c ver 5. Ac.16.29, 21. 17.6,7.
3 And Pilate asked him, saying, Art thou the King of the Jews? And the answered him and said, Thou sayest it.	d Mat.17.27 22.21. Ma.12.17.
4 Then said Pilate to the chief priests and to the peo- ple, I find no 5 fault in this man. 5 And they were the more h fierce, saying, He stirreth	e Jn.18.36. 19.12.
up the people, teaching throughout all Jewry, beginning from Galilee to this place.	f 1 Ti 5.13.
6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto	g Jn.19.38. 19.4. He.7.26. 1 Pe.2.22.
Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.	h Ps.57.5.
8 ¶ And when Herod saw Jesus, he was exceeding glad: for the was desirous to see him of a long season,	i c.3.1.
because k he had heard many things of him; and the hoped to have seen some miracle done by him.	j c.9. <b>9</b> .
9 Then he questioned with him in many words; but m he answered him nothing.	k Mat.14.1. Ma.6.14.
10 And the chief priests and scribes stood and vehe- mently accused him.	1 2 Ki.5.11.
11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous orobe, and sent him again to Pilate. 12 ¶ And the same day P Pilate and Herod were made	m Ps.33.13, 14. 39.1,9. 1s.53.7.

friends together: for before they were at enmity be- n 18.49.7. tween themselves.

13 ¶ And Pilate, when he had called together the o Jn.19.5 chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto p Ac.4.27.

me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault q ver.4.

53.3.

CHAP. XXIII. Ver. 2. And they began to accuse him.—This charge of rebellion against Cesar we know to have been false: for, 1. When they asked him the question, as to the lawfulness of tribute, he answered in the affirmative—"Render unto Cesar the things that are Cesar's." Met. xxi. 2. When applied to for the tribute money, he actually wrought a miracle to enable him to pay it. Mat. xxii. 27. 3. When Jesus found that the multitude desired to take him by force, and make him a king, be withdrew in order to avoid them. John vi. 15.

Ver. 3. Thou sayest it .- [This was the most solemn mode of affirmation

used by the Jews. 1-Bagster.

ver. 14. Thave found no fault.—Ah, Pilatet circumstances must be one day reversed; and when the Son of man shall ascend his throne of judgment, and thou shalt be placed at his bar, can he then say of thee, "I find no fault

LUKE, XXIII. 230 A. M. 4033 in this man touching those things whereof ye accuse A. D. 29. him: 15 No, nor yet Herod : for I sent you to him ; and, lo, r 11.53.5. nothing worthy of death is done unto him. 16 I will therefore chastise r him, and release kim! 17 (For of necessity he must release one unto them at the feast.) a 4 ± 3 14. 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for smurder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake t Ps.22 12 again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him gc. c or assent-23 And they were instant t with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate "gave sentence that it should be as they required. v Ex.23.2 25 And he released unto them whim that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 26 T And x as they led him away, they laid hold upon w Ac.3.14. one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of peox Mat.27. ple, and of women, which also bewailed and lamented &c. Jn. 19.17. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days y are coming, in the which they shall say, Blessed are the barren, and the wombs y Mat.24.19 that never bare, and the paps which never gave suck.

in him?"-Whereof ye accuse him-That is, he found him not guilt; of either treason or sedition. See ver. 1.

Ver. 15. No, nor yet Herod .- Both Herod and Pilate seem to have treated Jesus as an enthusiast, not as a chiminal.—Nothing worthy of death is done unto him.—Doddridge, "By him." Campbell, "He hali done nothing to teserve death." So Raphelius, &c. Ver. 16. I will therefore chastise him.—Not as a criminal, but as a weak and oscinate enthusiast. Compare the preceding note.

Ver. 17. For of necessity-i. e. according to annual custom. See Mat. xxvii. 15.

Ver. 20. Spake again to them .- To the same effect as before; being desirous to spare the life of Jesus, which Herod also seems to have had no desire to

Ver. 23. Daughters of Jerusalem.—Our Lord Jesus, amilst all the pain and ignominy he suffered, was more affected by the approaching calamities of others, than by any thing which he himself either foresaw or felt.

Ver. 29. Behold, the days are coming.—[Our Lord here refers to the destruction of Jerusalem, and the final desolation of the Jewish state; an evil associated with so many miseries, that sterility, which had otherwise been considered an opprobrium, was accounted a circumstance most felicitous. No history can furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and

Jr.25.29.

Eze.20.47

1 Pe.4.17.

place of a skull.

Ac.7.60.

b 1s.53.12

20 Then z shall they begin to say to the mountains, A. M. 4033. Fall on us; and to the hills. Cover us.

31 For a if they do these things in a green tree, what | A. D. 2 shall be done in the dry? Re.6.16. 32 \ And there were also two other, b malefactors, led

with him to be put to death. 33 And when they were come to the place which is a Pr.11.31. called c Calvary, there they crucified him, and the

malefactors, one on the right hand, and the other on the left.

34 I Then said Jesus, d Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers c or, the also with them ederided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, d Mat.5.44. and offering him vinegar.

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him e Pa 22.7. in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. f c.17.34..36

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself g Ps.36.1.

and us. 40 But the other answering rebuked him, saying, h Je.5.3. Dost not thou fear g God, seeing thou art in the same i 1 Pe.1.19.

b condemnation? 41 And we indeed justly; for we receive the due re-

ward of our deeds: but this man hath done nothing | Pa 106.4,5. i amiss. 42 And he said unto Jesus, Lord, remember 1 me I Co.6.10,

when thou comest into thy kingdom.

all the terrors of war without. Our Saviour himself wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to affirm, "if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior in the comparison."]—Bagster.

Ver. 30. Fall on us.—The proverbial expression of calling upon "rocks and hills to cover" us "and hide" us, implies an extreme of approaching misery, which would not pass away with the sufferings of a few hours, but fast through many generations; and, as respected many of the guilty individuals, we fear through everlasting ages.

Ver. 31. If they do these things in a green tree, &c.—Campbell gives the sense, "For if it fare thus with the green tree, how shall it fare with the dry?" Our Level there) makes use of a proverbial expression frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one; as if he had said, "If an innocent person suffer thus [for sins not his own,] what will become of the wicked, who are ready [prepared] for destruction, as dry wood for the fire."—Wesley.

Ver. 32. Two other, malefactors.—Campbell, "Two n alefactors were also

led with him to execution.'

Ver. 33. Calvary .- From the Latin, Calvaria; but the Greek is. Kranion, (whence Cranium,) of nearly the same import with Golgotha. See note on

What, xxvii, 83.

Ver. 33. This is the King, &c.—See John xix. 19, 20.

Ver. 42. Lord, remember me.—May we all be enabled to adopt the same prayer in dying circumstances; but, alas! there are many, very many, who would rather be forgotten than remembered by their judge!

232 LUKE, XXIV.		LUKE, XXIV.
	A. M. 4333. A. D. 29.	43 And Jesus said unto him, k Verily I say unto thee, To-day shalt thou be with me in paradise.
	k Ro.5.20, 21.	44 ¶ And it was about the sixth hour, and there was a darkness over all the mearth until the ninth hour.
	1 2 Co.12.4. Re.2.7.	45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 ¶ And when Jesus had cried with a loud voice, he
	m cr, land.	said, Father, into n thy hands I commend my spirit: and o having said thus, he gave up the ghost.
	n Ps.31.5. 1 Pe.2.23.	47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a rightcous man.
	o Mat.27. 59,&c. Ma.15.37, &c.	48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
	Jn.19.30. p Ps.38.11. 142.4.	49 And all his acquaintance, and the women that followed him from Galilee, stood afar poff, beholding these things. 50 ¶ And, behold, there was a man named Joseph, a
	q Ma.15.43. c.2.25,38.	counsellor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews:
	r Is.53.9. s Mat.27.62.	who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body
	t c.8.2. ver.49.	of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a repulchre that was hewn in stone, wherein
		never man before was laid.

54 And that day was the spreparation, and the sabu Ma.16.1. bath drew on. 7 Ex.20.8.. 55 ¶ And the women talso, which came with him

from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and u prepared spices and ointments; and rested the sabbath day according v to the

commandment.

CHAP. 24. CHAPTER XXIV. 1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two a Mat.23.1, disciples that went to Emmans: 36 afterwards he appeared to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven. &c. Jn 20 1, TOW a upon the first day of the week, very early in &c. the morning, they came unto the sepulchre, bring-

Ver. 43. Paradise.-That part of the unseen world in which the souls of the ver. 43. Parause.—That part of the unseen world in which the souls of the righteous enjoy happiness until the resurrection. The same place and state, we apprehend, as in the parable of the rich man and Lazams, is called "Abraham's hosom." Chap. xvi. 19—31. Whither Paul was taken up, and heard and saw things indescribable; and whither, at death, he desired to depart and be with Christ, as "far better" than the present state. (2 Cor. xii. 4. Phil. i. 25.7 Ver. 46. Gave up the ghost.—Doddridge, "dismissed the spirit." Campbell, "expired."

Ver. 50. Joseph, a counsellor-i. e. "a member of the Sanhedrim." Dodd-

Ver. 51. Arimathea. - A city of the Jews, which was situated on a mountain west of Jerusalem. Calmet.

Ver. 54. The adbath dreio on.—Campbell, "approached." Vulgate, "began to shine." so the Greek is allowed to mean literally; and some think it relers to the lighting of the sabbath lamp, which is dono at sunset. See Orient. Cust. No. 1233.

CHAP. XXIV. Ver. 1. Very early in the morning.—See note, ! 4at xxviii. 1.

ing the spaces which they had prepared, and certain A. M. 403 others with them. 2 And they found the stone rolled away from the se- b Jn.21.12 pulchre. 3 And they entered in, and found not the body of the

Lord Jesus. 4 And it came to pass, as they were much perplexed

thereabout, behold, b two men stood by them in shining that liveth garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ve c the living among the dead?

6 He is not here, but is risen: remember how he 17.23. Ma.8.31. spake dunto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into

the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And returned from the sepulchre, and told all these e c.8.3.

things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and e Joanna, and Mary the mother of James, and other women that were f Ge. 19.14. with them, which told these things unto the apostles.

11 And their words seemed to them as idle ftales, and they believed them not.

12 Then s arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at

that which was come to pass. 13 T And, behold, two h of them went that same day to a village called Emmaus, which was from Jerusa-

Job 9.16. Ps. 126.1. Ac.12.9.

d Mat.16.2s

g Jp. 20,3.6

b Ma. 16.12

-Bringing the spices.-[To embalm the body of our Lord; which shows that they had no hope of his resurrection on the third day. Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb; but on account of the approach of the sabbath, it was probably hastily and imperfectly performed; and hence a second embalming would be deemed necessary for whir hypurpose the spices now brought by the women were intended.]—B. Ver. 4. Two men stood by them.—Matthew and Mark speak only of one—"a young man," and him "sitting." It is not uncommon for one Evangelist

to name one only of two named by others, as in the case of Bartimeus, &c.; and the angel singled out by the two first Evangelists was probably the one who spoke. As to the word rendered stood, Archibishop Neucome says, it "does not necessarily import a posture, but may be rendered, appeared to them." So it is used Luke ii 9.

lem about threescore furlongs.

Ver. 5. The living, &c.-{Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone which he had rolled from the door of one anger in winde, sitting on the stone which he had rolled from the door of the sepulchre; but the women here mentioned saw no angel till they had entered the sepulchre, when two appeared to them in "garments shining like lighting," as the word imports. This, and several other variations, show there were two distinct companies of women, who went successively to the tomb on the morning of the resurrection; which renders the whole account clear and consistent.]—Bagster.

Ver. 12. And departed, nondering, &c.—Dr. Campbell observes, that by a slight change in the pointing (a thing very allowable when it clears the sense,) some render the phrase. And he went home, wondering at what had happened." So Hammond, &c.; but he (Campbell) prefers the common purcutation, as best supported by the ancient versions. He reads, therefore

He (Peter) went away, musi ig with astonishment," &c. Ver. 13. Emmaus.—[Emmaus was situated, according to the testimony both of Luke and Josephus, 60 furlongs from Jerusalem, that is, about seven intes and a half. It has generally been confounded with Emmaus, a city of Judah,

14 And they talked together of all these things which A M. 1033. A. D. 29. had happened.

15 And it came to pass, that, while they communed Mal.3.16 Niat.18.20 ver.36. i together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not

know him. j Jn.20.14, 17 And he said unto them, What manner of commu-21 4. nications are these that ye have one to another, as ye walk, and are sad?

k Jp. 19.25. 18 And the one of them, whose name was k Cleepas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are

l c.7.16. Jn 3.2. Ac.2.22 come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a 1 prophet m mighty in deed and word before God

and all the people: m Ac.7 22. 20 And n how the chief priests and our rulers deli-

vered him to be condemned to death, and have cruciи с.23.1 fied him. Ac. 13.27, 23. 21 But we trusted that it had been one which should have redeemed Israel: and besides all this, to-day is

the third day since these things were done. 22 Yea, and certain women Palso of our como c 1.63. pany made us astonished, which were early at the

Ac. 1.6. sepulchre; 23 And when they found not his body, they came,

saying, that they had also seen a vision of angels, p ver.9,10. which said that he was alive. 24 And certain 9 of them which were with us went

to the sepulchre, and found it even so as the women q ver.12, had said : but him they saw not.

afterwards called Nicopolis; but Reland has satisfactorily shown, that they were distinct places: the latter, according to the old University of Palestine, being situated ten miles from Lydda, and 22 miles from Levida, et al., that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "trayelled a good road to Raoia, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terchinding trees," till he reached Emmans; which "seems, by the ruins which surchistans, while masters of the Holy Land, re-established it a little, and hult several churches. Emmans was not worth the trouble of having come out of the way to see it. Ruins, isdeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions." I—Bagster. Vet. 17. And are sad.—Doddridge, "appear with a sorrowful countenance," which is evidently the sense, though the conciseness of the original might be preserved, by rendering, "And look sad," or gloomy.

Ver. 19. Art thou only a stranger? &c.—Campbell, "Art thou the only stranger in Jerusalem who is unacquainted," &c.; implying that these events occupied the whole conversation of the day, and of the people.

Ver. 19. In deed and word—i.e. in preaching and working miracles.

Ver. 20. And have cruelfed him.—So also this crime is charged upon the Jews repreatedly by St. Peter, (Acts ii. 22, 23; iv. 8, 10, because they were he

Jews repeatedly by St. Peter, (Acts ii. 22, 23; iv. 8, 10,) because they were the guilty, procuring cause.

Ver. 21 Redeemed Israel—That is, from the Roman yoke, and set up a

temporal kingdom

Ver. 22. Yea, and certain women.—Women had the honour to be the first believers in the resurrection of their Lord: for some time, even the eleven apostles were incredulous, and the reports of the women were to them as "idle tales." Blameable as this might be, it, however, clears them from the charge of a weak credulity, and gives strength to their subsequent testimony.

ı	LUKE, XXIV.	235
1	25 Then he said unto them, r O fools, and slow of	A. M. 4033. A. D 29.
ı	heart to believe all that the prophets have spoken! 26 Ought not * Christ to have suffered these things,	
I	and to enter into his glory?  27 And beginning at " Moses and all the prophets, he	12.
I	expounded unto them in all the scriptures the things	s ver.46 Ac.17.3.
i	concerning himself.	He.9.22,

28 And they drew nigh unto the village, whither they went: and he w made as though he would have gone t .Pe.1.3.11. farther.

29 But they constrained him, saying, Abide with us: u ver.44. for it is toward evening, and the day is far spent. And Ac.3.22 he went in to tarry with them.

26.22

Je. 20 9.

30 And it came to pass, as he sat at meat with them, v Ac.10.43. he x took bread, and blessed it, and brake, and gave to them.

w Ge. 32.26. Ma. 6.48. 31 And their eyes were opened, and they knew him: and he y vanished out of their sight.

32 And they said one to another, Did not our heart x Mat. 14.19 burn within us, while he talked with us by the way, y or, ceased to be seen of them. and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together,

z Ps.39.3. and them that were with them, 34 Saying, The Lord is risen indeed, and hath a ap-

peared to Simon. 35 And they told what things were done in the way, a 1 Co.15.5. and how he was known of them in breaking of bread.

36 T And bas they thus spake, Jesus himself stood b Ma.16.14, in the midst of them, and saith unto them, Peace be Jn.20.19. unto you. &c.

37 But they were terrified and affrighted, and sup-2 Ma.6.49. posed c that they had seen a spirit.

Ver. 25. O fools!—Doddridge, "thoughtless creatures."—[Justly termed such, because they had not attended to the description of the Messiah by the prophets, nor to his teaching and miracles, as proofs that HE alone was the person described. ]-Bagster.

ver. 27. In all the scriptures—Namely, of the Old Testament, for none of the New Testament was yet written. Ver. 28. He made as though—(That is, he was directing his steps as if to go unwards; and so he doubtless would, had he not been withheld by their friendly unportunities. There is not the smallest ground for founding a oberge

of dissimulation against our Saviour, or affording any encouragement to dissimulation in others.]-Bagster. Ver. 29. They constrained him.—See note on Luke xiv. 23, where the

same word is used.

Ver. 31. He vanished out of their sight.—Doddridge, "With Irew himself (sauddauly) from before them." Campbell, "He disappeared." Ver. 33. The eleven.—So the apostles were usually called after the loss of Judas, though ten only could have been present; for we know that Thomas

was not there. See John xx. 21. 1 Co. xv. 5. Vor. 31. And hard appeared to Simon.—This appearance is not related by either of the Evangelists, but is referred to by St. Paul, 1 Co. xv. 5.—(From Mark xvi. 13, we learn that the Apostles did not believe the festimony even of the two disciples from Emmans, while it is here asserted they were saying, when they entered the room, "The Lord is risen," &c. This difficulty is removed by rendering interrogatively, "Has the Lord risen," &c. ]—Bagster. Ver. 35. Known of them in breaking of break—As neither of these dis-

ciples were present at our Lord's last supper, this seems to imply that there was a peculiar and characteristic solemnity in his marner of asking a blessing on their food.

Ver. 36. Peace be unto yon.—The usual form of salutation in the East. Ver. 37. Terrified and affrighted.—Doddridge, "Amazed and terrified."

A. D. 29.	38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
d Ge.45.26.	39 Behold my hands and my feet, that it is I myself:

e Jn.21.5, bones, as ye see me have.

40 And when he had thus spoken, he showed them

f Ac.10.41. his hands and his feet.

41 And while they yet believed a not for joy, and

wondered, he said unto them, Have eye here any meat?

meat?
42 And they gave him a piece of a broiled fish, and
13.73.3
of a hencycomb.

ver.27.

43 And he took it, and did eat thefore them.
44 And he said unto them, These are the words which I spake unto you, while I was yet with you,

hat all h things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

k 15.53.3.5.
Ac.4.12

45 Then opened he their understanding, that they might understand the scriptures,

11 Pe.1.3. 46 And said unto them, Thus it is swritten, and thus it behoved Christ kto suffer, and to rise 1 from the dead

the third day:

47 And that repentance and mremiss; v of sins should
the preached in his name among all nations, beginning

n Ac.1.8. be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses n of these thirgs.

Joil 222, 49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jeru wlem, until 21.21.

50 T And he led them out as far as to Be: any, and he lifted up his hands, and blessed them.

of Mat.23.9, the Mat.23.9 and a they worshipped him, and returned ω Jeru-52 And a they worshipped him, and returned ω Jeru-

salem with great joy:

r A2246,71

53 And were continually in the temple, praising r and blessing God. Amen.

Ver. 38. Why do thoughts?-Doddridge, "suspicions."

## Ver. 45. Thus it behoved. - Doddridge, "was necessary." Compare ver. 28.

CONCLUDING REMARKS ON LUKE.

LUKE the Evangelist was born at Antioch, the metropolis of Syria; a city celebrated by the great orators of antiquity, for the pleasantness of its situation, the fertility of its soil, the richness of its trade, the wisdom of its senate and the learning of its professors, and from its wealth and splendour called the Queen of the East, and yet renowned for this one peculiar honour above all these, that here it was the disciples vere first called Christians.

Hese, that here it was the asserbles were area called Christians.

Jews abounded in Antioch, who had here their synazogues and schools of education, and to their religion Luke became a pro elyle, and was afterwards converted to Christianity. Luke possessed, in this city, ample opportunity of obtaining the advantage of a sound and learned education, and be excelled particularly in the art of physic. After his conversion, our Evangelist became the inseparable companion and fellow labourer of St. Paul in the ministry of the Gospel, and Epiphanius states, that his labours were blessed to the conversion of very many persons: thus he who had been a successful physician of the soul.

The manner of his death is not certain, not Nicephorus gives the following account: In the prospection of his labours in preaching the gospel, "ake came into Greece, where a party of indieds, emaged at his success, due him to execution; and that for want of a cross whereon to crucify bias, it. y hanged

JOHN.

933

him on an olive tree, in the 80th, or according to Jerome, the 841.1, year of his age.

As an historian, Luke was minutely faithful in his narrations, and elegand in his style; as a minister of Jesus Christ, laborious, and zealous for the good of souls. And at last he crowned all, and sealed the testimony of his his and pen, in laying down his hife for the Gospel.—Polymicrian Testament.

## THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, who, according to the unanimous testimony of the ancient fathers, and ecclesiastical writers, was the author of this Gospel, was the son of Zeand ecclesiastical writers, was the author of this Gospel, was the son of Zebedee, a fisherman of Bethsaida, by Salome his wife, (compare Mat x 2; with Mat. xvvi. 55, 58, and Ma. xv. 40,) and brother of James the cloler, whom "Herod killed with the sword." (Ac. xi. 2.) Theophylact says, that Salome was the dauchter of Joseph, the husband of Mary, by a former wife; and that consequently she was our Lord's sister, and John was his nephew. He followed the occupation of his lather till his call to the apostleship, (Mat. iv. 1, 22. Ma. 19, 20. Lu. v. 1–10.) which is supposed to have been when he was about 25 years of age; after which he was a constant eye-witness of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension of our Lord, be returned with the other apostless have the provided on the content of the Moternian of the Bolte to Lorenzien and with the rest natrock of the outcoming of the Bolte to Lorenzien and with the rest natrock of the outcoming of the Bolte tles to Jerusalem, and with the rest partook of the outpoining of the Holy Spirit on the day of Pentecost, by which he was eminently qualified for the office of an Evangelist and Apostle. After the death of Mary the mother of Christ, which is supposed to have taken place about fifteen years after the crucifixion, and probably after the council held in Jerusalem about A. D. 49 or 50, (Ac. xv.) at which he was present, he is said by ecclesiastical writers, to have proceeded to Asia Minor, where he formed and presided over seven churches in as many cities, but chiefly resided at Ephesus. Thence he was banished by the Emperor Domitian, in the 15th year of his reign, A. D. 95, to the isle of Patmos in the Ægean sag, where he wrote the Apocalppse, (Re. i. 9.) On the accession of Nerva the following part, he was receiled from exile, and returned to Ephesus, where he wrote its Gospel and Epistles, and died in the 100th year of his are, about A. D. 100, and in the third year of the Emperor Trajan. It is generally believed that St. John was the youngest of the twelve apostles, and that he survived all the rest. Jerome, in his comment on Gal. vi. says, that he continued preaching when so enfeebled with age, as to be obliged to be carried into the assembly; and that, not being able to deliver any lone discourse, his custom was, to say in every meeting, My dear children, love one another An opinion has prevailed, that he was, previous to his banishment to Patmos, thrown into a caldron of boiling oil, by order of Domitian, before the gate called Porta Latina at Rome, and that he came out unhart; but on examining into the foundation of this account, we find that it rests almost entirely on the authority of Tertullian; and since it is not mentioned by Irenaus, Origen, and others, who have related the sufferings of the apostles, it seems to The general current of ancient writers declares, that the apostle wrote his Gospel at an advanced period of life, with which the internal evidence perfectly agrees; and we may safely refer it, with Chrysostom, piphanius, Mill, Le Clerc, and others, to the year 97. "The Gospel of John (says Dr. Pye Smith) is distinguished by very observable characters, from the composition of the other Evangelists. It has much less of marrative, and is more largely occupied with the doctrines and discourses of the Lord 'The topics also of the discourses possess a marked character, indicating that they have been selected with an especial view to the presenting of what, during his earthly ministry, Jesus himself had taught concerning his own person, and the spiritual and never-dying blessings which he confers upon those who believe on his name. The design of St. John in writing his Gospel is said by some to have been to supply those important events which the other Evangelists had omitted, and to refute the notions of the Cerinthians and Nicolaitans, or, according to others, to confine the heresy of the Gnosties and Salbians, But, though many parts of his Gospel may be successfully quoted against the strange doctrines held by those sects, yet the Apostle had evidently a more general end in view than the confutation of their heresies. His own words sufficiently inform us of his motive and design in writing this Gospel—" These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Let, ned mare not wholly agreed concerning the language in which this Gospe was originally written. Schnasius, Grotius, and other writers, have imagined, that St. John wrote it in his own native tongue, the Arameac or Syriac, and that it was afterwards translated into Greek. This opinion is not supported hy any strong arguments; and is contradicted by the unanimous voice of antiquity, strong arguments; and is contradicted by the unanimous voice of antiquity, which affirms that he wrote it in Greek, which is the general and most probable opinion. Michaells prefers his style, in respect of purity, to the other Evangelists, which he attributes to his long residence at Ephesus. Whether the Evangelist had herein any allusion to Cerinthus, or other ancient heretics, is much disputed among the learned. That he might have some reference to them, is, we think, hardly to be doubted; but the Scripture method of confuting error, was by stating the opposite truths, which John does very fully.

» Col. 1.16. 1 Jn.1.1.

CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c. b Re.19.13. c c.17.5.

N a the beginning was the b Word, and the Word J Ph.2.6. He.t.8.13 was with c God, and the Word was d God. 2 The same was in the beginning with God.

CHAP. I. Ver. 1. In the beginning.—"I cannot embrace the opinion of those critics," says Moses Stuart in his letters to Dr. Chamning, "who think that the phrase 'in the beginning' of itself simply, significs from eternity, Athough I believe that the Word. Greek Logos, did exist from eternity, I do not think it is proved directly by this expression. (Compare Gen. i. 1.) That existence from eternity is implied, however, may be properly admitted. 'In the heginning,' is equivalent to in the beginning of the world, i. e. before the world was made; and so agreeing in this particular with the phrase, John xvii. 5, 'the glory that I had with thee before the world was;' and Eph. i. 4, before the foundation of the world.

"Before the world was created, then, the Logos existed. Who or what was is Logos? A real existence; or only an attribute of God? A real subthis Logos?

stance; or only the wisdom, or reason, or power of God?

"The Logos appears to be a real existence, and not merely an attribute. For, first; the attributes of God are no where else personified by the New Testament writers; i. e. the usage of the New Testament authors is against this mode of writing. Secondly; Logos, if considered as an abstract term, or ons moud of writing. Seconday; Logos, it considered as an abstract term, or as merely designating an attribute, must mean cither vision or vorot: and in what intelligible sense can the visidom or the vorot of God, in the abstract aense, be said to have become fiesh and dwelt among us, v. 14; or why should John select either the visidom or word of God, as any more concerned with the incumation, than the benevolence of God, or the mercy of God, which one might suppose would be the attributes more especially displayed in the incurse of Theory of God. the incamation? Thirdly; if Logos mean here the power of God, as many assert, the exposition is attended with the same difficulties. Fourthly; if it mean, as others aver, the power of God putting itself forth, i. e. in creation it is liable to the same objections. In short, make it any attribute of God thus personified, and you introduce a mode of writing that the New Testament no where else displays. Is it probable, that a revelation from heaven made to inform us that the attributes of a being are roth that beden; or what can be thought of the assertion, that the wisdom or power of God, is God himself?

Let us proceed, now, to the second clause, 'and the Logos was with God;' i. e. as all egree, with God the Father. Compare verses H and 18; also chap. xvii. 5, and I John i. 1, 2; which make the point clear. Is this expression capable of any tolerable interpretation, without supposing that the Logas, who was with God, was in some respect or other different, or diverse from that God, with whom he was? This Logos was the same that became incartroe, with the material than the most infinitely was the sume that Decame incarrent nate, ver, 14; that made the most perfect revelation of the will and character of God to men, ver, 18; and was called Christ. He was therefore, in some respect, diverse from the Father, and therefore by no means to be confounded with him. The phrase, 'and the Logos was with God,' amounts to asserting that the Logos was most intimately connected with God. See John i. 18, where the only begotten is said to be in the bosem of the Futher,

John I. 18, Where the only begotten is Sant to get in the boson of the Famel, which is a phrase of similar import to the one under consideration.

"And the Logos was God." It is said, that "Theos is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme." This observation, however, is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the Supreme 3od is certainly designated, and yet the article is omitted, the inquirer may consult the very chapter in question, ver. 6, 13, 18; also, Mat. xix.

€ Ac. 19.5.

right, or.

3 All "things were made by him; and without him] A. M. 1. B. C. 4004 was not any thing made that was made. 4 In him t was life; and the life was the light 5 of men. e Ps. 32.6.

5 And the light shineth in b darkness; and the darkness comprehended iit not.

6 There was a man I sent from God, whose name h c 5 .9. was John.

7 The same came for a witness, to bear witness of

the Light, that all men through him might believe. 8 He k was not that Light, but was sent to bear wit- | Lu.3.23. ness of that Light.

9 That was the true 1 Light, which lighteth every 1 18 49.6. m ver.5. man that cometh into the world. n Ac.3.26.

10 He was in the world, and the world was made by

him, and m the world knew him not. o Is.56.4.5. 11 He n came unto his own, and his own received

him not. 12 But as many o as received him, to them gave he p or, the prower to become the sons of God, even to them

pricileze. 9 that believe on his name: 13 Which were born, not of blood, nor of the will Gas. 26.

of the flesh, nor of the will of man, but of God. 14 T And the Word swas made flesh, and dwelt 1 Ti.3.16.

25. Luke xvi. 13. John ix. 33; xvi. 30. Rom. viii. 8. 1 Co. i. 3. Gal. i. 1. Ephes. ii. 8. Heb. ix. 14. Besides, every reader of Greek knows, that where the subject of a proposition has the article, the predicate omits it.

"I understand John as affirming, that the Logos was God, and yet was with God; viz. that he was truly divine, but still divine in such a manner, that there did exist a distinction between him and the Pather. I take the word God, in one case, to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of Divine Being, of the Divinity, without reference to the distinction of Father; a use which is very common."

Ver. 3. All things were made by htm .- "The all things which the Logos Vet. 3. All things were made by num.— The air tings which the Logos created, means, (as common usage and the exigency of the passage require,) the universe; the worlds material and immaterial. (Ver. 10.) Here, consequently, in the first chapter of John, is a passage in which, beyond all reasonable doubt, Christ is called God; and where the context, instead of furnishing us with reasons for understanding the word God in an inferior sense, (as is usual, when this designation is applied to inferior beings,) has planly and unsually the logic designation is applied to inferior beings. again, which the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of the sequence of a sequence of the where God by his prophet makes a most solemn challenge to all polytheists, to bring the objects of their worship into competition with him; and declares himself to be distinguished from them all, by his being "the Creator of the ends of the earth," (v. 28); and by his having formed and arranged the heavens, (v. 25.)"—Stnart's Letters to Channing.

Ver. 5. The darkness comprehended it not.—Doddridge, "apprenended it not."—Campbell, "admitted it not." The allusion seems to be to air, so gross and foul as to extinguish any light (link or torch) that may be introduced

into it.

Yer. 7. That a'll men through him-i. e. all who heard his testimony-

Ver. 9. Which lighteth every man that cometh, &c.—Doddridge, "which coming into the world enlighteneth every man."—"He that cometh," was a periphrasis for the Messiali. See ch. vi. 14, &c.

Ver. 10. Knew him not.—They neither knew nor acknowledged him, cs.

the word often means.

Ver. 11. He came unto his own, and his own, &c .- The word "own," in the first instance, is neuter; in the second, masculine; it is, therefore, properly rendered by Campbelt, "He came unto his own (land,) and his own (people) received him not. "See Linke xx. 9—16.

Ver. 14. The Word was made fish.—Campbell, "became incarnate,"

A. M. 3309. among us, (and two beheld his glory, the glory as of the only begotten of the Father,) full "of grace and truth.

15 ¶ John v bare witness of him, and cried, si ying, t 2 Pe.1.17 1 Ju.1.1,2. This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. u Ps.45.2

16 And of his fulness whave all we received, and A. NI. 4030. grace for grace. A. D. 26.

17 For the law was given by Moses, but grace and v Mat.3.13,

truth came by Jesus Christ. de 18 No man hath seen God y at any time; the 2 only w c.3.34. begotten Son, which is in the bosom of the Father,

r Ps.85.10. he hath declared him. Ro.5.21 19 T And this a is the record of John, when the Jews Ex.33,20. sent priests and Levites from Jerusalem to ask him. ? Ti.6.16.

Who art thou? a 1Jn.4.9. 20 And he confessed, and denied not; but confessed, I am not the Christ.

a Lu. 3. 15, &c. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou b that prophet? b or, a prophet. And he answered, No.

which is doubtless the true sense, though not so simple. The word made, is Which is doubtiess the true sense, though not so simple. The work meak, is the same that is used ver 3; it is of very extensive use, and in most of its senses is applied to Christ. Ver. 3 and 10, Schleusner understands it of creation: so also Heb. xi. 3. James iii. 9. It is also applied to bis incarnation, "made of a woman," Gal. iv. 4; to his being: "made," or constituted, "a prophet," Luke xxiv. 19; and in various other ways.—And drectr—Literally, "the prophet of the state of the

resided in the tabernacle. The incarnation of the Son of God was doubtless anticipated under the Patriarchal dispensation. Abraham, and other Old Testament believers, by faith saw "his day," and rejoiced in it. (Chap. viii. 56.) From them the doctrine spread among the heathen, all whose deities became occasionally incarnate; but the most extraordinary notions of this kind are to be found among the Hindoos. According to them, Vesshuu (or Chreeshuu) was nine times incarnate,

doos. According to them, Veesthru (or Chreeshna) was nine times incarnate, for various great and important purposes, of which the last was, to put an end to human sacrifices. See "Dictionary of Religions," 3d edition, under Hindoos.—Full of grace and truth.—Grace and truth, the sum of that emanation of divine fulness, called in Scripture, the glory of God.—Edwards.

Ver. 15. John bare voltness, &c.—Campbelt includes this verse in a parenthesis, and connects the 16th with the 14th, thus,—The Word was "full of grace and truth;" and "of his fulness have all we received," &c.——He vous before me.—Though the Greek protos, is so metimes used for pre-minence (as Lardner shows.) yet as the preceding clause ("he that cometh after me"), refers to time, it seems far the most natural to understand this in the same refers to time, it seems far the most natural to understand this in the same manner as *Doddridss* does, "He existed before me." This verse seems in anticipation of verse 19. See verse 30.

Ver. 16. Grace for grace.—The Greek preposition (anti) rendered for, is capable of various acceptations; we shall mention only two, which we think most probable. "Grace for grace" is then either, I. Grace upon grace; so Doddridge, Wesley, and others; or, 2. Grace answering to grace. See Parkhurst.

Ver. 17. Law was given, &c.—The law given by Moses was either the moral law, and that had no grace; "The soul that simueth, it shall die," (Eze. xviii. 4;) or it was the *ceremonical* law, and that had no *truth*; that is, no reality; for it was only "the shadow of good things to come," of which Christ

was the substance. (Heb. x. 1, &c.)

Ver. 18. He hath declared him.—Doddridge and Campbell, "Hath made

him known." Compare chap. vi. 46.

Ver. 19. Levites.—The posterity of Levi—appointed by the Mosaic law, to

be the ministers or servants of the priests.

Ver. 21. Art thou Elias? And he saith, I am not .- He was not Elijah come from the invisible world, as the Jews doubtless meant; (for such was their expectation:) yet he was the Eljas intended by the prophet Malachi. Mat xi. 1-19.—That prophet.—The Greek is more accurately rendered oy Campbell, "The Christ," and "The Prophet." See Deut. xviii, 15.

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F	JOHN, I.		
and by designation of the last	22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of hyself? 23 He 'said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the 4 prophet Esaias.	A. D. 26. c Mat.3.3, Mat.1.3.	
Personal Property lies	24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor	d le 19.3.	
	Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom yo know not;	e Mal.3.1	
!	27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in I Bethabara beyond	1 34.1.24.	
	Jordan, where John was baptizing. 29 M The next day John seeth Jesus coming unto him, and saith, Behold the Lamb s of God, which haketh i away the sin of the world.	g Ex.12.3. Is.53.7,11. Re.5.6.	
	30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.	h or,ocareth He.9.28.	
	31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.  32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode	i Ac.13.39. 1 Pe.2.24. Re.1.5.	
1	upon him.		

33 And I knew him not: but he that sent me to 1 c.3.34. baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining Jon him, the same is he which baptizeth k Ac.1.5. k with the Holy Ghost.

Ver. 27. Preferred before me.-This conduct of John reminds us of the Paver. 27. Preferred before me.—This conduct of John reminds us of the Pagan philosopher, Antisthenes, who kept a school of rhetoric; but, when be heard Socrates, he shut up his school, and told his pupils, "Go seek for yourselves a master, I have found one;" but John did better; when he had found a master for himself, he recommended him to all his followers. Ver. 28. In Bethabara.—Campbell reads, "in Bethapy:" and adds, that "the MiSS. which read Bethany, are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading (Bethalara.) Add

to these, the Vulgate, the Saxon, and both the Syriac versions," &c. So Griesbach. Bethany is signifies a ferry house; but this Bethany was not where Lazurus and his sisters lived, but beyond, or "upon the Jordan," where probably

a ferry-boat was stationed.

Ver. 31. I knew him not .- This is differently explained. Ver. 31. I'enzo him not.—This is differently explained. Douarings says, where him not! personally, which seems difficult to believe, since all the male branches of families used to meet at the three great feasts at Jerusalem, which we know Jesus was accustomed to attend; and Zacharias, the lather of John, being a priest, would naturally bring up his family in that duty. Carybell thinks that John might have known Jesus to be a prophet, yet not the Messiah; but being himself a prophet, even supposing he had not heard of his miraculous conception, or early devotedness to God, (which is scarcely probable) the new there are the was the person to whom he Doddridge says,

ble,) he must have naturally suspected that he was the person to whom he was appointed forerunner.

Ver. 33. I knew him not.—There seems to have been a special providence in the circumstance of John and Jesus being brought up at such a distance—one in the desert of Judea, and the other in Lower Galilee (not less than 60 or 70 miles apart.) and never seeing each other, but at the three great festivals.

which cut off all reasonable suspicion of confederacy or collusion.

242	JOHN, I.			
A. M. 4030. A. D. 56.	34 And I saw, and bare record that this is the Son of God.			
l or,abides2	35 ¶ Again the next day after John stood, and two of his disciples;			
	36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!			
m Thatwas	37 And the two disciples heard him speak, and they followed Jesus.			
two hours before night	33 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,)			
	where I dwellest thou?  39 He saith unto them, Come and see. They came			
u or, the an sinted.	and saw where he dwelt, and abode with him that day: for it was about m the tenth hour.  40 One of the two which heard John speak, and fol-			
o Mat.16.13	lowed him, was Andrew, Sinon Peter's brother.  41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, a the Christ.  42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou o shalt be called Cephas, which is by interpreta-			
) or, Peisr.	tion, P A stone.			
( 1.u.' 1.27, (4.	44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses ain the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.			
r c.7.4i.	45 And Nathanael said unto him, r Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.			

Ver. 34. The Son of God .- The evidence which John gave concerning Je-"the Son of God," and, 2. The evintene which some gave concerning Jesus, is efficilly confined to two points:—I. The divinity of his character, as "the Son of God, which taketh away the sins of the word." These great truths should never be lost sight of by a preacher of the cross, as being the foundation of the Christian system.

Ver. 36. Behold the Lamb .- An allusion to the morning and evening sacrifice, which typified the lamb of God, who should bear away the sins of the

world. ]-Bagster

Ver. 39. About the tenth hour. - Supposing these hours to be reckoned according to the Roman method, from six in the morning, they bring us to four in the afternoon, which our translators, in their marginal note, remark, was two

hours before night, reckoning their day from six to six. Ver. 42. Son of Jona—Or Jonas; probably an abridgement of Joanna, or John.—*Cephas*—In Syriac, agrees with *Peter*, in Greek, (so our English margin.) both signifying a stone. See note on Mat. xvi, 17—20.

Ver. 43. The day following—Or "on the morrow," or "next time;" for the word "day" need not be taken strictly.

Ver. 44. Bethsaida-Was at this time a poor fishing village on the lake of

Ver. 45. Nathaniel.—Supposed to be the same as Bartholomew, mentioned by Luke vi. 14. He is remarkable for his artlessness and simplicity of character. For his ready acknowledgment of Christ as king of Israel, and for his

Ver. 46. Nazareth.-This was a town of Lower Galilee, about two leagues East from Mount Tabor. It bore a bad character, even among the Galileans,

47 Jesus saw Nathanael coming to him, and saith of A. M. 4030. A. D. 26. him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou s Pa. 32.2 me? Jesus answered and said unto him, Before that Ro.2.23,20

Philip called thee, when thou wast under the fig tree, I saw thee.

t Ps.139.1,2 49 Nathanael answered and saith unto him, Rabbi, thou wart the Son of God; thou art the King v of t Mat. 14.33

Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven wopen, and the angels x of God ascending and descending upon the Son of man.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrections. 23 Many believed because of his miracles, but he would not trust himself with them.

ND the third day there was a marriage in Cana a of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the

b marriage. 3 And c when they wanted wine, the mother of Jesus

saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do

with thee? mine hour is not yet come. 5 His mother saith unto the servants. Whatsoever

d he saith unto you, do it. 6 And there were set there six water-pots of stone.

after the manner of the purifying of the Jews, containing two or three firkins apiece.

which is fully justified by the treatment which our Lord himself received from them, Luke iv. 23, 29. This is one instance in which our Saviour "made him-self of no reputation."

Ver. 51. Verily, verily.—Greek, Amen. Amen, which is, in fact, a Hehrew Word, signifying "certainly," or "in truth;" but it is remarkable that John, in adopting this word, always doubles it, while the other Evangelists use it singly; a circumstance we can account for only from the earnestness of his manner.—Angels... ascending and descending, to wait, &c.—So Doddridge. But Campbell renders it, "ascending from . . . and descending Several instances of this nature occurred to the apostles (of whom we have reckoned Nathanael to be one) during their master's life; but the grand instance of it was at his ascension, (Acts i. 11,) to be exceeded only at the day

of judgment.
CHAP. II. Ver. 1. Cana of Galilee.—A small town, four or five miles from Nazareth

Ver. 4. Woman.-It is evident that there is nothing disrespectful in this address, as it was used by our Lord on the most affecting of all occasions, and when he expected his explaints sympathy and tender regard for this very parent, ch. xix.

35. Xenophon puts it into the mouth of a Persian chief, when consoling a cap-28. Xenophon puts it into the mouth of a Persian chief, when consoling a captive lady of the highest rank. Augustus is made to use it to Cleopatra, and Antenor to Helen. It may, therefore, be considered as equivalent to Madam. See Orient. Lit. No. 1337. —What have I to do with thee?—Parkhurst and Campbell, "What hast thou to do with me?" The expression, though certainly no. disrespectful, implies reproof: "Why dost thou interfere?"—Mine hour is not yet come. i. e. The time for me to act is not yet come. Ver. 6. Two or three firkins.—This is an English measure, unknown to the Greeks or Jews. Doddridge, Campbell, and others, suppose the Hebrew Baths to be intended, which are reckoned to contain from four to seven gallons each; but it were better to leave it indefinite—measure.

but it were better to leave it indefinite-measures.

c.20,28,29.

v Mat.21.5.

w Eze.1 ...

x Ge.23.12. Da.7.9,10. Ac.1.10,

CHAP. 2

A. M. 4031. A. D. 27.

a Jos. 19,23. c.4.46.

b He. 13.4. c Ec.10.19.

Is.24.11.

d Ln.5.5.6.

g Pe 119. 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well c.7.17. drunk, then that which is worse: but thou hast kept the good h wine until now.

11 This beginning of miracles did Jesus in Cana of b Ps.104.15. Pr. 9.2.5. Galilee, and manifested i forth his glory; and his disciples believed Jon him.

i c.1.14. 12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 1 Jn 5.13. 13 T And the Jews' passover k was at hand, and

Jesus! went up to Jerusalem. 14 And found min the temple those that sold oxen k Ex. 12.14.

and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, ver.23. c 5.1; 6.4. 11.55. he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables:

m Mol 21.12
Ma. 11.15
things hence; make not my Father's house a house
Lu. 19.5.4
of merchandise. 16 And said unto them that sold doves. Take these

Ver. 8. The governor of the feast-i. e. the president or chairman, whose duty on such occasions is described by the author of Ecclesiasticus, chap. xxxii. The Greek term is architriclin os, who sat at the head of the table, which was shaped like the Greek letter II, as represented by ancient painters. architriclinos superintended the arrangements and preparations of the feast, and passed around among the guests to see whether they were all supplied. He usually was not one of the guests, and did not recline with them at the table. Compare note on Mat. xxvi. 20.

Ver. 9. When the ruler-Or governor; it is the same word.

Ver. 10. When men have well arunk.—Doddridge, "drank plentifully;" Campbell, "largely," or "freely," which last tern seems lest. The LXX. use the same word in Gen. xlii. 34. Sol. Song v. I. Hag. i. 6; in none of which does it imply intoxication.

Ver. 11. Cana.—I Cana, a town of Galilee, now called Cane Galil, or Kepher Kenna, is situated, according to the authority of modern travellers, between three n and sixteen miles west of Thenias, about six miles S. E. of Sephons or Safoury, and between four and five miles N. E. by E. of Nazarella, It is a treat little village, pleasantly situated on the descent of a hill, facing the is a near intre vitage, pleasantly situated on the descent of a full, racing the couth-west, with a copious spring, surrounded with plantation a full, racing the fruit trees; and contains about 300 inhabitants, chiefly Catholic Christians, Pococke saw a large ruined building, the walls of which were entire, and which they said occupied the site of the house of the marriage. Near it was a large new Greek church; and on the south side of the village, near the fountain, there were the ruins of another church, dedicated to St. Bartholomew,

and said to have been his house.]—Bagster.

The carte in the description of the cartes and said to have been his house.]—Bagster.

The carte in the cartes are the corts that had been employed to the cartie.—Oxen.—Campbell, "cattle." Oxen (properly speaking) being castrated animals, could not be sacrificed. The common idea that Jesus sourged the money changers is unfounded.

the original, was used only in driving the sheep and oxen from the temple.

You is. A house of merchandise.—Dotdridge and Campbell. "traffic"—a public market: and the extent of that market may be judged of from what Josephus tells us, that at one passover the Jews sacrificed 256,500 victims of dif-

17 And his disciples remembered that it was n writ- A. M. 4031. A. D. 27. ten, The zeal of thy house hath eaten me up.
18 ¶ Then answered the Jews and said unto him, n Ps.69.9.

What sign o showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy p this

temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in q F.p.221 22 three days?

21 But he space of the temple q of his body.

22 When therefore he was risen from the dead, his disciples remembered r that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 T Now when he was in Jerusalem at the passover, in the feast day, many believed in his name,

when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he sknew all men.

25 And needed not that any should testify of man: for he knew what was in man.

## CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief 23 The baptism, witness, and doctrine of John concerning Christ.

HERE was a man of the Pharisees, named a Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for bno man can do these miracles that

thou doest, except c God be with him. 3 Jesus answered and said unto him, Verily, verily, I

say unto thee, d Except a man be born eagain, he e or, from cannot see the kingdom of God.

o Mat 12.33 &c. c.6.30.

p Mat.26.61

He.8.2. r Lu.24 8. s 1 Sa.16.7.

1 Ch.28.9. Je. 17.9.10 c. 16.30. Ac.1.24 Re.2.23.

a c.7.50,51.

19.39. b c.9.16,33, Ac. 222.

c Ac. 10.38.

Ga. 6.15.

1 Pe.1.23. 1 Ju.2.29.

above.

ferent kinds, which amount to more than 32,000 daily. It is possible, however, that Josephus exaggerated, as well as the Jews: he mentions, that Herod, in his 15th year, in repairing the temple, doubled the space of ground which had enclosed it, which will account for this large market. See Lard-

which had electioned it, which will account for his large market. See Lara-ner's Cred. ii. 290.

Ver. 20. Forty and siz years.—A difficulty has been felt in making out the "forty and six years" here mentioned, since, by the account of Josephus, it was built within eight or nine. Lardner remarks, however, that this rebus to what Herod did at his own expense; but the Jews were continually adding improvements and embellishments, as late as A. D. 65, within a few years of its final destruction by Titus. Yet they, as well as the Christians, called this the second terrake.

Ver. 25. Knew what was in man .- The knowledge of the most intimate se-

crets of the heart is ascribed to Christ.

Chap. III. Ver. 1. Nicodemus—Was not only a ruler, or magistrate of the Jews, but from chap, vii. 50, of this gospel, has been generally considered as a member of the Sanhedrim, or great council of Jewish rulers. He came to Je-

a member of the Sanhedrim, or great council of Jewish rulers. He came to Jesus by night, parlly, perhaps, for the sake of privacy; and parlly, because then less liable to be interrupted, either by his own friends, or Jesus's disciples. Ver. 3. Except a man be born again.—So ver. 7. The Greek (anothen) is ambiguous, and means either "again," or "from above;" and some expositors prefer the latter interpretation, which it is clear the word bears, both in verse 31, of this chapter, and in ch. xix. 11. "But that the common version is here preferable, (says Dr. Campbell), is evident from the answer given by Nicolemus, which shows that he understood it no otherwise than as a second birth. And let it be remembered, that in the Chaldee language spoken by our Lord, there is not the same ambiguity which we find in the Greek."

A. M. 4031.1 4 Nicodemus saith unto him. How can a man be A D. 27. born when he is old? can he enter the second time into his mother's womb, and be born?

Ma.16.16. Ac. 233.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of f water and of the & Spirit, he cannot enter into the kingdom of God.

g Ro.3.2. 1 Co.2.12

6 That h which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee. Ye must be born

i again.

c. 1 Co.15. 8 The wind bloweth where it listeth, and thou hear-47..49. 2 (co.5 17. est the sound thereof, but canst not tell whence it cometh, and whither it goeth; so Jis every one that is born of the Spirit.

or, from abure

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

1 1 Co.2.11. 11 Verily, verily, I say unto thee, k We speak that we do know, and testify that we have seen; and ye receive not our witness.

k Jn.1.1.. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And I no man hath ascended up to heaven, but he that came down from heaven, even the Son of man

1 Ep.4.9.10. which is in heaven. 14 ¶ And mas Moses lifted up the serpent in the wil-

m Nu.21.9. derness, even so must the Son of man be lifted up:

est versions concur in the former interpretation, which is also clearly the sense of the word in Gal. iv. 9.

Ver. 5. Except a man be born of water and of the Spirit-i. e. except a man be bornnot only of water, but also of the Spirit. Christian baptism, strictly speaking, was not yet instituted; the only baptism known to Nicodemus was speaking, was not yet instituted; the only taptism known to Nicodemia was now practised both by John and Jesus; but are the advocates of baptismal regeneration prepared to say, that John's baptism was attended with a regenerating power? or that it was necessary to salvation? For our parts, without undervaluing any divine ordinance, we are far from thinking either of the Christian Sacraments by any means absolutely essential to salvation, though certainly important in their proper place. So are there many things highly important to our health and comfort in the present life, which are by no means portant to our nearm and comfort in the present life, which are by no means necessary to our existence. It is not certain that material water is at all meast, any more than material fire was intended by the fiery baptism which our Lord promised to his disciples, Luke iii. 16. Water, and fire, and air, tho great purifying agents in nature are all used as enablems of the Spirit's inflarences on man; so "the washing of vater by the word," and "the washing of regeneration," are explained by some of our best commentators and divines, of

the purifying influences of the Spirit, by means of the written or preached word. Ver. 8. The wind binneth.—Not only does the same word stand for both wind and spirit, in the Hobrew, but also in the Greek and Latin. "It is invisible; we hear the noise it makes, but cannot discover what occasions its rise of fall. It is known to us solely by its effects. Just so it is with this second birth. The Spirit limself, the great agent, is invisible; his namer of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate." Campbell.—

Where it listeth,-i. e. chooseth.

Where it used.—I. c. choosed.

Ver. 10. Art thou a master.—Campbell, "The Teacher (didaskalos) of Israel," intimating, by the emphatic article in Greek, that he was eminent for learning and talent, as a teacher of religion.

Ver. 14. And as Moses.—As the serpent was raised up on high to the view of feach, so must the Son of man be littled up on the cross, that is, crucified; and

thater, as most not easily of man be much up in the ecosas, that is, dischool these become the standard of salvation; by these means, eventually all nations shall be drawn unto him, that is, to believe on him; as he says, chap, xii. 32: "And I, if I be lifted up, will draw all non unto me."

3011.4, 111.	~ II
15 That whosoever n believeth in him should not perish, but have eternal life.	A. D. 27.
16 T For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him	n ver.3%. He.7.25.
should not perish, but have everlasting life. 17 For P God sent not his Son into the world to con-	o 1 Jn.4.9.
demn the worla; but that the world through him might be saved.	p Lu.9.56.
18 THe 4 that believeth on him is not condemned: but he that believeth not is condemned already, be-	q c.6.4( 47.
cause he hath not believed in the name of the only begotten Son of God.	r c. 1.4,9 11.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than	s Job 24.13,
light, because their deeds were evil. 20 For every one that doeth evil hateth the light, nei-	Pr.4.18, 19.
ther scometh to the light, lest his deeds should be reproved.	t or, dis- covered.
21 But he that doeth "truth cometh to the light, that his deeds may be made manifest, that they are wrought	u 1 Jn.1.6.
vin God. 22 ¶ After these things came Jesus and his disciples	v 3 Jn.11.
into the land of Judea; and there he tarried with	w c.4.2
23 T And John also was baptizing in Ænon near to	

\* Salim, because there was much water there: and y they came, and were baptized. v Mat.3.5. 24 For z John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

Ver. 16. For God so loved, &c.—Mr. Nott, missionary in the South sea Islands, was on one occasion reading a portion of the Gospel of John to a num-ber of the natives. When he had finished the susteenth verse of the third chap-Islands, was on one occasion to the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. Nott read again the verse, "God so loved," &c., when the native rose from his seat, and said, "Is that the words words again as the world, when the world not love him. true? Can that be true? God love the world, when the world not love him. God so love the world, as to give his Son to die, that man might not die. Can that be true!" Mr. Nott again read the verse, "God so loved the world," &c. that before the structure of the structu his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

of God shed abroad in his heart.

Ver. 20. For every one that doeth evit.—The meaning of which is—wicked men hate and reject God's truth, but good men love and receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is generally embraced by the wicked and rejected by the righteous, we have strong presumptive evidence that the system is false.

Ver. 21. He that doeth truth.—Doddridge, "practiseth." See chap. vii 17.—IVrought in God—i. e. in the strength of God, or by divine assistance.

But Campbell and others render it, "Wrought according to God," or accord-

ing to the divine will.

Ver. 23. Ænon.-The name of a place or fountain.-Much water.-Lite-

rally, many springs, or streams of water.

Ver. 25. And the Jeves.—Campbell says, "Though the common editions read Jeves, the greater number of MSS., among which are some of the most valuable, the Syriec, some ancient expositors also, and critics, read in the sinrular-' John's disciples had a dispute with a Jew.' or 'one of the Jews.'

b Pa 65.2 b. 45.23.

Mat. 22.2

n Ps.45.7. ls.11.2.

p Ha.2.4

a c.3.22,26.

chap. iii. 30

A. M. 403) A. D. 27. 26 And they came unto John, and said unto him. Rabbi, he that was with thee beyond Jordan, to whom thou a barest witness, behold, the same baptia c.1.7,15, &c.

zeth, and all b men come to him. 27 John answered and said. A c man can dreceive

nothing, except it be given him from heaven. c 1 Co.2.12

.14. 28 Ye yourselves bear me witness, that I said, e I am 4.7. He.5.4. not the Christ, but that I am sent before him.

29 He that hath the gbride is the bridegroom : but Ja. 1.17. d or, take the friend hof the bridegroom, which standeth and heareth him, rejoiceth greatly because of the brideunto himself. e c.1.20.27. groom's voice: this my joy therefore is fulfilled.

t Lu.1.17. 30 He must increase, but I must decrease.

g Ca.4.8..12 31 He that cometh from above is above all: he that Eze.16.8. is of the earth is earthly, and speaketh of the earth: 110.2.19.50 he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifi-

Ep.5.25, eth; and ne k man receiveth his testimony.

33 He that hath received his testimony hath 1 set to R. .21.9. his seal that God is true.

h Ca.5.1. 34 For m he whom God hath sent speaketh the words i c.6.33. 8.23. of God: for God giveth not the Spirit by measure

Ερ.1.20, n unto him.

35 The Father loveth the Son, and hath given all i 1Co.15.47. things into his hand. k c.1.11.

36 He p that believeth on the Son hath everlasting 1 1 Jn.5.10. life: and he that believeth not the Son shall not see m c.7.16.

life; but the wrath q of God abideth on him.

CHAPTER IV.

59.21. 1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Sunartians believe on him. 43 He departeth into Gulilee, and healeth the ruler's son that lay sick at Capernaum. ·,ol.1.19. c Aat.23.18.

THEN therefore the Lord knew how the Phariver.15,16. sees had heard that Jesus made and a baptized a Ro. 1.13.

more disciples than John, 2 (Though Jesus himself baptized not, but his disci-

- About purifying .- i. e. about baptism, and other ablutions. So also Doddridge.

Ver. 29. He that hath the bride, &c .- Doddridge, "It is the bridegroom that hath the bride."

Ver. 31. He that cometh from above is above.—Dr. Smith, "over" all.—He that cometh from heaven is above, or "over" all. That Jesus Christ came down from heaven," is, indeed, repeatedly asserted, both by himself and his apostles. "He that cometh from above is above (or over) all." Chap. and his apostles. "He that cometh from above is above (or over) all." Chup, vi. 38. "I came down from heaven, not to do mine own will," &c. St. Paul also describes as second Adam as "the Lord from heaven," (I Co. xv. 47; and many similar expressions occur in the New Testament, which prove the divine pre-existence of our Saviour.

even precesses of our switten. "Yer. 36. He that is disobedient." Yer. 36. He that believeth not.—Doddridge, "He that is disobedient." Campbell, "He that rejecteth." The word here used (apeithon) is not a mere negative, implying a simple want of faith, but a positive disobelef." "It signifies (says the judicious Leigh) the want of obedience of faith." Infidelity, it has often been remarked, is rather a disease of the heart than of the bead. Men easily dis-believe what they wish not to be true. When the light offends our eyes, we na-turally close them, at least partially; we will see no more than is agreeable.

And so is it also with our mental eyes; the holy, mortifying truths of the gospel pain is, and we will not see them.

Citar IV. Ver. 1. More discripts than John – Namely, at this period, when John's copularity was on the decline, and that of Josus on the advance. See

Jos 21 32

Re.22.17.

3 He left Judea, and departed again into Galilee. A. M. 4031. A. D. 27. 4 And he must needs b go through Samaria.

5 Then cometh he to a city of Samaria, which is b 1.0.2.49. called Sychar, near to the parcel of ground that Jacob gave c to his son Joseph.

6 Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and

it was about the sixth hour. c Ge.33.19. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no deal-

ings d with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift e of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and e Ep.28

he would have given thee living f water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from

whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his

children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

Ver. 4. He must needs go through Samaria.—We need not, as some have done, refer for the reason of this to the divine decrees, for a single glance at

any map of Judea will show that this was the direct way, and only to be avoided, (as Doddridge remarks.) by a long and inconvenient circuit. Ver. 5. Called Sychar.—The Jews gave this name in reproach, meaning the country of drunkards, as belonging to the tribe of Ephraim. See Isa. xxviii. 1. This city was named after Shechem, or Sychar, a son of Hamor the Canaanite, and prince of Shechem. It fell to the Levies, and was one of the cities of referencies to record the country of the cities of referencies to record the country of the cities of referencies to record the cities of the citi

and prince of Shechem. It fell to the Levites, and was one of the cities of refuge—it is now called Naploinse, and has a population of 10.000. Ver. 6. Now Jacob's vollivas there.—[Over Jacob's vell, the Emperess Helena is said to have built a church in the form of a cross, of which "nothing but e. few foundations" remained in the time of Maundrell. He states that it is situated about one-third of an hour, or about a mile east of Naplosa, the ancient Sycher; and Bucklingham says it is called Beer Samareea, or the Well of Sumaria, and "stands at the commencement of the round vale which is thought to be the parcel of ground hough by Jacoh, and which, like the narrow valley east of Nablons, is rich and fertile. The mouth of the well itself had an arched or vaulted huilding over it; and the only passage down to 'x at his moment is by a small hole in the roof." "It is," says Maundrell, dug in the firm rock, and contains about three gratis in diameter; and 35 in depth; five of which we found full of water."]—Basster. Neither Buckingham, nor Dr. E. Clarke, seem to doubt the identity of the well. Orient, Lit. No. 1343.—Sat thus on the vell—That is, says Harmer, as a weary traveller.—About 12s very live of the well. Orient, Lit. No. 1343.—Sat thus on the vell—That is, says Harmer, as a form the sidently underst only set on Mat. xxvii. 45.

Ver. 10. Libring touter.—By living water, the reconstruction materials water always in motion, whether in a rising spring, or a flowing stream. Stagnant waters were considered dead—as the Dead sea. But what is this living water of which our Saviour speaks! He has himself explained it in a subsequent discourse to the Jews, where, speaking of "rivers of living water," he says, "This spake he of the Sprint which they that believe on him should receive." (Chap. vii. 22.) Under this image two things are intended, instruction

and consolation, both which are of the most satisfying nature

Ver. 11. Thou hast nothing to draw with.-Rauwolf, speaking of the well of Bethlehem, says, the people that go to dip water are provided with small leathern buckets and a line, as a usual in these countries.—Orient. Cust. No. 487.

-	\$ c.17.2,3. Ro.6.23.	ter, that I thirst not, neither come hither to draw.  16 Jesus saith unto her, Go, eall thy husband, and
	! c.7.38.	come hither. 17 The woman answered and said, I have no husband. Jeşus said unto her, Thou hast well said, I have no husband:
-	a 1 48,49	18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
	k Ja.9.7.	19 The woman saith unto him, Sir, I perceive I that thou art a prophet. 20 Our fathers worshipped in this k mountain; and ye say, that in Jerusalem I is the place where men
	1 De.12.5 11. 1 Ki.9.3.	ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when mye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
	m Mal.1.11. Mat.18.26	22 Ye worship n ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true
	n 2Ki.17.29.	worshippers shall worship the Father in spirit p and in truth: for the Father seeketh such to worship him.  24 God q is a Spirit: and they that worship him must
	o Is.2.3. Ro.9.5.	worship him in spirit and in truth.  25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
	p Ph.3.3.	26 Jesus saith unto her, r I that speak unto thee am he.
	g 2 Co.3.17.	27 ¶ And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What seekest thou? or, Why talkest thou with her?
	r c.9.27.	28 The woman then left her water-pot, and went her way into the city, and saith to the men,
Ver. 18. Is not they husband.—Mt. Madan supposed that four of her husbands were deceased, or had been divorced; that she had married a fifth, and deserted him, and now lived with another man. The one she had descried mist, however, still have been her husband, and the other with whom she now lived, our Lord says, was not her husband.  Ver. 20. Our fathers worshipped in this mountain.—[Mount Gerizim, to which the woman probably pointed, and at the foot of which Sychar was situated, where Abraham and Jacob had erected alters and sacrificed. On this		
	mountain Hyrcanus was as for ing the da from Alex tain they destroyed	Sanball 1 had built a temple for them, which was destroyed by John — Josephux. ]— B. See Deut. x. 29; xxvii. 12. The origin of this schism bllows: —Manasseh having been expelled the priesthood for marry-aughter of Sanhallat, the Moublite, his father-in-law obtained leave ander the Great to build a temple on Mount Gerizim, which mounstill continued to reverence, though the temple had been long since The people were a mixture of Cuthites, and other Pagan nations,
	destroyed.	The people were a mixture of Cuthites, and other Pagan nations, I at various times into the province by various conquerors. See

introduced at various times into the province by various conquerors. See 2 Kings xvii. 24, 25. It is certain that the Samaritans were always bitter enemies to the Jews, as well as the Jews to the Samaritans. See Ne. ii. 10, 19; iv. 27. &c. and vi. 1, &c. 27. &c. and vi. 1, &c. 27. Altheorem and the volume of

JOHN, IV.

14 But g whosoever drinketh of the water that I shall

give him shall never thirst; but the water that I shall give him shall be in him; a well of water spring-

ing up into everlasting life.

250

A. M. 4031. A. D. 27.

g c. 6.35,58.

JOHN, IV.	251
29 Come, see a man, which told me all things that ever I did: is not this the Christ?	A. M. 4031. A. D. 27.
30 Then they went out of the city, and came into him.	e Joh 2s 12 c.6.38
31 ¶ In the mean while his disc ples prayed him, saying Master, eat.	
32 But he said unto them, I have meat to eat that ye know not of.	t c.17.4.
33 Therefore said the disciples one to another, Hath	
any man brought him cught to eat?  34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish this work.	n Mat.9.37.
35 Say not ye, There are yet four me aths, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to "harvest.	v 1to.6 22.
36 And he that reapeth receiveth wages, and gathereth fruit vunto life eternal: that both whe that sow-	w 1Co.3.59
eth and he that reapeth may rejoice together.  37 And herein is that saying true, One *soweth, and another reapeth.	x Mi-6.15.
38 I sent you to reap that whereon ye bestowed no la- bour: other y men laboured, and ye are entered into their labours.	y 1 Pe.1.12
39 ¶ And many of the Samaritans of that city believed on him for the saying z of the woman, which testified, He told me all that ever I did.	z ver.29.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.  41 And many more believed because of his own	a c.17.8. 1 Jn.4.14.
word; 42 And said unto the woman, Now we believe, not because of thy saying: a for we have heard him ourselves, and know that this is indeed the Christ, the	b Mat. 13.57. Ma. 6.4. Lu. 4.24.
Saviour of the world. 43 ¶ Now after two days he departed thence, and	c c.2.28.
went into Galilee.  44 For Jesus himself testified, that b a prophet hath	

no honour in his own country.

d De.16, 16. 45 Then when he was come into Galilee, the Gali-

leans received him, having seen call the things that he did at Jerusalem at the feast: for d they also went e a21.11. unto the feast.

46 So Jesus came again into Cana of Galilee, where f or, courhe made e the water wine. And there was a certain tier, or, mobleman, whose son was sick at Capernaum.

Ver. 35. There are yet four months.—At this time, it should seem, there were about four months unto the harvet. x2 he points to another harvest close approaching, in which he evidently alludes to the Samaritans, whom the woman was now bringing with her, and who being probably dressed in whito, (as the Asiatics generally are.) gave him occasion to say, "Look on the felds,

for they are white already unto harvest."

For 42. The Saviour of the vorid.—Whether they learned this from Christ himself, or from the prophecies of the Old Testament, or from both, is not

Ver. 46. Into Cana of Galilee.—[Dr. E. D. Clarke, who visited Cana a few years ago, "says, walking among the ruins of a church, we saw large massy pots, answering the description given of the ancient vessels of the country;

JOHN, V.

Ps.107.20.

Ac. 16.34.

47 When he heard that Jesus was come out of Judea A. M. 4031. A. D. 27. into Galilee, he went unto him, and besought him 1 Co.1.22. that he would come down, and heal his son; for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs

g and wonders, ye will not believe.

h Mat. 8.13. 49 The nobleman saith unto him, Sir, come down Ma.7.29.

ere my child die. 50 Jesus saith unto him, Go h thy way; thy son Las. 17.14. And the man believed the word that Jesus

had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the sevently hour the fever left him.

53 So the father knew that it was at the same i hour, in the which Jesus said unto him. Thy son liveth: and himself , believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years.

Jesus on the subscription in the washington for it. If He answerch for himself, and reproved them, showing by the testimony of his Father, 32 of John, 36 of his works, 33 and of the scriptures, who he is. FTER this there was a feast a of the Jews; and

A FTER this there was Jerusalem. Jesus went up to Jerusalem by CHAP. 5. 2 Now there is at Jerusalem by the sheep b market a Le.23.2,

a pool, which is called in the Hebrew tongue Bethes-&c. De.16.16. c.2.13. da, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

b or, gate. Ne.3.1. 12.39. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then

not preserved, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large pots, each holding from eighteen to twenty-seven gallons, was once common in the country."]—Bagster.—A certain nobleman.—The word (basilikas) signifies properly, as the Syriac and Arabic versions render it, "a minister or servant of the king;" i. e. Herod, who, though tetrarch only,

was allowed to hear that title.

CARP V. Ver. 1. A feast of the Jews.—Generally understood to be the Passover. So Doddridge.

Ver. 2. By the sheep-market.—So Doddridge; but Campbell renders it sheep, gate; "because (he says) we have good evidence that one of the gates was called the sheep gate, (Ne. iii. 1, 32; xii. 39,) but no evidence that there was a sheep-market.—Bethesda—Or the House of Mercy, being a kind of infirmary where there was a bath for the benefit of the poor.—[The supposed remains of the pool of Bethesda are situated on the east of Jerusalem, contiremains of the poor of Bethessa are statuted on the east of certain and groups on one side to St. Stephen's gate, and on the other to the area of the temple. Maundrell states, that "it is 120 paces long, and 40 broad, and at least 8 deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and himd. But the mischief is, instead of five, there are but three of them."]—Bagster.

Ver. 4. For an angel went down, &c.—[The sanative property of this pool has been supposed by some to have been communicated by the blood of the sucrifices, and others have referred it to the unineral properties of the wuters. But, 1. The beasts for sacrifice were not washed here, but in a laver in the temple. 2. No natural property could cure all manner of diseases. 3. The first c after the troubling of the water stepped in was A. M. 4031. A. D. 27. made whole d of whatsoever disease he had.

5 And a certain man was there, which had an infir-

mity e thirty and eight years.

6 When Jesus saw him lie, and I knew that he had been now a long time in that case, he saith unto him,

Wilt thou be made whole?

7 The impotent man answered him, Sir, I have g no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.

8 Jesus saith unto him, h Rise, take up thy bed, and f Ps 1423.

walk.

9 And immediately the man was made whole, and g De.32.36. took up his bed, and walked: and on i the same day

was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: 1 it is not lawful for thee h Mat. 9.6. to carry thy bed.

11 He answered them, He that made me whole, the

same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which

said unto thee, Take up thy bed, and walk?
13 And he that was healed wist k not who it was: for

Jesus had conveyed I himself away, m a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and

said unto him, Behold, thou art made whole: sin n no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was

Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things

on the sabbath day. 17 T But Jesus answered them, . My Father worketh

hitherto, and I work. 18 Therefore the Jews sought the more to kill p him, p c.7.19.

cure only extended to the first who entered. 4. It took place only at one particular time. 5. As the healing was effected by emersion it must have been instantaneous; and it was never failing in its effects. All which, not being observed in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text. I—Bagster. This verse is admitted to be wanting in the Vatican, the Ephrem, and Cambridge MSS., and in others is marked as doubtful; but it is found in all other MSS., find in others is marked as doubtful; but it is found in all other MSS., fincluding the Alexandrian.) the Syriac, and other ancient versions; and its connexion with verse 7 (which is not wanting) renders it impossible to make sense of the narrative without it. In our opinion, the omission of this verse (and in some MSS, the concluding clause of the third verse) only shows that the copyists were as nuch perplexed as we are to understand the passage.—The late ingenious Editor of Cheek, WM. Tender was of sminor that here were true more than the contract. Calmet (Mr. Taylor) was of opinion, that here were two waters: the one in which the cattle were washed before they were sent to the market, or to the priests; and in this the poor were permitted to bathe; but he thinks there was another water, far more efficacious, which ran only periodically, and in

small quantities. Ver. 5. Thirty and eight years.—There is no evidence that this man waited at the pool 38 years. He was diseased that length of time. No argument for the sinner to wait, can fairly be drawn from this, as the man immediately complied with the command of Christ

Ver. 13. Conveyed himself away .- Doddridge, "slipped away " According to Casaubon, the word has an allusion to swimmers, who glide through

the water without leaving any impression in it.

c Pr.8.17. Mat 11.12

d Eze.47.. ,9 Zec.13.

e La.8.4 L

Ro.5.6. 2Co.1.9,10

Ma. 2.11. Lu. 5.24.

i c.9.14.

j Je. 17.21, &c. Mat.122, åc.

k c.14.9.

i Lu.4.30. m or, from

tude that 1008.

n c,8.11. o c.9.4.

14.10.

A. M. 4031. because he not only had broken the sabbath, but said also that God was his Father, making 9 himself count with God.

q Zec.13.7. c.'0.30,33 Ph.2.6. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what z ver.30. things soever he doeth, these also doeth the Son like-

a Mat.3.17. 20 For s the Father loveth the Son, and showeth him all things that himself doeth; and he will show him 17.26. greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quick-Lu.8.54 eneth them; even so the Son quickeneth whom he c.11.25. will.

22 For the Father judgeth no man, but hath committed u all judgment unto the Son:

u Mat.11.27 Ac. 17.31. 2 Co. 5.10. 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

v c.6.40,47. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemna-

w 1 Jn. 3.14. tion; but is passed w from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead x shall hear the voice of x ver.23.

Ep.2.1. the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath

v 1Co.15.45. he given to the Son to have life y in himself; 27 And hath given him authority z to execute judgz ver.22 ment also, because he is the Son of man.

Ver. 13. His Father. - Doddridge and Campbell, "His own Father." The rmer says, "This is the plain and literal sense of the original - Patera idion. former says, "This is the plain and literal sense of the original—Patera idion. See Luke vi. 41; x. 34. Acts iv. 32. 1 Co. vii. 2.—Equal with God.—Campbell renders it, "By calling God peculiarly his Father, (he) had equalled himself with God."

Ver. 19. Nothing of himself-That is, independently, or without his concurrence. - For what things soever he doeth. - The Son has the same power with the Father .- The Son can do nothing, but what he seeth the Father do -Means, that he acts in entire concert with the divine purposes and commands,

having no separate interests of his own.

Ver. 21—23. For as the Father raiseth up the dead, &c.—"Is there no here an equality of power and honour, ascribed to the Father and Son? The Son is indeed introduced as 'head over all things;' but could he the con is indeed introduced as nead over an image; but could be such a head, could 'all judgment be committed to him,' if at the same time he was not also divine, and consequently omniscient? It is some time he was not also divine, and consequently omniscient? It is concerned, it must be to the mediatorial person; to one who, in respec to office is subordinate to God. But in so far as qualifications, requisite it perform the duties which that commitment requires, are concerned, the Saviour is divine; and the honour to be claimed by him, is the same with that which the Divinity himself claims. It matters not whether you interpret this of obedience to be rendered to the Son, or of homage to be paid to him. tudes of prophets, as commissioned by God, have borne his messages of mercy and of judgment to his people; but to whom among them all, did he grant the privilege of being honoured as himself? Or to what created being shall the glory of the blessed God he rendered, without infininging upon the fundamenta. principles of both the Jewish and the Christian religion?"—Prof. Stuart.

Ver. 26. Given to the Son to have life .- As the Father is self-existent, so

ver. 20. Given to the son to have tige—as the Father is seit-existent, 80. according to the divine economy, the Son is also self-existent. Ver. 27. Because he is the Son of man.—Campbell, "A Son of man," the Greek here omitting the usual article. The Saviour, in applying this appellation to himself, claims attributes that show him divine. He is to execute judgment and to raise the dead, ver. 29. See Dan. vii. 9—14. Phi ii. 5—11.

d Ps.40.7,8

6.38.

Mat.26.39 c.4.34.

Ac. 10.43.

i Mat. 21.26.

15.24. Ac.2.22.

k c.17.4.

1 Mat. 3.17.

Ma.6.20.

1Jn.5.7..9

28 Marvel not at this: for the hour is coming, in | A. M. 4031. A. D. 27the which all that are in the graves shall hear his a Da.122

29 And shall come forth; they \* that have done good, b Mat. 25.45 unto the resurrection of life; and they that have done evil, unto the resurrection of b damnation. c ver.19.

30 I c can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will d of the Father which hath e Fr.27.2.

31 ¶ If I bear witness e of myself, my witness is not Re.3.14. f c.8.18.

32 There is another f that beareth witness of me; and I know that the witness which he witnesseth of g c.1.7,32 me is true.

ne is true. 33 Ye sent unto John, and s he bare witness unto he.3031. Ro.33.

the truth.

34 But I receive not testimony from man: but h these things I say, that ye might be saved

35 He was a burning and a shining light: and ye were willing i for a season to rejoice in his light. i c. 10.25.

36 T But I have greater witness than that of John: for the i works which the Father hath given me to k finish, the same works that I do, bear witness of

me, that the Father hath sent me. 37 And the Father I himself, which hath sent me, hath borne witness of me. m Ye have neither heard

m De.4.12. 1Ti.6.16. his voice at any time, nor seen his shape. n 1Jn.2.14. 38 And ye have not his word a abiding in you: for

o Is.8.20. whom he hath sent, him ye believe not. 34, 16, Lu.16.29 39 T Search o the scriptures; for in them ve think ve

Vcr. 29. Resurrection of life.-Life is sometimes taken for religion, as ver. John x. 28. Sometimes it means the just, Luke xiv. 14. Here, it means the eternal favour of God, a freedom from sin and from dying. - Resurrection of damnation. - Damnation means the sentence, the judgment, the condemnation passed upon a criminal. In the text, it means the judgment pro-nounced by God upon the wicked. So the resurrection to damnation is this: those who have done evil shall be raised up to be condemned or damned eternally. To oppose, as an objection, that a different meaning is to be given to the word everlasting when applied to the wicked, than what is used when applied to the righteous, is contrary to all rules of interpretation. As rationally might the advocates of universal salvation contend for a different meaning of the word resurrection. See notes on Mat. xxv. 46.

resurrection. See notes on Mat. xxv. 46.

Ver. 31, My vitness is not true. "Wesley," Not valid." A man may bear a true witness concerning himself, but because it is his own, therefore is it inadmissible in evidence. See ch. viii. 1.2—18; also Parkhurst in Alethes, iii. Ver. 32. There is another that beareth vitness of me.—Referring to God his Father, "and I know (udds he) that his witness is true," and valid, and idisjuttable—referring to the witness borne from heaven at his baptism, "This is that the side of Son?"

is my beloved Son.

Ver. 34. I receive not .- The Greek verb (lambano) is often used for taking in the hand, as bread or fishes. Campbell renders it exegetically, "I need no human testimony.

Ver. 35. He was a burning and a shining light.—Compare Mat. v. 14—16. Ver. 37. Ye have neither heard, &c.—This passage is read interrogatively by severa. modern critics, "Have ye neither heard his voice at any time, nor seen his appearance? and have ye not his word abiding in (or among) you, that ye believe not on him whom he lath sent?" Turner, Campbell, and Booth. royd.—Nor seen his shape.—The Gr. eidos, evidently signifies any object of sight, even when no definite image has been visible; so it is used by the LXX. Exodus xxiv. 17. Numbers ix 15, 16; xii. 8. Compare Deuteronomy

iv. 12. Ver. 39. Search the scriptures.—The words may be read either imperatively

256	JOHN, VI.
A. M. 4031. A. D. 27.	have eternal life: and they are p they which testify of me.
p Lat.24.27. 1 Pe.1.10, 11.	40 And ye will not come q to me, that ye might have life. 41 ¶ I receive not honour from q men. 42 But I know you, that ye have not the love of God
q c.3.19.	in you.  43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him
r ver.34. 1 Th.2.6.	ye will receive.  44 How can ye believe, which receive honour one of another, and seek t not the honour that cometh
e c.12.43.	from God only? 45 ¶ Do not think that I will accuse you to the Fa-
t Ro.2.10.	ther: there is "one that accuseth you, even Moses, in whom ye trust.  46 For had ye believed Moses, ye would have believed
v Ge.3.15.	ed me: for he wrote of me.  47 But if ye w believe not his writings, how shall ye believe my words?
22.18. De.18.15,	CHAPTER VI.
18. Ac.26.22.	I Christ feeleth five thousand men with five loaves and two fishes. 15 There- upon the people would have made him king: 16 but withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of
w Lu.16.31.	life to helievers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.  A FTER a these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
	2 And a great multitude followed him, because they saw his miracles which he did on them that were dis- leased.
CHAP. 6.	3 And Jesus went up into a mountain, and there he sat with his disciples.
A. M. 4032. A. D. 28.	4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,
a Mat.14. 15,&c. Ma.6.34, &c.	Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do.
Lu 9.12, &c.	7 Philip answered him, Two b hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.
b No.11.21, 22. 2 Ki. 1.43.	8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves,

or indicatively : our translators prefer the former ; both Doddridge and Campbell the latter. But some read this also interrogatively, "Do ye search," &c. The term search is noted by the critics as remarkably emphatic and expressive. It is a compound word, signifying, literally, to seek a bird, and is an allusion to miners in search of the precious metals: Homer uses it in reference to a lion scouring the plain, to trace the footsteps of a man who had robbed his den. The same word is also used to denote the fidelity, perseverance, and accuracy, with which the dog traces the game, by the scent of the fout, to the very place where it is lodged

Ver. 43. If another shall come in his own name - Some think this refers particularly to Barchochebas, a noted impostor in the succeeding age; but, as

Doddridsz observes, there were many other false Messiahs.

CAR. VI. Ver. 7. Two hundred penny-vorth.—This sum would amount to about \$82.75 of our money; which appears to have been more than our Lord, and all his disciples, were worth of this world's goods.]-Bagster.

and two small fishes: but what are they among so [A. M. 4082. many?

10 And Jesus said. Make the men  $\beta$  sit down. Now B they sa: there was much grass in the place. So the men sat

down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were c filled, he said unto his disciples. Gather up the fragments that remain, that no-

thing & be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them c Ne.9.25. that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that e prophet

that should come into the world.

15 \ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And f when even was now come, his disciples

went down unto the sea.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus

was not come to them. 18 And the sea g arose by reason of a great wind Mat.14.23.

that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20 But he saith unto them. It is h. I: be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither h Pa 35.3. they went.

22 The day following, when the people which stood

down in order, by which the provision was orderly distributhe mira-

cle made more B:anilest.

d Ne.8.10.

e Ge.49.10.

De. 18.15..

Ma 647,

g Ps. 107.25.

Re.1.17,18

Ver. 10. Now there was much grass .- (No wonder, since it was the spring, being near the passover; and, from the plenty of grass, it would be a place much more suitable to the purpose. This circumstance, says Paley, is plainly the remark of an eye-witness. |- Bagster.

Ver. 13. And filled twelve baskets.-It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was here displayed. The loaves were of the small kind, common in the country; and the fishes were also small; and yet, after the 5000 were fed, twelve times as much, at least, remained, as they at first sat down to! - Bagster.

Ver. 15. To make him a king.-Doddridge suggests, that his ability of feeding multitudes by miracle might suggest to them, how easy it might be for

him to maintain an army!

Ver. 17. Went oper the sea toward Capernaum.—Mark says, "to the other side," as we read it; but Campbell renders it, "and pass over toward Betherias, and might all be travelled by land;—but. 1. They wished to avoid any of the people following them. 2. They were sailors, and had got their boat, and therefore preferred going by water; but a storm arising, instead of Bethsiida, they were driver, farther, even to Capernaum. The term, other side, seems countly another bether other other side. equally applicable to the other end Doddridge understands it, of the other. side a creek, near Bethsaida.

Ver. 19. About five and twenty furlongs-That is, between three and four

miles.

<b>25</b> 8	JOHN, VI.
A. M. 4032. A. D. 23.	on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples
i ver.11.	were entered, and that Jesus went not with his disci- ples into the boat, but that his disciples were gone away alone:
) or, Work not.	23 (Howheit there came other boats from Tiberias nigh unto the i place where they did eat bread, after that the Lord had given thanks:)
k Je.15.16. c.4.14. ver.54,58.	24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest
1 Ps. 2.7. 40.7. 1s. 42.1, c. 8.18. Ac.2.22. 2 Pe. 1.17	thou hither?  26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.  27 J Labour not for the meat which perisheth, but
m l Jn.3.23,	for that k meat which endureth unto everlasting life, which the Son of man shall give unto you: for 1 him hath God the Father sealed.  28 Then said they unto him, What shall we do, that
n Mat12:38. 1 Co.1.22	we might work the works of God?  29 Jesus answered and said unto them, This m is the work of God, that ye believe on him whom he hath sent.
o Ex.16.15. Nu.11.7. 1 Co.10.3.	30 I They said therefore unto him, What sign n showest thou then, that we may see, and believe thee? what dost thou work?

p Ne.9.15. 32 Then Jesus said unto them, Verily, verily, I say Ps.78.21, unto you. Moses gave you not that bread from hea-

31 Our fathers o did eat manna in the desert; as it is p written, He gave them bread from heaven to eat.

Ver. 22. None other boat.—The same vessel is in ver. 17 called a ship. which shows what humble ships these were. It is evident they had both sails and oars.

Ver. 23. From Tiberias - Tiberias was a celebrated city of Galilee, on the western shore of the lake to which it gave name, so called because built by Herod Agrippa in honour of the Emperor Tiberius, distant 30 birlongs from Hippos, 60 from Gadara, 120 from Scythopolis, and 30 from Tarichea. It is still called Tabaria, or Tabbareeah, by the natives, is situated close to the edge of the lake, has tolerably high but ill-built walls on three of its sides, flanked with circular towers, and is of nearly a quadrangular form, according to the continuous and the second of the continuous conditions and the continuous conditions. to Pococke, containing a population estimated at from 2000 to 4000 souls. ]-B.

Ver. 27. Labour not for the meat which perisheth.-This is a precept very liable to be abused by idle people, as in the following instance from an ancient writer :- " A certain brother came to the Convent of Mount Sinai, and finding the Monks all at work, shook his head, and said to the Albot, 'Labour not' for the meat that persheth—Mary chose the good part,'—'Zachary,' said the old Abbot to his servant, 'give the brother a book, and show him into a cell.' There sat the Monk alone all day long. At night, wondering that nobody had called him to dinner, he goes to the Albot, 'Father,' (says he,)' don't the brathren eat to-day?'—'O yes, 'replied the Albot,' they have eaten plentifully.' And why foadled the Monky did you not call me?' 'Because, brother,' (replied the Albot,) you are a spiritual man, and have no need of carnal food. For our parts . . we are obliged to cat, and therefore we work.' . . 'Pardon me, father, I perceive my mistake.'—'I do,' subjoined the old man; 'burnemember, Martha is as necessary a Christian as Mary.''—'Calaude's Essay.
—Him hath God the Father sealed—That is, ratified his mission by the power of working miracles. the Monks all at work, shook his head, and said to the Abbot, 'Labour not

power of working miracles.

Ver. 32. Moses gave you not that bread from heaven.—Campbell, "Not

r ver.48,58.

13.1.18.

Mat.11.28

Lu.23.42,

I Ti.1.15,

Re. 22, 17.

c.5.30.

y Mat.18.14 c.10.28.

2 Ti.2.19.

17.12

ven; but inv 9 Father giveth you the true bread from A. M. 4032 heaven.

33 For the bread of r God is he which cometh down g Ga.4.4. from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us & Re.7.16. this bread. t c.4.14.

35 And Jesus said unto them, I am the bread of life: n ver.64. he \* that cometh to me shall never hunger; and he v ver.45. that believeth on me shall never thirst.

c. 17.6,8, 36 But I said unto you, That ye u also have seen me, &c. and believe not. w Ps. 102, 17,

37 All v that the Father giveth me shall come to me; and him w that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but x the will of him that sent me.

39 And this is the Father's will y which hath sent me. anat of all which he hath given me I should lose nox Ps.40.7,8, thing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that 2 every one which seeth the Son, and believeth on him, may have everlasting life: and I will a raise him up at the last day.

z ver.47,54 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is b not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith. I came down from heaven?

c.3.15,16. b Mat.13.55

the bread of heaven." He observes-"Here, though the difference in expression is but small, the difference in meaning is considerable. The expression, "bread from heaven," seems to "point only to the place from which the manna came. The pronoun that, which is quite unwarranted, conduces much to this appearance."

Ver. 33. He which cometh down from heaven.—Doddridge and Campbell, "That which descendeth from heaven." The latter says, "Let it be observed, that (ho artos) to which this participle (descendeth) refers, is of the masculine gender, and, by consequence susceptible of the interpretation I have given it.

The request in the next verse shows that he was not yet understood, as speaking of a person.

Ver. 35. I am the bread of life.—Coming to Christ is explained by believing on him; and the expression, "never hunger," as well as "never thist," must be taken in the same sense as in his conversation with the woman of Samaria, (chap. iv. 14,) namely, that the spiritual appetite shall be perpetually

supplied and satisfied. supplied and satisfied.

Ver. 37. Shall come to me.—Doddridge renders it, "will come;" because (adds he) "I would not lead any in mere dependence on a translation, to build a weak argument on the word shall, which it is well known has sometimes been done."—I will in no wise.—Doddridge, "By no means." The original is very emphatical. This corresponds with the promise made to Messial, in the 2d Psalm, "Ask of me, and I shall give thee the heathen for thine inheritance;" and in the 110th Psalm, "Thy people shall be willing in the day him," "All that the Father drawth will come."—and, "him that cometh to the Son, he will by no means cast out;" he will "lose none, but raise up" every such person to life and glory in the last day. Here, then, is the greatest possible encouragement to humble mids.

possible encouragement to humble minds.

Ver. 39. This is the Father's will which hath sent me.—Campbell remarks, the word patros, (father,) is wanting in several MS versions and fathers, and is omitted by Mills, and other critics. He therefore reads, "This

thers, and is offinited by shirts, and other errors. It therefore reads. Init is the will of him that sent me;" as in the next verse.—Lose nothing.—Doddridge and Campbell, "Lose none," referring to persons. Ver. 40. Every one which seeth the Son.—Campbell. "recogniseth." Doddridge, "who views the Son with an attentive eye." But both are foreign to the Scripture style: we should rather render it, "who looketh to the Son," allucang, perhaps, to the lirazen serpent. See ch. iii. 14, 15.

A. M. 4032. A. D. 28. 43 Jesus therefore answered and said unto them. Murmur not among yourselves. 44 No man can come to me, except the Father which c Ca. 1.4. hath sent me draw c him: and I will raise him up at

d 1s.54.13. Je.31.34. Mi.4.2. the last day. 45 It is written d in the prophets, And they shall be all taught of God. Every man e therefore that hath e Mat.11.27 heard, and hath learned of the Father, cometh unto me.

f c.5.37. 46 Not f that any man hath seen the Father, save he which is of God, 5 he hath seen the Father. E Lu.10.22

47 Verily, verily, I say unto you, h He that believeth on me hath everlasting life. h ver.40

48 I i am that bread of life. i ver 32,25, 49 Your fathers did eat manna in the wilderness, and i are dead.

7 Zec 1.5. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and k not die. k ver.58.

51 I am the living bread which came down from hea-1 He.10.5, 10.20. ven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my I flesh,

m c.3.16. which I will give for the life m of the world. 52 The Jews therefore strove among themselves, saving. How a can this man give us his flesh to eat?

n c.3.9. 53 Then Jesus said unto them, Verily, verily, I say o Mat.26. unto you, except o ye eat the flesh of the Son of man, 26,28. and drink his blood, ye have no life in you. p ver.40. 54 Whoso P eateth my flesh, and drinketh my blood,

Ver. 44. No man can come.-" The ground of this impossibility lies in the contrariety which subsists between the proud, worldly, unholy, rebellious, and ungodly nature of fallen man; and the humbling, spiritual, and holy nature of the gospel. This cannot be taken away, except by the energy of divine grace in regeneration. The Father 'who sent the Son into the world to save sunners,' must draw them to the Son to be saved by him, or they will universally neglect his salvation. The gospel finds none willing to be saved from sin and condemnation, in the humbling holy manner revealed in it: none are saved against their will; but the Lord, by his grace, disposes and draws sinners to Christ, and his drawing is the first moving cause of their activity and diligence. He cures, as it were, the fever of the soul; he creates the appetite; he sets the provisions before the sinner; he convinces him that they are wholesome und pleasant, and that he is welcome; and thus the man is drawn to come, and eat, and live for ever."-T. Scott.

Ver. 46. He hath seen the Father .- See, here means, to know, and what but omniscience could be adequate to the knowledge here predicated of Christ.-

Prof. Staart.

Ver, 51. And the bread.—[This was one of the things which the Jews expected from the Messiah, as we learn from Midrash Koheleth, "Ralbi Berekinh in the name of Rabbi Isaac said, As was the first Redeemer, so also shull be the latter. The first Redeemer made manna descend from heaven, as it is said in £x, xvi, 4, "And I will rain bread from heaven for you," So also the latter Redeemer shall make manna descend, as it is said, Ps. 1xxii, 16. "There shull be a handful of corn in the earth," & &c. !—Bagster.

Ver, 52. His fiesh.—Boothroyd and others, think this refers to the Jew ish custom of feasting on their sacrifices. They had no iden of earting or drinking but in the grossest sense; and it is evident, in the sequel, that his own discribes knew not what to make of it. Prof. Stuart.

ples knew not what to make of it. Ver. 53. Except ye eat the flesh.—The Rhemish annotators absurdly apply this passage to the Sacrament of the Lord's Supper, (or of the Mass, as they this passage to the Sucrament of the Loru's Supper, or of the Mass, its they call it;) though that was not instituted till just before his death.—Ye have no 1672—Campbell, "Not life;" i. e. spiritual life. "My death is equally useful and necessary to the obtaining of eternal life, as food and drink are to the sustenance of the present."

Ver. 54. Whose cattch my flesh—Denotes, to receive and appropriate the blessings resulting from his bloody death—pardon of sin and peace of mind.

Thus, under the cover of figurative language, but easy to be understood by pions

ı	hath eternal life; and I will raise him up at the last day.	A. M. 4932. A. D. 28.
ı	55 For my flesh is meat q indeed, and my blood is	q Ps.4.7.
ļ	drink indeed.  56 He that eateth my flesh, and drinketh my blood.	
Ì	dwelleth s in me, and I in him.	r In 3.24.
l	57 As the living Father hath sent me, and I live by	
ı	by me.	s c 15.1.
İ	58 This is that bread which came down from heaven: not as your fathers u did eat manna, and are dead:	1 In.3.24. 4 15,16.
-	he that eateth of this bread shall live for ever.	
l	59 These things said he in the synagogue, as he taught in Capernaum.	t ICo.15.22
ı	60 ¶ Many therefore of his disciples, when they had	
	heard this, said, This is a hard saying; who can hear it?	u ver.49.,51
	61 When Jesus knew in himself that his disciples	
1	murmured at it, he said unto them, Doth this offend	v c.3.13.
l	62 What and if ye shall see the Son of man ascend y up where he was before?	Ma.16.19. Ep.4.810
l	63 It was the spirit that quickeneth; the flesh profit-	
	eth nothing: the words that I speak unto you, they are spirit, and they are life.	w 2 Co.3.6.
	64 But there are some of you that believe not. For	
ı	Jesus knew x from the beginning who they were that believed not, and who should betray him.	x Ro.8.29. 2 Ti.2 19.
	65 And he said, Therefore said I y unto you, that no	
	man can come unto me, except it were given unto him of my Father.	y ver.41,45.
	66 I From that time many of his disciples went	
	back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go	z Zep.1.6. Lu.9.62
ļ	away?	He.10.38.
	Jews, accustomed to read the Old Testament, our Lord not only p death, but preaches the doctrine of his atonement, as necessary to	redicts his
1	unto the world."  Ver. 57. As the living Father hath sent me.—Camplell, "As t	
	liveth who sent me."  Ver. 61. Doth this offend you?—Campbell, "scandalize you?"	ne i atner
	Ver. 62. See the Son of man excend, &c - This passage has been a	onsidered
	by different persons as a key to the whole of our Lord's preceding and in that view we insert Dr. Pye Smith's judicious paraphrase:	-" If your
	prejudices are so shocked by my assurance that the Messiah must go through the lowest degradation, and an excruciating death, how will your disappoint-	
I	ment be increased when you find that, on his re-assuming his pristing and ascending to the throne of his glory, in the exercise of all power	in heaven
	and on earth, he will confer on his disciples no such happiness as y He will give no provinces nor estates; no titles, riches, nor carnal grat	ifications.
1	The Hessings of his reign are not those of sense, but are of an intelle he'y kind. The divine energy which accompanies the truth taught	by me, is

ression, observance, or privilege, that is merely external, can be of no avail to your real and eternal happiness; nor could even the actual feeding on my flesh and blood, if so horrid an attempt were made. My doctrine teaches, and, when sincerely believed, communicates, that divine energy and that real happiness."—Smith's Messiah.— Where he was before.—Doubtless in heaven, from whence he came.

Ver 63. "The contribution of the contribution o Ver. 63. The words that 1 speak.... they are spirit—That is, to be taken in a spiritual sense: and then you will find that they are life to your souls; whereas, to take them in a literal sense, they are most unprofitable and monstrous.

the only cause of the enjoyment of those immortal blessings: while every pro-

fession, observance, or privilege, that is merely external, can be of no avail to

JOHN, VII. 262 A. M. 4032 68 Then Simon Peter answered him, Lord, to whom A. D. 28. shall we go ! thou hast the a words of eternal life. 69 And b we believe and are sure that thou art that a Ac.5.20. 7,33.

Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a cevil?
71 He spake of Judas Iscariot the son of Simon for b Mat.16.6, c.1.29, 11.27, he it was that should betray him, being one of the

twelve. c c.i3.27. CHAPTER VII. I Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teachetlt in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

FTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews

sought to kill him. 2 Now the Jews' a feast of tabernacles was at hand. A. M. 4933. A. D. 29. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the

works that thou doest. Le.23.34. 4 For there is no man that doeth any thing in secret. and he himself seeketh to be known openly. If thou b Ma.3.21. do these things, show thyself to the world.

5 For neither did his brethren b believe in him. c c.24. 6 Then Jesus said unto them, My c time is not vet ver.8,30. come: but your time is always ready.

Ver. 68. To whom, Lord, shall (or can) we go? thou hast the words of eter-val tife.—Albuding evidently to what our Lord had just said, of his words being 's spirit and life." And here we are furnished with the best possible answer to every temptation to apostacy, from whatever quarter it may arise. Does infidelity tempt us to desert the standard of the cross? What has she to offer? Nothing but an awful blank to every Christian hope; eternal sleep instead of eternal bliss; and annihilation, instead of endless glory. Does the world tempt us to desert from Christ for its wealth, its splendom, or its joya? Alas! they pass away like a rising vapour, or the fleeting clouds of summer. To whom then can we go? Thou Lord, and thou alone, hast "the words of eternal life."

Ver. 70. One of you is a devil .- Campbell, " A spy." Locke, "An inform-

Ver. 70. One of you is a devit.—Campoett, "A spy. Locke, An informer, or false accuser," all which characters apply to Judas.

Ver. 71. That should betray him.—Campbelt, "For it was he who was to betray him." Doddridge, "Had thoughts of betraying him;" which, he thinks, Judas now began to entertain. From this awful circumstance it has been justly inferred, that the Almighty does foresee what we call future contingencies, even those most dependent on the human will:

But his foreknowledge causes not the fault,

"But his foreknowledge causes not the fault,

Which had no less proved certain unforeknown."

CHAP. VII. Ver. 1. After these things.—Campbell and others join this verse to the preceding chapter.—Jewry.—[Jewry, or Judea, as distinguished from Galilee and Samaria, contained the tribes of Judah, Benjamin, Simcon, and Dan, being bounded on the north by the village Annach or Dorcens, on the borders of Samaria; on the south, by a village called Jarda, in Arabia; and extending in breadth from the river Jordan to Joppa and the Mediterranean, hav

in Jerusalen in its centre. Josephus, — Bagster of ingathering," as it is some-times called. The least of tabernacies—or "or ingathering," as it is some-times called. The least of tabernacies—or includely sacred. During this least, days, however, were considered more particularly sacred. During this least, the people dwell in booths constructed of the boughs of trees. Exod. xxiii. 16.

CHAP. 7.

Ver. 3. His brethren.—We have repeatedly remarked the vague and extensive sense in which this term is often used in Scripture: here it seems to inside the sense in the same family. tend his half-irethren, or cousins rather, who resided in the same family.

Ver. 4. If thou do.—Campbell, "Since thou performest."

Ver. 6. Your time is always read—i. e. you are never backward to show

yourselves to the world.

JOHN, VII. 7 The d world cannot hate you; but me it hateth, A. M. 4033 because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this de.15.19. feast; for my time is not yet full come. 9 When he had said these words unto them, he abode e c.11.56. still in Galilee. 10 But when his brethren were gone up, then went | 6.9.16. he also up unto the feast, not openly, but as it were in secret. g Mat.13.54 11 Then the Jews sought him at the feast, and said, Where is he? h or, learn 12 And f there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. 14 T Now about the midst of the feast Jesus went up | 1 c.8.43. into the temple, and taught. 15 And 5 the Jews marvelled, saying, How knoweth & c.8.50. this man h letters, having never learned? E Jesus answered them, and said, My doctrine is 1 Pr. 25.27. not i mine, but his that sent me. 17 If Jany man will do his will, he shall know of the m Jn.1.17. doctrine, whether it be of God, or whether I speak of myself. 18 He k that speaketh of himself seeketh his own glory: but he that I seeketh his glory that sent him, n Ro.S.10..

the same is true, and no unrighteousness is in him.

19 Did not Moses m give you the law, and yet none of you keepeth the law? Why go ye about to kill o me?

20 The people answered and said, P Thou hast a devil: who goeth about to kill thee?

Ver. 8. I go not up yet. - A few MSS, and versions omit the last word, yet: ver. 3. I go not up yet.—A rew MISS. and versions omit lie last word, yet; but the sense seems to require it, and the words imply it. [Porphyry here accuses our Lord of falsehood; but He does not say, "I will not go to this feast," but merely, "I go not yet," i. e. at present.—Bagster.
Ver. 10. In secret.—Campbell, "privately."
Ver. 12. Much murnuring.—Campbell, "Whispering;" private inquiry among each other, which sense the word sometimes bears. This may refer

more particularly to strangers from distant parts, who came up to the feast. Doddridge justly observes, this cannot be the same journey related in Lu. ix.

Douarrage justly observes, this cannot be the same journey related in Ltd. 18.

Ver. 17. If any man will.—Dodaridge, "is determined." Campbell and Pearce, "is minded to."—Do his will, he shall know of (peri. concerning) the doctrine (which I preach) whether it be of (ek, from) God.—The best way to understand the will of God is by studying to obey him. In thus admonishing the Jews that the way to acquire a fuller knowledge of the divine will was ing the Jews that the way to acquire a fuller knowledge of the divine will was to practice what they already did know, our Lord strongly implies that their ignorance arose from disobcdience of heart: they hated the truth, and therefore rejected him that taught it. They sought their own glory, and the honour which comes of men: they were therefore insensible to his merits, who sought not his own glory, but that only which comes from God.

Ver. 18. He that speaketh of himself, &c.—When Christ says, he did not seek his own glory, we cannot reasonably understand him, that he had no regard to his own glory, even the glory of his human nature. But we must understand him, that this was not his ultimate aim. It is natural from the antithest to understand him, that this was not his ultimate aim.

to understand him, that to seek the glory of him that sent him was his ultimate ain — Jona. Edwards. — No unrighteousness.—Doddridge, "imposture, aim.-Jona. Edwards.-No unrighteousness.-Doddridge, deception."

Ver. 20, Thou hast a devil, (or demon.)—So ch. x. 20, "He hath a devil, and is mad;" which "plainly shows, (says Doddridge.) that they (the Jews) thought that (at least) some of the worst kinds and degrees of lunacies pro-

264 JOHN, VII. 21 Jesus answered and said unto them, I have done A. M. 4033. A. D. 29. one work, and ye all marvel.

22 Moses 9 therefore gave unto you circumcision; (not q Le.12.3. because it is of Moses, but r of the fathers;) and ye on

r Ge.17.10. the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, or, with s that the law of Moses should not be broken; are ye out breaking the angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge u not according to the appearance, but judge

righteous judgment. t Jn.5.8. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

u De.t.16, 26 But, lo, he speaketh boldly, and they say nothing into him. Do v the rulers know indeed that this is the v ver.43. unto him.

w Mat.13.55

very Christ?
27 Howbeit \* we know this man whence he is: but x c.5.43. when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, sayv Ro.3.4. z c.1.13.

ing, Ye both know me, and ye know whence I am: and xI am not come of myself, but he that sent me y is true, whom z ye know not.

29 But a I know him: for I am from him, and he hath a Mat. 11.27 c. 10.15. sent me.

ceeded from the agency of some demon; as many considerable Greek writers plainly did."

Ver. 21. One work-Namely, healing the infirm man at the pool of Bethes-

.—And ye all marvel (or wonder) on account of it.—Doddridge.
Ver. 22. Moses therefore.—The word therefore, (in Greek, dia touto,) bever. 22. Moses therefore.—The word therefore, (in Greek, did touto) begins this verse in our common Greek Testaments, and is therefore included in it by our translators; but Doddridge, Campbell, Wesley, and most modern translators, (following Theophylact and Beza), attach it to the preceding verse as the ground of the Jews' marvelling. Thus Wesley, (ver. 21) "I did one work and ye all marvel AT IT." —Not because (Doddridge, "that") it was of Moses, but of the fathers—Or early patriarchs, namely, Abraham. Gen. xvii. 16

Ver. 23. Every whit whole—Or sound throughout. See Doddridge. [Rather, 'I have healed a whole man,' and not the circuracised member only. This reasoning was in perfect accordance with the principles of the Jews. So Tanchuma. 'Circumcision, which is performed on one of the 248 members of a man, vacates the sublast; how much more the whole body of a man 'I']—B. Ver. 24. Judge not according to the appearance.—Literally, according to the face, or outward surfaces of things; weigh the evidence before you, and

judge equitably, or, righteous judgment

Ver. 25. He, whom they seek to kill — Notwithstanding some of the people affected to think Jesus mad, because he said, "Ye go about to kill me," ye it is very evident from this, and several other expressions in this chapter, that they really had such a design, and had made no great secret of it.

Ver. 25. The very Christ.—The word (alethos) "very," or "true"
Campbell remarks, is wanting in many MSS. and versions, and some early

editions, and is not necessary to the sense.

ver. 27. When Christ cometh, no man knoweth whence he is.—This, however, could only be true in reference to his divine nature, in which they certainly did not believe; but his tribe, his family, his birth-place, were all marked out, and all exactly corresponded in Jesus, the son of Mary, though they did not know it. The fact is, they did not search the Scriptures for themselves—they did not pray for divine illumination—they did not dure reason on the

evidence before them, or they must surely have concluded that he who could restore the sick and the blind must be "the very Christ"—the true Messiah. Ver. 22. Ye both know me, and ye know otherce I am.—Bishop Chandler, who is followed by Dodaridge, Campbell, and Wesley, reads these words interrogatively; but, we hundly conceive, without sufficient reason. But how shall we reconcile this declaration, "Ye both know me, and whence I am," with his assertion in the next chapter, (ver 13.) "Ye neither know me nor my Father?" This we explain by the following paraphrase:—"Ye know, no as

İ	JOHN, VII.	265
	30 ¶ Then b they sought to take him: but no man laid hands on him, because his hour was not yet come.	A. M. 4033, A. D. 29,
-	31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?	b Ma.11.18, Lu.20.19, c.8.37,
	32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and	c c.139.
-	the chief priests sent officers to take him.  33 ¶ Then said Jesus unto them, 4 Yet a little while	ā ≥ 13.33. 16.16.
1	am I with you, and then I go unto him that sent me.  31 Ye shall seek me, and shall not find me: and	e Ho.5 6. c.8.21.
supply design	where I am, thither ye cannot come.  35 Then said the Jews among themselves, Whither	f Is 11.12. Ja.1.1. 1 Fe.1.1.
	will he go, that we shall not find him? will he go unto the dispersed famong the gentiles, and teach the Gentiles?	g or, Greeks.
	36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am,	h Le.23.36.
-	thither ye cannot come?  37 In the last h day, that great day of the feast, Jesus stood and cried, saying, If lany man thirst, let him	i Is.55.1. Re.22.17.
	come unto me, and drink.  38 He that believeth on me, as the scripture hath	j Pr.19.4. 1s.58.11. c.4.14.
	said, out Jof his belly shall flow rivers of living water.  39 (But this spake he of the k Spirit, which they that believe are him about receiver for the Holy Chart	k Is.44.3. Joel 2.28.
	believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)	c.16.7. Ac.2.17,33
	40 ¶ Many of the people therefore, when they heard	1 De.13.15, 18.

c.6:14. this saying, said, Of a truth this is the 1 Prophet. the son of Mary, the wife of Joseph the carpenter of Nazareth; but ye know me not as the Son of God from heaven; neither do ye know him that sent me: who is true, and who hath sent me in fulfilment of his promises of mercy

to mankind."

Ver. 30. His hour was not yet come—i. e. the time in which he was to be

delivered up

Ver. 34. Where I am—i. e. where I reside; namely, in heaven.
Ver. 35. The dispersed—i. e. the Jews dispersed among the Gentiles.
Ver. 37. Great day of the feast.—The last day of the least of taberincles (at which they were now assembled) was considered as a great and high day; and on this it was customary to draw water in the sacred vases from the fountain of Siloah, (or Siloam,) which was a little without the wall, and was brought up to the temple with the sound of trumpets and with great rejoicings, and af-terwards "poured out before the Lord," at the time of the evening sacribed. The mystical design of this ceremony his been differently explained. Some suppose it to have been designed to supplicate rain upon the seed just sown; and others, to invoke the influences of the Holy Spirit; but we see no difficulty in embracing both, as the rain itself was the established emblem of the diffusion of the Spirit, (Isa. Iv. 10, 11,) which has the express sanction of our Lord's interpretation.

Ver. 38. As the scripture hath said. - There is no one passage which says this verbatim; but there are several which speak of the blessings of the Gospel to be bestowed through the Messiah, under the image of streams of water, milk, and wine, to which all are freely invited. See Isa. br. 1, 10, &c. — Out of his belly—i. e. from within him, alluding to the sacred vessels. The first instance remarked of pouring out water before the Lord, occurs I Sam. vii. 6. Ver. 39. Should receive.—This was spoken prophetically, of the effusion of the Spirlt on the day of Pentecost. See Acts, ch. ii. — The Holy Ghost was not

yet given, because that Jesus was not yet glorified-Teaches us that the gifts of the Spirit, both ordinary and miraculous, are the fruits of Christ's medinterial work; and bestowed on us, in consequence of his being exalted to the right hand of the Majesty on high. (Sec Acts ii. 33.)

JOHN, VIII. 266 41 Others said, This is the m Christ. A. M. 4033. But some said. A. D. 29. Shall a Christ come out of Galilee?

42 Hath not the scripture said, That Christ o cometh m c.4.42. of the seed of David, and out of the town of P Bethlehem, where David qwas?

43 So there was a division among the people because n c. t.46. of him. ver.52

44 And some of them would have taken him: but no

man laid hands on him. 45 ¶ Then came the officers to the chief priests and o Ps.132.11 Je. 23 5 Pharisces; and they said unto them, Why have ye not brought him?

p Mi.5.2 46 The officers answered, Never man spake like Lu 2.4. this man.

47 Then answered them the Pharisees, Are ye also q 1Sa.16.1,4 deceived? 48 Have any of the rulers sor of the Pharisees believed on him?

r Lu.4.22 49 But this people who knoweth not the law are

cursed. 50 Nicodemus saith unto them, (the that came u to a Je.5.4.5.

Jesus by night, being one of them,)
51 Doth vour law judge any man, before it hear him, I Co.1.26.

and know what he doeth? 52 They answered and said unto him, Art thou also t c.3.2 of Galilee? Search, and look: for out of Galilee wari-

seth no prophet. 53 And every man went unto his own house. n to him.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 Ile preacheth himself the light of the world, and justifeth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty. v De.17.8. TESUS went unto the mount of Olives. Pr.18.13.

2 And early in the morning he came again into the temple, and all the people came unto him; and he w Is.9.1,2. sat down, and taught them.

Ver. 43. There was a division (Gr. schism) among the people.—" A warm dissension"—" an angry debate;" so the word signifies, whether it be attended with separation or not.-Doddridge.

Ver. 44. No man laid hands on him.-Compare verse 30.

Ver. 46. Never man spake, &c .- Doddridge quotes from Plutarch, as a proof of the extraordinary eloquence of Mark Anthony, that when Marius sent soldiers to kill him, he addressed them with such eloquence, that he quite disarmed their resolution, and melted them into tears. But these were disarmed. not by an appeal to their passions, but their consciences.

Ver. 50. He that came to Jesus.—Greek, "to him;" Jesus being under-

stood.

Ver. 52. For out of Galilee .- Jonah and Nahum, as Doddridge observes,

(if no others,) were both of that country, Ver. 53. Every man went unto his own house .- Wesley, and some others,

Ver. 53. Every man went unto his own house.—Wesley, and some others, attach to this sentence the first verse of the following chapter. "But (Greek de) Jesus went to the mount of Olives."

CHAP. VIII. Ver. 1—11. "It is well known, (says Doddridge.) that this story is warning in the Syriac version, in the Alexandrian and Bodleian copies, and in most of the oldest MSS., which engaged Beza to question, and Le Clerc, with many others, to reject its authority." But it is ably vindicated by Dr. Mill, Bp. Pearce, and the learned Nolan. Doddridge appears satisfied of its authenticity, but Campbell is doubtful. It is certe inly more easy to account for its omission than its insertion; and many think it was omitted from a mistaken notion of our Lord heigt too indulgent to the adulteress. See Preb. Townsend's New Testament Arr. IThe subject of the story, says that eminent critic, Eusebius, forms as convincing a proof in support of its genuineness, as it does in the subversion of the contrary notion, that it is an interpolation. There

3 And the scribes and Pharisees brought unto him a | A. M. 4033 woman taken in adultery; and when they had set her in the midst.

4 They say unto him. Master, this woman was taken

in adultery, in the very act.

5 Now a Moses in the law commanded us, that such

should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have

to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them b De.17.7 not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, blet him first cast a stone at her.

5 And again he stooped down, and wrote on the

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin and de.5.14. more.

could be no possible inducement for fabricating such a passage, while there is an obvious motive for removing it from the canon. It has, besides, internal evidence of authenticity, in the testimony of the Vulgate, in which it is uniformly found; and external, in the express acknowledgment of its genuineness by St. Chrysostome, St. Jerome, St. Augustine, and St. Ambrose; and St. Augustine has specified the reason of its having been withdrawn from the St. Augustine has specified the reason of its having been withdrawn from the text of the Evangelist. Add to this, that the plain and simple style is that of the Evangelist; and that every circumstance is completely in character; exactly what might be expected from the scribes and Pharisces, and from our Lord; while his answer, though perfectly suited to the purpose, would scarcely have ever been thought of by human ingenuity. Pagaster.

Vor. 6. Wrote on the ground.—This is not uncommon in the East. Some commentators think our Lord's conduct had some reference to the law of jean-

commentators think our Lord's conduct had some reference to the law of jea-lousy, Nu v. 11, &c.—to the priest's stooping to take up dust, and writing the curses pronounced upon her; but of this we are very doubtful.—As though he heard them not.—What Christ wrote we know not, and it is in vain to guess: but if these words are genuine, his writing could have no reference to her case, or they must have known he heard them. Dr. Mill, however, omits these words, and Doddridge thinks justly, as they are wanting in the most va-leable MSS, and several after trivial editions beadeds Miller.

utable MSS, and several other printed editions besides Milvs.

Ver. 7. He that is without sin, &c.—The original, as also the scope of the argument, conveys this thought, He that is without the same sin, &c. the argument, conveys his knought, He that is volthout the same sin, acc. This was pointed; and it is but just that there should be a requisition of inno-cence in them that prosecute the vices of others. The offender is worthy of stoning, but who shall cast them? How ill would they become hands as guilty as her own? What do they but smite themselves, who punish their own of fences in other men? Nothing is more unjust or absurd, than for the beam to censure the mote; the oven to upbraid the kiln. It is a false and vagrant zeal

that begins not first at home.

Ver. 3. Being convoiced by their own conscience.—Campbell says this Vers. Being convoiced by their own conscience.—Campbell says this versions and printed editions. Beginning at the eldert.—It would be straining the text too far, to suppose the straining all went out in exact rotation; but the elder and most respected members of the council, being self-convicted, first withdrew, and the others follows:

Ver. 11. Neither do I condemn thee .- Our Lord carefully avoids assuming any appearance of magisterial authority. See Luke xii. 14. In this verse we have a beautiful epitome of the gospel, which is forgiveness unto holiness. A. M. 4033. 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me A. D. 29. shall not walk in darkness, but shall have the light e c.1.4; 9.5. of life. f c.12.35,16.

13 The Pharisees therefore said unto him, Thou g c.5.31. g bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear h c.7.23.

9.29,30. record of myself, yet my record is true: for I know whence I came, and whither I go; but hye cannot i c.3.17. 1247. tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my jjudgment is true: for I 1 Sa. 16.7. 72.2. k am not alone, but I and the Father that sent me. 17 It is also written 1 in your law, that the testimony

k ver.29. c.16.32. of two men is true.

18 I am one that bear witness of myself, and the l De.17.6. 19.15.

Father "that sent me beareth witness of me.
19 Then said they unto him, Where is thy Father?
Jesus answered, Ye "neither know me, nor my Father: if "ye had known me, ye should have known m c.5.37. n ver.55. c. 16.3. 17.25. my Father also.

20 These words spake Jesus in the p treasury, as he o c.14.7,9. taught in the temple: and no man laid hands on him; p Ma.1241. for 9 his hour was not yet come.

q c.7.30 21 Then said Jesus again unto them, I go my way,

and ye r shall seek me, and s shall die in your sins: r c.7.34. whither I go, ye t cannot come. 22 Then said the Jews, Will he kill himself? because s Job 20.11. Ps.73.18..

Pr.14.32.

he saith, Whither I go, ye cannot come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of Is.65.20. this world. t Lu.16.26.

24 I usaid therefore unto you, that ye shall die in u ver.21. your sins: for v if we believe not that I am he, we shall v Ma. 16.16. die in vour sins.

Ver. 12. I am the light of the world.-Implying that, though he arose first upon the Jews, yet should he, like the natural sun, pursue his course till all na-tions should see and enjoy his light.

Ver. 15. Ye judge after the flesh-That is, from outward appearances, and

on carnal principles. Compare chap, vii. 24.—I judge no man—i. e. my present commission is to save, and not to judge. See note on verse 11.

Ver. 20. Treasury.—In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the altar, salt, and other necessaries. That part of the area where these chests were placed was the treasury. Mark xii. 41. Perhaps the whole court, or at least the plazza on one side, with the chambers over it, in which the sacred stores were kept, was

from hence called by the same name.—Jenning's Jew. Ant.
Ver. 21. Ye shall die in your sins—That is, if ye accept not the Saviorr
whom Goldas provided, ye must die without parlon or salvation. Our Lord
here tells the Jews, that they should die in their sins, and whither he went they could not come. But, according to the scheme of Universalists, they night die in their sins, and yet be able to go whither he went, and inherit eternal life. Whom shall we believe? Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation: but just when they were decreeing new honours for him, and loading him with fresh applause, then the hour of his genoming and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him Ah I whither shall he fly for relief? the broad extended roll of all his crimes.

Col. 1.23

Ro.6.14

c Le.25.42

2 Pe.2.19.

18.22

He. 10 38,

25 Then said they unto him, Who art thou? And A. M. 405 8 A. D. 29 Jesus saith unto them, Even the same that I said unto you from the beginning. w c.7.28. you nom the beginning. 26 I have many things to say and to judge of you: but whe that sent me is true; and I speak to the x c.3.14. 12.32 world those things which I have heard of him. 27 They understood not that he spake to them of the y c.10.42

Father.

28 Then said Jesus unto them, When ye have lifted z Ro.27. up x the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father liath taught me, I speak these things.

29 And he that sent me is with yme: the Father a Ho.6.3. hath not left me alone; for I do always those things

that please him.

b Ps.119.45 c.17.17. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him. If ye continue z in my word, then are ye my disciples indeed;

32 And ye shall know a the truth, and the truth shall

make you b free.
33 ¶ They answered him, We be Abraham's seed, and were never in c bondage to any man: how sayest a Ro.6.16, thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever decommitteth sin is the servant of sin. e Ga.4.30.

35 And the servant eabideth not in the house for

ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye f Is.61.1.

shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek g Ro.8.2 to kill me, because my word hath no place in you.

Fury and despair succeed each other by turns, and he has more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth if you will give me six morths life." The Poctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you snall go with me;" and soon after expired.—That I am he—Namely, the Messiah, as I have told you—even from the beginning. See next verse.

Ver. 26. Judge of you.—Campbell, "Reprove in you." Ver. 28. When ye have lifted up—i. e. crucified.—Then shall ye know.—

Ver. 28. When ye nave types up 1 is extended.

See Luke xxiii. 46. 47.

Ver. 33. They answered.—Campbell, "Some answered;" i. e. not the persons who believed in him, as the context shows, but others of them who believed not. So Doddridge.—Never in bondage.—Cannot mean that none of the children of Abraham had ever been in bondage, for they surely could not have the context of the children of Abraham had ever been in bondage, for they surely could not have the context of the context have forgotten Egypt and Babylon; but it must refer to themselves, the present generation of Jews, as not in bondage; and even this was hardly true, for, with all their show of freedom, Judea was subject to a Roman governo and his military guard. Our Lord, however, had no reference to political cir-

ver. 34. Whosoever committeth—Doddridge, "practiseth"—sin. He ver. 34. Whosoever committeth—Doddridge, "practiseth"—sin. He hitnis it exactly parallel to "worketh iniquity." and implying a course of habitual transgression.—Is the servant—Doddridge, "the slave"—of sin;

which is more literal.

Ver. 36. If the Son. . . . make you free, &c.—Abp. Tillotson says, that in some cities of Greece, the son and heir had a right to adopt brethren into the family; but Dr. Gill thinks that this refers to a custom among the Romans, of a son, after his father's death, making free all the slaves that had been born in the house

Ver. 37. I know that ye are, &c .- 'Fo understand our Lord's subsequent discourse, we must remember that Abraham had a two-fold posterity-the children of his body, and of his faith. In respect of the former he admits-

270	JOHN, VIII.
A. M. 433. A. D. 29.	38 I h speak that which I have seen with my Father: and ye do that which ye have seen with your father.
h c 14.10,21	39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If i ye were Abra-
i Mat.3.9.	ham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told
1 Ro.2.28,29 9.7. Ga.3.7,29.	not Abraham.
k Ro.4.12.	41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.
1 1 ±63.16. 64.8.	42 Jesus said unto them, If m God were your Father, ye would love me: for I proceeded forth and came
rs Mal.1.6	from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my oword. 44 Ye pare of your father the devil, and the lusts of
n c. (7.8,25.	your father ye will do. He was a niurderer from the
o Is.6.9.	beginning, and abode q not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.  45 And because I tell you the truth, ye believe me
p Mat.13.38 1 Jn.3.8.	not. 46 Which of you convinceth *me of sin? And if I say
q Jude 6.	the truth, why do ye not believe me?  47 He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.
r Ga.4.16. 2 Th.2.10.	48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
s He.4.15.	49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
t c.7.20.	50 And I useek not mine own glory: there is one that seeketh and judgeth.
и с.5.41.	51 Verily, verily, I say unto you, If a man keep my

saying, he shall never see death. know that ye are Abraham's seed;" but in respect of the latter, he denies their relation to the patriarch: "If ye were [fruly] Abraham's children, ye would do the works of Abraham;" but ye are the offspring of another father, and his deeds ye do. Ye seek to kill me, because I tell you the truth: Abraham's control of the property of ham did not thus

Ver. 43. Because ye cannot hear my word.—Doddridge reads the latter clause interrogatively: "Is it because ye cannot hear my word?" But Campbell thinks the Greek word hear, in this place, means to hear patiently, and renders it, "ye cannot hear my words." Compare verse 47. Ver. 43. He was a murderer.—Greek, "A killer of men." He "brought death into the wor i."—He is a liar, and the father of it—i. e. of lying. So

Campbell.

Ver. 46. Which of you convinceth me-Campbell, "convicteth me"-of

stn?—i. e. of falsehood, here contrasted with the truth.

stn?—i. e. of falsehood, here contrasted with the truth.

fer 4.9. And hast a den!!.—Greek, "Demon;" so verses 49 52. Compare clap. vii. 20, and note. The word "devil," in the original of verse 4: is diabolos.

Ver. 51 Shall never see death.—Campbell admits that this refers to eternal death; but remarks, that the ambiguity of the original should be preserved, as it is by our translators, to give a just idea of the dialogue. To see death, and to taste of death (ver. 52) appear to be synonymous expressions, meaning to experience it; the only question is—What death is here intended? Certainly not mere mortality, for Abraham was dead, and its here intended to do do not do or Lord ever intimate that either himself or his postelles should be exempted from it. But there is a eccond death, for which the expression is nometimes used, (see Rev. ii. 11; xx. 6, 14,) and the phrase is evidently equiva-

52 Then said the Jews unto him, Now we know that A. M. 4033. thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he v Zec. 1.5. shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If wI honour myself, my honour is w (.531.41. nothing: it is my Father \*that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day and z c17.1. he y saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet

fifty years old, and hast thou seen Abraham?

you, Before Abraham was, I am. y He.11.15. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going

through the midst of them, and so passed by. CHAPTER IX.

1 The man that was born blind restored to sight. 3 He is brought to the Pharises. 18 They are offended at it, and excommunicate him: 35 but he is re-

z Ex.3.11. ls.43.13. ceived of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth c.1.1,2 Col. i. 17. ND as Jesus passed by, he saw a man which was Re. 1.8. blind from his birth.

lent to that which Jesus used to Martha, the sister of Lazarus, (ch. xi. 25, 26,)
"He that believeth in me shall never die;" and both phrases, literally taken, "shall not die for ever."

medin, sian no die for ever.

Ver. 55. I shali be a liar.—Campbell, "I should speak falsely, like you."

Ver. 56. Abraham rejniced—Campbell, "longed"—to see my day. Bishop

Warburton conceives this passage giers to a prophetic vision which Abraham was favoured with at the time he offered up his son Isaac, and to which St.

was favoured with at the time ne onered up ins son issue, and to which several Paul refers, Heb. xi. 19.

Ver. 57. Thou art not yet fifty years old.—He could not be more than 35, (nor, we think, so much, but "his visage was marred more than any man's," (Isa. lii. 14), which might well give him the appearance of advanced age.

Ver. 58. Before Abraham voas, I am.—[That our Lord by this expression a serted his divinity and eternal existence, as the great I AM, appears evident from the use of the present tense, instead of the preter, from its being in answer to the Jews, who inquired whether he had seen Abraham, and from its being in the subject them continued the preters of the present tense, instead of the preter, from its being in answer to the Jews, who inquired whether he had seen Abraham, and from its being thus understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone him. The ancient Jews not only believed that the Messiah was superior to and Lord of all the Patricrchs, and even of angels, but that his celestial nature existed with God, from whom it emanated, before the creation, and that the creation was effected by his ministry.]—Ragster. A celebrated foreign Professor remarks, that the common 'interpretation is required by the tenor of the discussion. The objection turned upon existence; therefore the reply must refer to existence also. The objection was, 'Thou canst not have seen Abraham, for thou art not yet fifty years old; thou wast not then born.' Jesus answered, 'I was before he was.' Thus the reply corresponds to the objection." Rosenmuller.—I am.—This Thus the reply corresponds to the objection." Rosenmuller.—I am. This clause, according to Dr. Smith, is attended with some difficulty. We shall give an outline of his remarks.—I. Some suppose it alludes to Exodus fil. 14, but the Hebrew is in the future. 2. The predicate of the proposition may be left to be supplied by the minds of the hearers—I am [the Christ.]. Compare Murk xiii. 6, with Mat. xxiv. 5. 3. The present, "I am." may be taken in the sense of the past, "I was." This is not unusual.—Dodaridge and Campbell render it." Before Abraham was born I am;" which is perfectly literal.

Ver. 59. Going through the midst, &c.—This latter part of the verse is wanting in some MSS. and versions, and is omitted by some learned Editors. Chap. IX. Ver. 1. And as Jesus passed by.—The omission of this name

2 And his disciples asked him, saying, Master, who A. M. 4033. A. D. 29. did sin, this man, or his parents, that he was born blind? CHAP. 9.

a c.11.4. b c.1.5.9.

3 Jesus answered, Neither hath this man sinned, nor his parents: but that a the works of God should be made manifest in him.

12.35,46. c Ma.S.23.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I b am the light of the world.

d or, spread the clay upon the eyes of the

6 When he had thus spoken, he c spat on the ground, and made clay of the spittle, and he danointed the eyes of the blind man with the clay,

man. e Ne.3.15. f 2 Ki.5.14.

7 And said unto him, Go, wash in the pool of . Siloam, (which is by interpretation, Sent.) He f went his way therefore, and washed, and came seeing.

in the original, seems to intimate a connexion between this event and the preceding. The New Testament, (any more than the Old,) we must recollect, was not divided into verses, or even chapters, by the inspired writers. This chapter may therefore connect with the preceding, thus—Jesus, "going through the midst of them (the multitude,) passed by them,) and as he passed by for, in passing by he saw," &c.

Ver. 2. Who did sin?—I't this question, as is generally supposed, referred to

the Pythagorean notions, it may be illustrated by the following note from Dean Prideaux:—"As to lesser crimes, [i. e. those which might not require everlasting punishment.] their opinion was, that they were punished in the bodies, which the souls which committed them were next sent into. ing to this notion it was that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind." Or, perhaps, as Dr. Lightfoot suggests, they might have imbibed the stranger notion, that an infant might commit sin even in his mother's womb. Our Lord, however, always avoided such curious questions; and merely replies, that this blindness had happened to the man, neither for his own sins nor for those of his parents, but that an opportunity might be afforded to display the power of God through him. Bishop Pearce renders this, "Who sinned? This man that he is become blind? or his parents, that he was born blind?" But we doubt much if this can be justified.

Ver. 3. Neither hath this man sinned, nor his parents—That is, so as to be the occasion of his missortune: this seems necessarily implied.—The cause of this man's affliction is uncharitably supposed to be some personal transgras-sion of either the man himself or of his parents. Though sin was, indeed, primarily the cause of all the misery in the world; yet it is both unchardable and unjust to refer the misfortunes of the afflicted to their personal transgres-

sions. Afflictions are often sent for our benefit, and to exercise our patience under them, or to display the glory of God in our deliverance from them. Ver. 5. I am the light of the world.—[Our Lord here claims one of the titles given by the Jews to the Divine Being. So in Eammidbar Robba, "Tho largelites said to God, O Lord of the universe, thou commandes! us to light lamps to thee, yet thou art the light of the world." It was also a title of the Messiah, (see Isa. xlix. 6; lx. 1;) and in a remarkable passage of Yalkut Rubeni, fol. 6, it is said, on Gen. i. 4, "From this we learn, that the Holy and Ressed God saw the light of the Messiah, and his works, before the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the Holy and Blessed God, For whom dost thou reserve that light which is under the throne of the glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come, and see him. When he saw him, he was greatly agitated, and fell upon his liner, saying, T-taly this is the Messiah, who shall cast me and idolaters into hell. 'I -Bagster

Ver. 8. He spat. . . and made clay.—Several Eastern travellers, particularly Captain Light, speak of a superstitious notion of the use of salive, in curing bad eyes, and other disorders, but none of them speak of a Livy salve for that purpose: this, indeed, seems more calculated to destroy sight than to

Ver. 7. Go, wash-i. c. "wash thine eyes"-in the pool of Siloam.-This was supplied by a fountain of the same name, which arose in the south-west

8 The neighbours therefore, and they which before A. M. 4032. had seen him that he was blind, said, Is not this he A. D. 29. that sat and begged? 9 Some said, This is he: others said, He is like him: but he said. I am he. 10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made sclay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went

and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put

clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is 1 c.4.19. not of God, because he keepeth not the sabbath day. Others said, How hean a man that is a sinner do such miracles? And i there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said,

He is a prophet. 18 But the Jews did not believe k concerning him, k ls.26.11. that he had been blind, and received his sight, until they called the parents of him that had received his

sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know

that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, helm ver. 34. m should be put out of the synagogue.

23 Therefore said his parents, He is of age ask him.

part of Jerusalem. Siloam is by interpretation sent-and therefore tallies part of Jerusuem. Stooms is by interpretation series—and interctor tailies with the circumstance of his being sent thither.—He washed and came seeing.—There is this remarkable difference between cures wrought naturally and miraculously; the former, effected by some surgical operation, always require great caution to prevent relapse: the eyes, for instance, must be granded against too sudden a display of light, and, in general, very gradually exposed to it; but this man came seeing—i. e. in the full possession of his stressicht, without either schools or works.

eye-sight, without either shade or guard.

Ver. 16. He keepeth not the sabbath.—It is remarkable, certainly, that our Lord so often chose this day for the performance of his miracles, and it may serve to teach us, that active hencehence to the soils and holies of our fel-low-creatures ough to be blended with our devotions. As this is the day in which God blesses us, we cannot choose a better for blessing others. "I will bless thee, and make thee a blessing." (Gen. xii. 2.) Ver. 17. That he hath opened—Doddridge, "Since he hath opened"—

thine eyes.

24 Then again called they the man that was blind. A. M. 4033. A. D. 29. and said unto him, Give God n the praise: we know that this man is a sinner.

n Jos.7.19. Ps.50.14, 15.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I o 1 Pe.2 53 was blind, now I see.

26 Then said they to him again, What did he to thee? p Ps.103.7. how opened he thine eyes? He3.5.

27 He answered them. I have told you already, and n c.8.14 ye did not hear: wherefore would ye hear it again? r c.3.10. will ve also be his disciples?

28 Then they reviled ohim, and said, Thou art his s Ps.119.18.

Is.29.18, disciple; but we are Moses' disciples.

29 We know p that God spake unto Moses: as for 35.5 2 Co.4.6. this fellow, we aknow not from whence he is.

30 The man answered and said unto them, Why, Job 27.9. r herein is a marvellous thing, that ye know not from Pr.23.9. whence he is, and yet he hath opened \* mine eyes.

31 Now we know that God theareth not sinners: Is. 1.15.

Eze.8.18. but if " any man be a worshipper of God, and doeth Mi.3.4. Zec.7.13. his will, him he heareth.

32 Since the world began was it not heard that any u Ps.34.15. Pr.15.29. man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing. ver.2. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And w or, ex-

communi-cated him they w cast him \* out. 35 ¶ Jesus heard that they had cast him out; and x Is.66.5. when he had found him, he said unto him, Dost thou

believe you the Son of God? y 1 Jn.5.13. 36 He answered and said, Who is he, Lord, that I z c.4.26. might believe on him?

37 And Jesus said unto him. Thou hast both seen a Mat.14.33 him, and z it is he that talketh with thee.

b c.5.22,27. 38 And he said, Lord, I believe. a And he worshipped him.

c 1 Pe.2.9. 39 T And Jesus said, For b judgment I am come into this world, that they which see not emight see; and d Mat.13.13 c.3.19. that they which see might be made d blind.

40 And some of the Pharisees which were with him e Ro.2.19. Re.3.17. heard these words, and said unto him, Are we eblind

also? f c.15,22,24. 41 Jesus said unto them, If f ye were blind, ye should

Ver. 32. Since the world began, &c.—Campbell, "Never was it heard before, that any man gave sight to one born blind."—[That there are cases in which a person born blind may be restored to sight by surgical wears, we know; but it is perfectly evident that no such means were used by our Lord. And it is worthy of remark, that, from the foundation of the world, no person And it is worthy of remark, that, from the foundation of the worl, no person born birnd had been restored to sight, even by surgical operation; till about the year 1723; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, restored them to perfect vision. This was the effect of well directed surgery: that performed by Christ was wholly a miracle, effected by the power of God. The simple means employed could have had no effect in this case; and were merely employed as symbols. —Bagster. Ver. 34. Thou wast altogether born in sins.—By which expression we do

not understand them as referring to the Scripture doctrine of original sin, but the Pythagerean figment of the transmigration of souls. It is no new thing to

get angry when beaten in argument.

Ver. 41. If ye voere blind.—"If ye were blind," as this poor man was, or

g 2 Ti.3.5. Re.2.2.

h Ep.2.13.

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have no sin: but now ye say, We see; therefore s your s.n remaineth.	A. M. 4033. A. D. 29.
CHAPTER X.  1 Thrist is the door, and the good shepherd. 19 D yers opinions of him. 24 He proveilt by his weeks, that he is Christ the Son of God: 39 escapeth the Jews, 40 and went agair, beyond Jordan, where many believed on him.  VERILY, verilly, I say unto you, *He that entereth	g Is 5.21. Lu. 18.14. 1 Ju. 1.8 10.
one by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.  But he that entereth in by the b door is the shepherd	
of the sheep.  3 To him the porter openeth; and the sheep hear	CHAP. 10.
his voice: and he calleth a his own sheep by name, and leadeth them out.  4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know	a Ro.10,15, He.5.4.
his rvoice.	b ver.7,9.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they un-	c Re.3.20.
derstood not what things they were which he spake unto them.	d Eze.34.11. Ro.8.30.
7 Then said Jesus unto them again, Verily, Verily, I say unto you, I ham the door of the sheep.	e Is.40.11.
8 All that ever came before me are thieves and rob- bers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall	f Ca.2.8. 5.2.

and that they might have it more abundantly.

be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life,

if you had no means of information, "ye should have," comparatively, "no sin;" but since ye think yourselves wise, and boastingly "say, We see; therefore your sin remainsh" without excuse, and without remedy.

CHAP. X. Veral. That entereth not by the door—That is, by the gate of the sheepfold. The sheepfold was an inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words .- Orient. Cust. No. 1293.

Ver. 2. He that entereth in by the door is the shepherd-That is, thieves and robbers are not allowed to enter in by the door, but those only who belong to

the sheepfold.

Ver. 3. He calleth his own sheep by name .- In Judea, and other Eastern

countries, the shepherds give names to their sheep, who answer to them, as do our dogs and horses, following them when called.—Macknight. Ver. 4. The sheep follow him: for they know his voice.—Not only is this the case in the East, but Polybius mentions, that in Italy the shepherds were accustomed to sound a horn, and the sheep would follow them.—Orient. Cust. No. 1295.

Ver. 7. I am the door.—The allusion is to the gate by which the shepherd leads his sheep into the blessed pastures. When he says, "All who came he fore me are therees and robbers," he does not reflect on the prophets of the Old Testament, who made no pretensions to be themselves the way, or the door, unto eternal life, but pointed only to the Messiah as such. The thickes and robbers here alluded to, were those false teachers who pretended to point out some other way of life and salvation.

Ver. 8. All that ever came before me.—Campbell says, the words "before me," are wanting in some of the most ancient, and in a great number of other MSS, and in some ancient versions of early editions. He reads, "All who have entered in another manner." The double comparison of Christ to a sheep door and to a shepherd, introduces a confusion of metaphor, not uncommon in the East.

JOHN, X. 276 A. M. 4033. A. D. 29. 11 I i am the good shepherd: the good shepherd grveth his life for the sheep. 12 But he that is a hireling, and not the shepherd,

He.13.20. 1 Pe.2.25 whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. Fze.31.2.

Zec.11.17

13 The hireling fleeth, because he is a hireling, and careth not for the sheep. k 2 Ki.2.19. 14 I am the good shepherd, and k know my sheep, and

am known I of mine. 1 1 Jn.5.20. 15 As in the father knoweth me, even so know I the

m Mat. 11.27 Father: and " I lay down my life for the sheep. 16 And oother sheep I have, which are not of this r. c.15.13. fold: them also I must bring, and they shall hear my 18.53.4,5.

voice; and p there shall be one fold, and one shepo Is.49.6. 56.8. 17 Therefore doth my Father love me, because 4I lay

down my life, that I might take it again. p Eze.37.22.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I Ep.2.14. q Is.53.7..12 He.2.9. received of my Father.

19 There was a division therefore again among the r Ph 2.6..8 Jews for these sayings.

s c.2.19. 20 And many of them said, He "hath a devil, and is

mad; why hear ye him?
21 Others said, These are not the words of him that t c.6.33. hath a devil. Can a devil open the eyes of the blind? u c.7.20.

22 ¶ And it was at Jerusalem the feast of the dedicav c.5.9, &c. tion, and it was winter.

23 And Jesus walked in the temple in Solomon's w Ac.3.11. w porch.

Ver. 11. Good shepherd.-Under this figure Christ is repeatedly represented to us by the prophets, (see Isa. xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7, &c.) as well as in the latter parts of the New Testament. As the Good Shepherd, he is distinguished from "the hireling, who careth not for the sheep," as well as

distinguished from "the hireling, who eareth not for the sheep," as well as from the robber, who comes to steal them.

Ver. 12. But ... a hireling,—"It is not the hare receiving hire which denominates a man a hireling; for the labourer is worthy of his hire, (Jesus himself heing Judge, Luke x. 7) but the loving hire more than the work—the working for the sake of hire." Wesley,

Ver. 14. 15. And knoon my sheep, &c.—Campbell reads, (we think preferably," I both know my own, and am known by them, even as the Futher knoweth me, and I know the Father,) and I give my life for the sheep."

Ver. 16. And other sheep I have.—The Saviour here refers to the Gentiles; he hath a flock in almost every country of the globe, which it is the object of his gospel ministry gradually to collect into one sheepfold, under the great Chief Shepherd of our souls.

Ver. 18. No man taketh it—Campbell. "No man fareeth it"—from me

Ver. 18. No man taketh it-Campbell, "No man forceth it"-from me.

See chap, xix. 11.

7. 20. He hath a devil, and is mad.—They suppose him mad in conse quence of being possessed.

7. Cool, it tall these researce and disheles.

Ver. 20, 21. Hath a devil.—The Greek in both these verses is not dlabolos,

but daimon, or demon.

Ver. 22. Feast of the dedication.—Doddridge concludes that it could not ver. 22. Fews. of the aesteaucon.—Donariase concludes that it could not refer to the dedication of Solomon's temple, for that was in autumn, (I Kings viii. 2) nor that of Nehemiali, which was in spring, (Ezra vi. 15, 16;) but that of Judas Maccaheus, on his laving purified the temple and altur from the profanations of Antiochus Epiphanes. This was kept annually for eight days, in the month of December.

Ver. 23. Solomon's porch.—According to Josephus, this porch was the eastern part of a gallery erected on the inside of the outer court of the tem-

	JOHN, X.	277
	unto him, How long dost thou * make us to doubt? If	A. M. 4033. A. D. 29
	thou be the Christ, tell us plainly.  25 Jesus answered them, I told you, and ye believed not: the y works that I do in my Father's name, they	x or, hold us in sus- pense.
l	bear witness of me.  26 But z ye believe not, because ye are not of my sheep,	у с.5.36.
	as I said unto you.  27 My a sheep hear my voice, and I know them, and they follow me:	z c.S.47. 1 Jn.4.6
l	28 And I give unto them eternal life; and they b shall never perish, neither shall any man pluck them out of	a ver.4.
	my hand. 29 My o Father, which gave a them me, is greater than	b c.17.12. 13.9. He.7.25.
	all; and no man is able to pluck them out of my Father's hand.	c c.14.23.
	30 I and my Father are one. 31 Then the Jews took up stones again to stone him.	d c.17.2
	32 Jesus answered them, Many good works have I showed you from my Father; for which of those works	e c.17.11,22
l	do ye stone me? 33 The Jews answered him, saying, For a good work	f e.8.59.
	we stone thee not; but for blasphemy; and because s that thou, being a man, makest thyself God.  34 Jesus answered them, Is it not written in your law,	g c.5.13. ver.30. Ps.92.6. Ro.13.1.
	I said, Ye are gods?  35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;	h Is.11.2,3. 49.1,3.
	36 Say ye of him, whom the Father hath h sanctified, and sent into the world, Thou blasphemest; because I said, I am i the Son of God?	c.6.27. i Ph.2.6.

ple. It was the custom of the ancients to teach and converse walking; and it being now winter, it is probable that both Jesus and the Jews resorted thither for protection from the wind and rain.

Ver. 23. Neither shall any man pluck.—Campbell, "Neither shall any one wrest." The noun "man" is certainly improperly supplied, (as in many other

wrest." The noun "man" is certainly improperly supplied, (as in many other places;) and Dr. Campbell's version is more literal.

Ver. 29. To pluck.—Campbell, "to wrest," as before.

"Ver. 30. I and my Father.—Doddridge, "The Father;" for the pronoun is not in the original, nor is it wanted.—Are one.—Not eis, one person, but en, one thing; meaning one divine Being-one Gol.—I and my father are one—Is simply, "I and my Father are united in counsel, design, and power "

Ver. 34. In your law-i. e. in the sacred books; thus the Psalmist himself

used the term frequently, Ps. exix.

Ver. 35. The word of God came.—Some refer this to the divine decree which made them magistrates, or judges; but Doddridge refers it rather to the divine message, "I said, Ye are gods." Ps. Ixxxii. s.—And the scripture cannot be broken.—We should prefer reading these words as Doddridge does, in a parenthosis, thus—"It be called them gods to whom the word of God came,

(and the scripture cannot be broken,) Say ye," &c.

dicates the language which he had used, against the malignant aspersions of the Jews, by an argument drawn from their own Scriptures. Prof. Stuart.— Father hath sanctified.—This term, "sanctify," does not always mean to make holy; but often, especially in the Old Testament, to devote to a sacred purpose or office.

behold, he c whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is

not unto death, but d for the glory of God, that the Son of God might be glorified thereby. b Ma.14.3. c. 12.3.

5 Now Jesus loved Martha, and her sister, and Lazarus.

c He.12.6. 6 When he had heard therefore that he was sick, he Re.3.19. abode two days still in the same place where he

7 Then after that saith he to his disciples. Let us go d c.9.3. ver.40. into Judea again. 8 His disciples say unto him, Master, the Jews of

e c.10.31. late e sought to stone thee; and goest thou thither f Ac.20.24.

9 Jesus answered. Are there not twelve hours in the

CHAP. XI. Ver. 1. A certain man.—Doddridge, "There was one Lazarus."
—[The raising of Lazarus from the dead, being a work of Christ beyond measure great, the most stupendous of all he had hitherto performed, and beyond a.l others calculated to evince his divine majesty, was therefore purposely recorded by the Evangelist John; while it was omitted by the other Evangecorded by the Evangelist John; while it was omitted by the other Evangelists, probably, as Gracius supposes, because they wrote their histories during the life of Lazarus; and they did not mention him for fear of exciting the major of the Jews against him; as we find from chap, xii, 10, that they sought to put him to death, that our Lord might not have such a monument of his power and goodness remaining in the land.]—Bagster.

Ver. 2. It was that Mary which avointed the Lord.—Doddridge, "who cafterwards anointed," as mentioned in the next chapter, ver. 3.—(This is said by prolepsis, or anticipation, and may be rendered, "she who (some time afterwards) anointed," &c. By rendering thus, we avoid the error of supposing that Mary the sister of Lazarus was the same as Mary Magdalene, and her who is termed a sinner, ]—Bagster.

her who is termed a sinner.]—Bagster.
Ver. 4. Not unto death.—Campbeil, "Will not prove fatal."
Ver. 7. Let us go into Judea.—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him; chap. x.

39, 40.

Ver. 9. Are there not twelve hours in the day?—The Jews divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve day? If g any man walk in the day, he stumbleth not ! A. M. 4033 because he seeth the light of this world.

10 But if a man walk in the h β night, he stumbleth, g c.12.35.

because there is no light in him.

11 These things said he: and after that he saith unh Ec.214. to them, Our friend Lazarus i sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall  $\beta$  under-

do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto | De.31.16. his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain

in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, Jabout

fifteen furlongs off:

19 And many of the Jews came to Martha and Ma- k 1 Ch.7.22. ry, to k comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the

21 Then said Martha unto Jesus, Lord, if thou hadst | c.9.31. been here, my brother had not died.

22 But I know, that even now, whatsoever 1 thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the m resurrection at the last day.

25 Jesus said unto her, I am the " resurrection, and the o life: he that believeth in me, though P he were dead, yet shall he live:

26 And whosoever gliveth and believeth in me shall

never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that

thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and

parts; so that the hours of their day were all the year the same in number, hough much shorter in winter than in summer.

Ver. 10. No light in him.—Campbell, "In it;" i. e. in the night.

Ver. 16. Thomas—In Hebrew, as Didymus in Greek, signifies a twin.

Ver. 13. About fifteen furlongs—i. e. nearly two miles. Ver. 19. And many of the Jenos.—Their usual time of mourning (us well as feasting) lasted seven days, during which, as it was passover time, there

would be many coming and going.

Ver. 20. Mary sat still.—Campbell, "Mary remained." The word "still"

is better omitted, as equivocal, and not in the original.

Ver. 25. Ile that believeth in me-i.e. "He that believeth in me, though he were [spiritually] dead, yet shall he [spiritually] live: and he that [thus] liveth, and believeth in me, shall never die,"—that is, shall not die for ever; shall not suffer the pain of a second, an everlasting death

Ver. 26. Shall never die. - See note on John viii. 51.

takes that which he has not a cal for, wil sin ble and meet with many in-

ences.

Ac.7.60. 1 Co.15. 18,51.

j i. e. about two miles.

42.11.

Ro. 12 15. 1 Th.4.18.

m c.5.29. n c.6.40,44.

o Is.33.16.

c.14.6. 1 Jp.1.2 p Job 19.26

Is. 26.19. Rc.4.1

q c.3.15.

	280	JOHN, XI.	
	A. M. 4033. A. D. 29.	s is come, and calleth t for thee.	
	e c.21.7.	29 As soon as she heard that, she arose quickly, and came unto him.	
	• c.13.13.	30 Now Jesus was not yet come into the town, but was in that place where Martha met him.  31 The "Jews then which were with her in the house.	
-	t Ma.10.49	and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She go-	
	5 ver.19.	eth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him,	
	v c.4.49. ver.21,37.	Lord, if v thou hadst been here, my brother had not died.	
	w he trou- bled him- self.	33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have yelaid him? They said unto him, Lord, come and see.	
	x 1s.63.9. Lu.19.41. He.2.16,	35 Jesus * wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which ropened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh	
	у с.9.6.	to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the	
	z Ma.16.3.	sister of him that was dead, saith unto him, Lord, by this time a he stinketh: for he hath been dead four	
	a Ps.49.7,9. Ac.2.27.	days. 40 Jesus saith unto her, Said bI not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?	
I		11 Then they took arrow the stone from the migra	

41 Then they took away the stone from the place b ver.4.23. where the dead was laid. And Jesus lifted up his eyes,

and c said, Father, I thank thee that thou hast heard c c.12.23.. me.

42 And I knew that thou hearest me always: but be-

Ver. 31. Goeth unto the grave to weep.—The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. The Persians also visit the sepulchres of their principal imams or prelates. A striking conformity between the customs of the Jews and the East Indians may be traced in many instances. Mr. Fountam says, "This morning when I awoke I heard a great noise by a number of people on the bank of the tank near my bungalow, an accommodation boat, used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exof the carriar one can of the grave, reaning nerself upon 11, and interfy exclaiming, Amor Banban! Amor Banban! on my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner.—Orient. Cust. Nos. 1299, 1300.

Ver. 33. Groaned in the spirit!—Or in spirit; i. e. inwardly.

Ver. 33. He hath been dead four days.—Ver. 17, it is said, "he had lain four days in the grave." The Jews generally buried their dead on the same day on which they died

which they died. Yer, 41. I thank thee that thou hast heard me -It does not appear that Christ uttered any prayer audibly; but God "heareth the desire of the hum-

bla." Ps. x. 17.

c.18.14.

Ac.4.6.

JOHN, XI.	2
cause of the people which stand by I said it, that they may believe that thou hast sent me.	n. D
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.	d 1Ki.17. 2 Ki.4.3 35.
44 And d he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound	1 a.7.14
about with a napkin. Jesus saith unto them, Loose him, and let him go.	Ac 20.9 12
45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on	e c.20. <b>7.</b>
sees, and told them what things Jesus had done.	f c.2.23. 10.41,45 12.11,18
sees a council, and said, What ho we? for this man doeth many miracles.	g Ps.22
48 If we let him thus alone, all i men will believe on	

our place and nation. 49 And one of them, named 1 Caiaphas, being the i c.12.19. high priest that same year, said unto them, Ye know Lu.3.2

him: and the Romans shall come and take away both h Ac4.16.

nothing at all,

50 Nor consider that it is k expedient for us, that one man should die for the people, and that the whole nation perish not.

k Lu.21.46. 51 And this spake he not of himself: but being high

Ver. 92. I said it.—Doddridge, "I speak (thus:)—i. e. I thank thee, that the people may know that I act by commission from thee."

Ver. 44. Bound hand and foot.—["Swathed about with rollers," or bandages, long strips of linen, a few inches in breadth, brought round the sheet of linen in which the corpse was involved, and by which the spices were kept in contact with the flesh.]—Bagster. The Jewish sepulchres were generally cayes or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. (Maundrell's Travels.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, he came out bound hand and foot. But deists, talking of this miracle, commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer, however, is obvious. The Evanwho was bound in that inflament. The answer, now-the, is otherwise. The Light gelist does not mean that Lazarus walked out of the sepulchie, but that, laying on his back, he raised himself into a sitting posture, then putting his lego over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the stroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound.-Macknight's Harmony.

Ver. 45. Had seen the things, &c .- In this miracle we rema.k, 1. Its extraordinary nature: it was the restoration of life to the dead. 2. The decisive evi 3. The manner dence of this fact: the body had lain in the tomb four days. in which it was wrought, by a word speaking; but not till after a solemn address to the Deity. 4. The witnesses; not only the sisters themselves, but also the Jews, who came to condole and to mourn with them; some of whom,

it appears, had also witnessed the cure of the man born blind

Ver. 48. And take away both our place and nation.—" The meaning is, that then the Romans would no longer protect them in their religion and laws; but send an army to destroy them, as rebels and enemies."—Lardner, who refers to Josephus' Antiq.

Ver. 49. High priest that same year,—Lardner, "that year;" i. e. at that time, Pontius Pliate was governor of Judea ten years, and Celiaphas was put

into the priesthood by Valerius Gracchus, Pilate's predecessor, and continued

in it till after Pilate's removal .- Lard. Cred Ver. 51. This spake he not of himself-That is, he did not understand his A. M. 4033. priest that year, he prophesied that Jesus should die for that nation

52 And not 1 for that nation only, but that also he Is 49.6 Ro.3.29. should gather together in one the children of God that were m scattered abroad.

m c.10.16. Ep.2.14.. 53 Then from that day forth they took counsel together a for to put him to death.

54 Jesus therefore walked no more openly oamong n Ps.109.4,5 the Jews; but went thence unto a country near to the wilderness, into a city called P Ephraim, and there o c.7.1. 18.20. continued with his disciples.

55 ¶ And q the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem p 2 Sa.13.23

before the passover, to purify themselves.

56 Then r sought they for Jesus, and spake among g c.2.13. themselves, as they stood in the temple, What think ye, that he will not come to the feast? 6.4.

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where r c.5,16,18, ver.8. he were, he should show it, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus.

10 The high priests consult to kill him. 12 Clarist rideth into Jerusalem.

20 Greeks desire to see Jesus. 23 He fortetelleth his death. 37 The Jews are generally hinded: 12 yet many chief rulers believe, but do not confess him: 14 Therefore Jesus calleth earnestly for confession of faith. CHAP. 12.

THEN Jesus six days before the passover came to a c.il.1,43. Bethany, where a Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper: and Martha b served: but Lazarus was one of them that sat at the tac Mat.26.6, ble with him.

Ma. 14.3, 3 Then c took Mary a pound of ointment of spikelnard, very costly, and anointed the feet of Jesus, and

own prediction, which, through the overruling providence of God, was accomplished in a manner far beyond his meaning or comprehension. Yes; blessed be his name! Jesus did die for the nation—even for his murderers—and for all the children of God (whom the Father had given into his hands) that were scattered abroad throughout the world

scattered abroad throughout the world.

Ver. 54. A city called Ephraim.—[Ephraim appears to be the same city which is called Ephrain, 2 Chron. xiii. 19, and Ephron, Jos. xv. 9, which was situated eight miles north of Jerusalem, near Bethel, and apparently between that city and Jericho. Accordingly, we find that a desert, or widerness, extended from Jericho to Bethel, Jos. xv. 1, called the wilderness of Beth-aven, (Jos. xviii. 12,) in which Joshua and the Israelites slew the inhabitants of Ai. Jos. viii. 24.]—Bagster.

Ver. 55. Purify themselves—By some preparatory services, before they ate

the Passover.

Ver. 56. What think ye, that he will not come, &c.—Doddridge, Campbell, and other crites, point this as two questions, thus: "What think ye? [Do ye think] that he will not come up to the feast?"

CH.P. XII. Ver. 1. Six days before the Passover.—From the account of Matthew, it should seem not to have been more than tree days. "To us it

seems probable, that though Jesus came to Bethany six days before the Pass-

seems produce; that mough Jesus came to bearanty six days restore the Pass-over, yet the entertainment might not be given till four days afterwards. Ver. 2. Lazarus . . . . sat at the table.—This describes him as a guest, and not as master of the house: for Matthew tells us, it was "in the house of Simon the leper" that is, who had been a leper. If it be asked, "Why was not this entertainment given at the house of Lazarus?" it may be replied, Probably for fear of interruption from the Jews; for John informs us, (ver. 10.) that the chief priests were already plotting to destroy Lazarus also.

Ver. 3. Spikenard.—[Spikenard is a highly aromatic plant growing in In-

dia, whence was made a very valuable unguent or perfume, used at the an-

A. D. 29. with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Si- 1 2Ki.5.2.

mon's son, which should betray him,

Pa.50.18. 5 Why was not this ointment sold for three hundred pence, and given to the poor?

e c.13.29, 6 This he said, not that he cared for the poor; but because he was a d thief, and had e the bag, and bare De.15.11.

what was put therein. Mat. 26.11 Ma. 14.7. 7 Then said Jesus, Let her alone: against the day of

niv burying hath she kept this. 8 For f the poor always ye have with you; but & me & Ca.5.6.

ve have not always. ver.35 9 \ Much people of the Jews therefore knew that he

was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised h Lu.16.31 from the dead.

10 But the chief priests consulted that they might put Lazarus also h to death; i c.11.45.

ver. 18. 11 Because that i by reason of him many of the Jews went away, and believed on Jesus.

12 On I the next day much people that were come to | Mat. 21.8, the feast, when they heard that Jesus was coming to Ma.11.8.

Jerusalem. &c. Lu.19.36. 13 Took branches of palm trees, and went forth to meet him, and cried, & Hosanna: Blessed is the King

of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat k Ps. 118.25,

thereon; as it is 1 written, 15 Fear not, daughter of Sion: behold, thy King

cometh, sitting on an ass's colt. 16 These things m understood not his disciples at the first: but when Jesus was n glorified, then rememm Lu. 18.34.

bered o they that these things were written of him, and that they had done these things unto him. 17 The people therefore that was with him when he

called Lazarus out of his grave, and raised him from o c.14.26. the dead, bare record.

cient baths and feasts. It is identified by Sir W. Jones, with the sumbul of the Persians and Arabs, and jatamansi of the Hindoos; and he considers it a species of the Valerian, of the triandria monogynia class of plants. The root is from three to twelve inches long, fibrous, sending up above the earth between thirty and forty ears or spikes, from which it has its name; stem, lower part perennial, upper part herbaceous, suberect, simple, from six to twelve inches long; leaves, entire, smooth, four-fold, the inner radical pair petioled and cordate, the rest sessile and lanceolate; pericarp, a single seed petroicu and coruate, the rest sessife and lanceolate; pericarp, a single seed crowned with a pappus. — Bagster.

Ver. 4. Judas Iscariot.—See note on Luke vi. 16.

Ver 6. Ilad the bag—i. e. he was steward and treasurer to the whole family.

Ver. 10. Consulted that they might.—Campbell, "Determined (or resolved)
1) put," &c. Compare chap. xi. 49.

Ver. 10. Compare chap. xi. 49.

1) put," &c. Compare chap, xi, 4).
Ver. 11. Went away—Namely, from the company of Lazarus. But Campbell renders it, "forsok them;" namely, the Pharisees, and joined thenselves to Christ's disciples.

serves to unrist's disciples. Vet. 15. Thy King cometi, &c.—This event was a fulfilment of the prophecy of Zech. ix. 9. The following particulars in the prophecy are clear and determined:—1. That the prophet is describing a King or Prince, the very character in which the Jews expected their Messiah. 2. The peculiar relation of this person to them: "Thy King coment to thee." 3. The distinguishing features of his character and government: "He is just, and having salvania" 4. His external angevarance: Junit (or meck) Incorrect their notions of tion." 4. His external appearance; lowly, (or meek,) to correct their notions of

17.33.

A. M. 4033. 18 For p this cause the people also met him, for that A. D. 29. they heard that he had done this miracle. p ver.11.

19 The Pharisees therefore said among themselves, Perceive q ve how ve prevail nothing? behold, the a c.11.47.48 world is gone after him. r Ac. 17.4.

20 ¶ And there were certain r Greeks among them Ro.1.16.

s 1 Ki.8.41. that s came up to worship at the feast: 42 21 The same came therefore to t Philip, which was t c.1.44. of Bethsaida of Galilee, and desired him, saying, Sir, u c.13.32. 17.1.

we would see Jesus.

22 Philip cometh and telleth Andrew: and again ▼ 1 Co.15.36 Andrew and Philip tell Jesus. w Mat.10.39 23 ¶ And Jesus answered them, saying, The hour is

Ma.8.35. " come, that the Son of man should be glorified. Lu. 9 24. 24 Verily, verily, I say unto you, v Except a corn of wheat fall into the ground and die, it abideth alone:

x Lu.6.46 but if it die, it bringeth forth much fruit.

c.14.15. 1 Jn.5.3. 25 Hew that loveth his life shall lose it; and he that hay c.14.3. teth his life in this world shall keep it unto life eternal. 17.24. 1 Th.4.17. 26 If x any man serve me, let him follow me; and

where y I am, there shall also my servant be: if 2 any z 1 Sa.2.30. man serve me, him will my Father honour.

Pr.27.18. a Mat.26. 27 Now a is my soul troubled; and what shall I say? 33,39. Lu.12.50. Father, save me from this hour: but b for this cause came I unto this hour.

c. 13.21. 28 Father, glorify thy name. Then came there a voice c from heaven, saying, I have both glorified it. b c.18.37.

e Mat.3.17. and will glorify it again.

d c.11.42 29 The people therefore that stood by, and heard it, said e Ln.10.18. c.16.11. Ac.26.13 that it thundered: others said, An angel spake to him. This voice came not 30 Jesus answered and said,

Ep.2.2. because of me, but d for your sakes. f c.8.28

31 Now is the judgment of this world: now shall g Ro.5.18.

e the prince of this world be cast out. h c.19.32.

32 And I, if I be lifted f up from the earth, will draw i Ps.89.36, all g men unto me.

23 This he said, signifying h what death he should die. 34 The people answered him, We have i heard out of the law I that Christ abideth for ever: and how say-1 Ro.5.18.

a temporal Messiah. And, lastly, as a mark of distinction from all other kings, easy to be apprehended, "Riding on an ass, even a colt, the foal of an

Ver. 20. Certain Greeks .- "These Greeks were foreign Jews and prose-

ver. 20. Certain Greeks.—'I nose of recess were foreign Jews and prose-lytes, who spoke the Greek language: these were called Greeks, or Helle-nists."—Dr. Benson in Doddridge. Ver. 27. Now is my soul troubled.—Christ was now going to Jerusalem, and expected in a few days to be enterified, and the prospect of his last suffer-ings was very painful to him. Under this distress he supports himself with prospect of what would be the consequence of his sufferings, viz. God's glory. Published to the consequence of his sufferings, viz. God's glory. -Pres. Edwards. - What shall I say? - Campbell inserts [Shall I say] Father save me, &c. - But for this cause. - Campbell, "But I came on purpose for this hour."

Ver. 28. Then came there a voice.—This, Dr. Lightfoot observes, is the third time that Jesus had the sanction of a voice from heaven, the others be-

ing at his haptism and transfiguration. Ver. 32. And I, if I be lifted, &c.—That is, "And I, being crucified, will, by that means, bring a great part of the whole world to believe on me, Gentiles as well as Jews."--Hammond.

Ver. 34. Out of the law.—i. e. the Scriptures. See chap. x. 34, where the Psalms are included under this term, law, as they are here also. See Psalm IXXXIX. 4, 36, 37, &c.

	JOHN, XII.	285
	est thou, The Son of man must be lifted up? who is this Son of man?	A. M. 4033. A. D. 29
Į	35 Then Jesus said unto them, Yet a little while is the light k with you. 1 Walk while ye have the light,	k c.8.12
	lest darkness come upon you: for he m that walketh in darkness knoweth not whither he goeth.  36 While ye have light, believe in the light, that ye may be m the children of light. These things spake	1 Je.13.16.
1 8 2 1	Jesus, and departed, and did hide himself from them. 37 ¶ But though he had done so many miracles before them, yet they believed not on him:	m c.11 10.
The state of the last of	38 That the saying of Esaias the prophet might be fulfilled, which he ° spake, Lord, who hath believed our report? and to whom hath the arm of the Lord	п Ер.5.ъ.
	been revealed?  39 Therefore they could not believe, because that Esaias said P again,	o Is.53.1.
	40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I	p 1s6.9,10.
	should heal them.  41 These things said Esaias, when he saw his glory, and spake of him.	q Is.6.1.
	42 ¶ Nevertheless, among the chief rulers also many believed on him; but r because of the Pharisees they did not confess him, lest they should be put out of the	r c.9.22.
	synagogue: 43 For sthey loved the praise of men more than the	s c.5.44. Ro.3.29.
	praise of God.  44 ¶ Jesus cried and said, He t that believeth on me, believeth not on me, but on him that sent me.  45 And he that seeth me seeth him that sent me.	t Ma.9.37. 1 Pe.1.21.
	46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.  47 And if any man hear my words, and believe not,	u c.1.5. 3.19.
-	I judge him not: for I came v not to judge the world, but to save the world.	v c.3.17.

48 He that rejecteth me, and receiveth not my w words, hath one that judgeth him: the word that I have spo- wDe.18.19.

ken, the same shall judge him in the last day.

Ver. 35. Yet a little while is the light with you, &c. - Compare ch. viii. 12; 5, &c.

Lu.9.26.

Ver. 36. Jesus departed, and did hide himself from them.—Campbell, "He withdrew himself privately from them."

that the saying

Ver. 33. That the saying ... might be fulfilled.—Doddridge, "So at the saying ... might be fulfilled." So Campbell, Wesley, &c. ver. 40. He hath blinded, &c.—Dr. Gill explains this of a judicial blindness. Ver. 42. Among the chief rulers also many.—Campbell, "several;" cer-

tainly far from the majority. Ver. 43. The praise of men, &c .- Campbell, "the approbation." 'The word is of extensive meaning. Chap. v. 44, it is properly rendered honour, and sometimes glory. Lu. xiv. 10, it is translated worship, meaning high respect,

reverence. Verses 44, 45. *Issus cried*, &c.—The language of these verses is evidently elliptical, in which some words must be supplied, as thus: "Jesus cried and said, He that believeth on me, believeth not on me [only] but [also] on him that sent me: and he that seeth me, seeth [also] him that sent me. (See Mark ix. 37.) This refers not simply to bodily sight, but to a believing view highly faith; and is a necessary result from the doctrine before laid down, "I and the

faith; and is a necessary result from the doctrine before laid down, "I and the Father are one." (Ch. x. 39.)
Ver. 48. Hath one that judgeth.—Campbell, "Hath what condemneths: in;"

CHAPTER XIII.

Jesus washeth the disciples' feet: 14 exhorteth them to humility and charity.

18 He foretelleth, and discovereth to John by a token, that Judas should betray.

him: 31 commandeth them to love one another, 36 and forewarneth Peter of

his denial a Mat. 26.2, YOW a before the feast of the passover, when Jesus knew that his hour b was come that he should depart out of this world unto the Father, having cloved. b c.17.1.11. his own which were in the world, he loved them unto

the end. c Je 31.3. 2 And supper being ended, the d devil having now put into the heart of Judas Iscariot, Simon's son, to Ep.5.2. 1 Jn.4.19. Re.1.5 betray him:

3 Jesus knowing e that the Father had given all things into his hands, and that f he was come from God, and went to God:

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

e Mat 28.18 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with He.2.8. f c.17.11.

the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and g Peter said

unto him, Lord, h dost thou wash my feet ? g he. 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

h Mat 3.14. 8 Peter saith unto him, Thou shalt never wash my

namely, "the word" or doctrine which Christ delivered. So Doddridge, That (very word) shall judge him.

CHAP. XIII. Ver. 1. Feast of the passover.—The manner of conducting this feast was as follows: "The master of the family began the feast with a cup of wine, which being solemnly blessed, . . . be divided among the guests, (Luke xxii. 17.) and afterwards washed his hands. Then the supper began with unleavened bread and bitter herbs, which, when the master and the rest of the family had tasted, one of the younger persons present (gene-nally a child) asked the reason of what was peculiar in that feast, (according inlly a child) asked the reason of what was peculiar in that feast, (according to Exod, xii. 25,) which introduced the hasgadah, that is, the shooting forth, or declaration of it, (alluded to 1 Cor. xi. 25.) Then the master rose up and took another cup, and washed his hands again, before the lamb was tasted; and in this interval, I suppose, (says Doddridge.) Christ also washed the feet of his disciples. Then, after eating the passover, followed another cup, which, after having delivered to each a piece of fundeavened) bread, was the sacramental cup at this support. Then, after some pious and friendly discourse, the whole family, after having drank at least a fourth cup, sang some Psalms of praise, (see note on Mat. xxii. 30) and so the solemnity ended.

Ver. 2. Supper being ended.—Rather, "come." So Drs. Hammond, Doddridse, Gaise, and Jennings; but Campbell reads, "while they were at supper." which is to the same effect.—The devil.—The word here is dialolos, meaning stata; not a demon.

d Lu.22.3.

c.6.70.

meaning Sutan; not a demon.

You 4. His garments—[That is, his gown, or upper coat, with the girdle by which it was girdle close to his tunic, or inner coat; and instead of this girdle, he fied a tousel about him, that he might have it in readiness to dry their feet, and that he might appear as a servant. Indeed the whole action was a servile one; and never performed by a superior to an inferior. ]- Bagster.

Ver. 7. What I do thou knowest nit now; but thou shall know hereafter.

—A maxim of prinary importance to us all; for there are many things in the present state incomprehensible, with which it is yet our duty to comply with

out inquiring into the reason.

to see if guilt were

looks.

s c.20.2

-	JOHN, XIII.	287
	feet. Jesus answered him, If I wash thee not, thou hast no part with me.	A. M. 4033 A. D. 29
	9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.	i 1 Co.6.11 Ep.5.26, Tit.3.5.
	10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye	j c.6.64.
	are clean, but not all.  11 For Jhe knew who should betray him; therefore said he, Ye are not all clean.  12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto	k Mat 23.8 10. Ph. 2.11.
	them, Know ye what I have done to you?  13 Ye k call me Master and Lord: and ye say well; forso I am.	1 1 Pe.2.21
l	14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.	m Ja.1.25.
	15 For 1 I have given you an example, that ye should do as I have done to you.	n Pa41.9.
	16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.  17 If m ye know these things, happy are ye if ye do	o cr, from hence- forth.
	them.  18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He	p c.14.29. 16.4.
	that eateth bread with me hath lifted up his heel against me.	q Mat.10.4
	19 ° Now I tell P you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, 4 He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.	r Mat.26.21 Ma.14.18 Lu.22.21.
	21 When r Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.  22 Then the disciples looked $\beta$ one on another,	β amazed at such a horrid ac tion, and perhaps

doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one s of

his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he

should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him,

21.7.30. Lord, who is it?

Ver. 10. He that is washed.—Doddridge and Campbell, "He that hath been bathing." Yet as the feet might be soiled in going from the bath, they

might need washing.

Ver. 13. Master.—Greek, didaskalos, i. e. "teacher." So Campbell.

Ver. 15. Ihave given you an example—That is, condescend to the meanest offices that may contribute to the comfort and the happiness of your bruther, though it were to "wash each others feet."

Ver. 19. Tiell you before, &c.—Christianity derives much support from a ful-flient of the New Testament prophecies, particularly from those of our Lord respecting the destruction of Jerusalem.

Ver. 23. Leaning on Jesus' bosom.—This was John, who was accustomed to sit next to Jesus, and in the leaning attitude then customary, reclined as it were on his bosom; but in this, as in many other instances, he modestly omits

his own name Ver. 24. Beckoned.-Doddridge, "nodded." The word implies a motion of the head.

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan an entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those

the bag, that Jesus had said unto him, Buy those things that we have need of against the least; or, that he should give something to the poor.

30 He then having received the sop went immediate-

x c.14.13.

1 Pc.4.11.

31 ¶ Therefore, when he was gone out, Jesus said,
Now wis the Son of man glorified, and God x is glori-

y c.7.34. fied in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33 Little children yet a little while I am with you.

z La, 18.
Ve shall seek me: and y as I said unto the Jews, Bp. 5.2.
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1 Jn.27,3. 3.11,23. 4.20,21. See that the total year and the same of the same

a c.2l.18. 35 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but "thou shalt follow me after-

b Mal.25.
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cock shall not crow, till thou hast denied me thrice.

Ver. 26. Dipped the sop.—Buxtorf and others inform us, that at this feast the Jews have a thick kind of sauce, called charoseth, which is made of dates, raisins, and other ingredients, to about the consistence of a thick paste, to represent the clay whi which their fathers wrought in Egypt. In this sauce it is supposed that our Lord dipped the control of the contr

supposed that our Lord dipped the sop which he gave to Judas.

Ver. 33. Little children.—A term of endearment; dear as if they were his own little children.

Ver. 34. A new commandment,—The Mosaic law commanded men to "love their neighbour as themselves;" and this implied that reciprocal and social love of believers of which our Lord spake: but this was now to be explained with new clearness, enforced by new motives and obligations, illustrated by a new example, observed in new monters and carried to a new extent. They were required to love each other for his sake, and in imitation of him,—"even as I have loved you,"—and be ready on all occasions to lay down their lives for each other. By this the primitive Christians were particularly known among the Gentiles; "See, said they, how they love one another: and are ready to lay down their lives for each other." Tertullian in Apol.]—Bagster.

Ver. 37. I will lay down my life.—Peter was naturally impetious in temper, warm in his attachments, and most sincer in his professions; but weak in faith, and irresolute in action; yet not a little vain and self-confident. In the absence of danger, beld as a lion; but soon as it appeared, timid as a deer. Such was Peter in himself. He sinned awfully—wept bittedy—and was freely pardoned. If we view, however, the sequel of his life, we find what grace can do. No apostle was more courageous, more determined, more faithful. Ho was faithful unto death, and received the crown of martyrdom and glory.

JOHN, XIV.	289
CHAPTER XIV.  1 Clais: comforteth his desciples with the hope of heaven, 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers it, his name to be effectual; 15 represents his name to be effectual; 15 represents his peace with them.	A. M. 4033 A. D. 19. CHAP. 14.
ET a not your heart be troubled: ye believe in God, believe b also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare	a Is 43.1,2 ver.27. 2 Th.2.2.
a place for you.  3 And if I go and prepare a place for you, I will decome again, and receive you unto myself; that where I ann, there ye may be also.	b fs.12.2,3. Ep.1.12, 13. 1 Pe.1.21
4 And whither I go ye know, and the way ye know.  5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the	s He 6 20. 5.8,24. Re.21.2.
way?	d He.9.28.
6 Jesus saith unto him, I am the f way, the f truth, and the h life: no i nian cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.	e c.12.26. 17.21. 1 Th.4.17. f Is.35.8,9. c.10.9.
8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time	11e.10.19, 20.
with you, and yet hast thou not known me, Philip? he I that hath seen me hath seen the Father, and how sayest thou then, Show us the Father?	g e.l.17. 15.1.
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in	h c.1.4. 11.25.
me, he doeth the works.  11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works'	i Ac.4.12.
sake. 12 T Verily, verily, I say unto you, He k that believ- eth on me, the works that I do shall he do also; and greater norks than these shall he do; because I go	k Mat 21.21
unto my Father	

unto my Father. 13 And I whatsoever ye shall ask in my name, that I I Jn.5.14.

will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it. 15 ¶ If m ye love me, keep my commandments.

m c.15.10,14 ver.21,23.

CHAP. XIV. Ver. 1. Believe in God.—The original is ambiguous, and may be rendered either as by our translators, or as by Doddridge and Campbell. Believe in God, believe also in me; "or," "Ye believe (or believe ye) in God, and ye believe in me.

Ver. 5. We know not whither thou goest .- By this answer of Thomas, it should seem that this apostle thought our Lord was about to retreat to some distant part of the country to avoid his enemies; or, as Doddridge suggests, to

distant part of the country to about me memors, or, a zone of the country, to set up his kingdom.

Ver. 12. Because I go unto my Father.—This refers to the day of Penteost, when Christ, having ascended up on high, poured forth therefrom the gitts he had received of the Father for that purpose. (See Acls ii.) Archbp. Feneton beautifully remarks on the simple language Christ here uses. So a prince, education of the country o

290	JOHN, XIV.
A. M. 4033. A. D. 29.	16 And I will pray the Father, and he shall give you another " Comforter, that he may abide with you
n c 15.26.	for ever;
o 1 Co.2.14.	17 Even the Spirit of truth; whom of the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and P shall be in you.
r Ro.8.9.	18 I will not leave you q comfortless: I r will come to
1 Jn.2.27	you. 19 Yet a little while, and the world seeth me no
q or, or- phans.	more; but ye see me: because "I live, ye shall live also.
r ver.3 23.	20 At that day ye shall know that I am in my Father, and ye in me, and I in you.  21 He that hath my commandments, and keepeth
a He.7.25.	them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and
ver.15,23.	will manifest myself to him. 22 Judas u saith unto him, not Iscariot, Lord, how is 11 that thou wilt manifest thyself unto us, and not unto
u Lu.6.16.	the world? 23 Jesus answered and said unto him, If a man love
v . Jn.2.24. Re.3.20.	nne, he will keep my words: and my Father will love him, and y we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings:
w ve. 36.	and the word which ye hear is not mine, but the Fa- ther's which sent me.
x c.16.13.	25 These things have I spoken unto you, being yet

1 Jr. 2.20.

y Ep.214

26 But w the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your re-

membrance, whatsoever I have said unto you. Ph.4.7. 27 T Peace I leave with you, my peace I give unto

Ver. 16. Comforter.—The primary idea of the original term, (Paraklete,) appears to be that of an Advocate, or a person called upon to plead one's cause in a court of judicature; and as the same is also the adviser or counsellor of his client, and being thus the means of great support and consolation,

he may be also called a Comforter.—This Holy Spirit is also called the Spirit of truth.—This Holy Spirit is also called the Spirit of Truth, because it is his office to reveal truth, and to apply it to the consolation of the human mind; nor is any consolation derived from him but what is founded in truth and righteousness. The Spirit also teaches and instructs us, tion of the numan limit; not sary consolution to the number of the number of the founded in truth and righteousness. The Spirit also teaches and instructs us, by bringing to our recollection, and impressing on our minds—not new truths, but those which Christ himself taught : for as Christ himself taught nothing but what he had heard and learned of the Father, (chap. viii. 28, 40.) so, it is said, "the Holy Spirit shall speak nothing of himself, but whatsoever be shall hear?" from the Father and from Christ, "that shall be speak," and reveal to men. (Chap. xvi. 13.)

Ver. 18. Comfortless .- Margin, "Orphans," the most "comfortless" part of

society—having none to help, and none to care for them.

ver, 22. How is it that, &c.—This is a question that leads us into the very essence of vital religion, into the doctrine of communion with God through Christ. "If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." This is what the same Evangelist means, in his Epistles, by "fellowship with the Father, and with his Son, Jesus Christ." (1 John i. 3.)

Ver. 27. Peace I leave with you .- In the eastern countries, on entering a house, (and we believe also in departing,) it is usual to pronounce a Salam, that is, a wish of Peace; and it is, we presume, in conformity with that custom, that our Lord made this lis parting blessing: "Peace I leave with you:

Ph.28.

you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, Let | A. M. 4033 A. D. 29.

z ver.12. and come again unto you If ye loved me, ye would a 1 Co.15. rejoice, because I said, I 2 go unto the Father: for 27,22. a my Father is greater than I.

29 And now I have told you before it come to pass, b c.16. 1. Ep.2 4. that, when it is come to pass, ye might believe. c 2 Co.5.2t.

30 Hereafter I will not talk much with you: for the He. 4. 15. prince b of this world cometh, and hath nothing c in 1 Jn.3.5. d Ps. 40.8

31 But that the world may know that I leve the Father; and as a the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV. CHAP, 15. 1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. parable of the vine. 18 A comfort in the hatred and 26 The office of the Holy Ghost, and of the apostles a 1s.4.2

AM the true a vine, and my Father is the b husb Ca.S.12 bandman.

c Mat. 15.13 Every c branch in me that beareth not fruit he

my peace I give unto you: not as the world giveth, give I unto you." How does the world give? In a cold, complimentary, heartless manner. How doe Clurist give? All the blessings which he bestows are sprinkled with his blood. "He laid down his life" for us. Let not, therefore, our hearts be troubled;

"He laid down his life" for us. Let not, therefore, our hearts be troubled; neither let us be afraid. Yer. 28. My Father is greater than L—Christ here speaks in his mediatorial character. Prof. Stuart says. "It appears not to be the object of Jesus, to compare his own nature with that of the Father; but his condition." If ye loved me,' said he to his weeping disciples,' ye would rejoice that I said, I go unto the Father; for the Father is greater than I;' i.e. ye would rejoice that I am to leave this state of suffering and humiliation, and resume that 'glory which I had with the Father, hefore the world was.' The whole text cannot be consistently explained, without the supposition of two natures; the one, which suffers and is depressed, in which too that other nature acts, that was in a state of glory with the Father, before the world was, i. e. from extensity. eternity.

"Inasmuch as Christ has truly a human nature, every thing said of him in respect to this nature, must necessarily be spoken of him in a capacity, in which he is inferior to the Father. In a word; as his human nature is inferior to the Divine, so whatever has relation to it, or is predicated of it, must of course be that which implies inferiority to the Divine.

"Do you ask me, how you shall distinguish, when a text speaks of Christ in respect to his human nature, or in respect to his divine nature? I answer: respect to his bright matter, or in testing to the sum of the lipses as when you speak of a man, you distinguish whether what is said, relates to his body or his soul. When I say, Abraham is dead; I mean, ohytously, his mortal part. When I say, Abraham is alive; I mean, ohytously, his immortal part. When I say, Abraham is alive; I mean, ohytously, his immortal part. When the Evangelist says, that Jesus increased in stature and wisdom, and in favour with God and man; that he ate, drank, slept, prayed, sufficed, died, and rose again; he obviously means his human nature did this. When he affirms, that the Logos is God and made the Universe; and when Paul says, that he is supreme God, blessed for ever, I cannot help thinking it to be equally obvious, that they predicate this of his divine nature. The is described, by what is affirmed concerning it. The subject is known by its predicates."

Ver. 30. The prince of this world—i. e. Satan, (chap. xii. 31;) elsewhere called "the god of this world." 1 Co. iv. 4.—Hath nothing in me—i. e. according to Doddridge, "Noguill of mine, to give him power over me; ner any inward corruption, to take part with his temptation.

Ver. 31. Arise, let us go hence. - This leads to the supposition, that the

Ver. 3. Aree, at as go hence.—In seas to the supposition, that the following conversation took place on the way to Gethsemane.

CHAP. XV. Ver. 1—11. I am the true vine.—The great doctrine of the parable is, "Without me," that is, severed from, or independent of me, "ye can do nothing;" that is, bear no fruit: and the great use of the doctrine is to guard Christians against self-confidence, and its natural effect—apostacy.

Ver. 2. Every branch in me that beareth not fruit.—By this it is evident.

A. M. 4033. taketh away: and every branch that a beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now e ye are clean through the word which I have d He. 12.15. Re.3.19. spoken unto vou. 4 Abide f in me, and I in you. As 5 the branch canz c.17.17.

not bear fruit of itself, except it abide in the vine: no Ep.5.26. more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much £ 3 Ju. 2.6. fruit: h for without me ye can do nothing. 6 If i a man abide not in me, he is cast forth as a g Ho.14.9.

Ga.2.20. Ph.1.11. branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye h or, sever-ed from i shall ask what ve will, and it shall be done unto vou.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: Mat.3.10.

continue ye in my love. i c.16.23.

10 If k ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandk c.14.21.23 ments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that I your joy might be 1 c.16.24. 17.13.

12 This m is my commandment, That ye love one another, as I have loved you. m c.13.34.

13 Greater n love hath no man than this, that a man lay down his life for his friends.

n Ro.5.7.8. 14 Ye o are my friends, if ye do whatsoever I command you.

o ver.10. 15 Henceforth I call you not servants: for the ser-

that to be in Christ, implies only a profession; for those who bear no fruit cannot be real Christians: that such are taken away, argues, therefore, nothing against the perseverance of true believers. In allusion to the practice of thing against may be deserved, that persons may be grafted into the Constant grafting, it may be observed, that persons may be grafted into the Constant profession, without being vitally united to Christ by faith, though no se can be thus united without heing grafted, since we are not naturally so. We may be grafted by baptism, or by education, but it requires the quickening inducaces of the Holy Spirit to produce a vital union and fruitful branches. As to grafting vines, that this was formerly, and still is the practice in certain cases, we may safely infer from the directions given for its performance in works of husbandry.—He purgeth it—i. e. by pruning; the only way in which a vine can

be jurged. Ver. 3. Now ye are clean—Or purged; the same word as is used in the preceding verse. The expression may refer to chap, xiii. 10—"Now ye are clean, but not all;" Judas being then present, but now he wan gone out, they were all clean.

Ver. 4. Abide in me, and [I will abide] in you.-The expression is evident-

y elliptical, and must be thus explained.

Ver. 5. Without me.—Doddridge, "Separate from me."

Ver. 6. Cast forth—i.e. thrown away.—And is withered.—Campbell
"which is withered;" a Hebrew idiom, the copulative often supplying the place of the relative.

Ver. 7. Unto you.—Doddridge, "for you."
Ver. 8. So shall ye be—i. e. evidently appear to be.

Ver. 9. Continue ye in my love—i. e. according to Campbell, "Study to maintain your place in my affections."

Ver. 11. That my joy might remaint in you.—Doddridge, "That my joy m you might continue." Campbell, "That I might continue to have joy in you."

JOHN, XVI.	293
vant knoweth not what his lord doeth: but I have called you p friends; for all things that I have heard	А. М. 4033, А. D. 29,
of my Father I have made known unto you.	p Ja.2.23.
16 Ye q have not chosen me, but I have chosen you, and ordained ryou, that ye should go and bring forth fruit, and that your fruit should remain: that whatso-	q 1 Jn.4.10, 19.
ever sye shall ask of the Father in my name, he may	r Ep.2.10
give it you.  17 These things I command you, that ye love one another.	s ver. 7. c. 14. 13.
18 If If u the world hate you, ye know that it hated	t ver.12
me before it hated you.	u 1Jn.3.1,3.
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have	v c.17.14.
chosen you out of the world, therefore the world hateth you.	w Mat. 10.24 Lu.610. c. 13. 16.
20 Remember w the word that I said unto you, The servant is not greater than his lord. If they have	x Ezc.3.7.
persecuted me, they will also persecute you; if * they have kept my saying, they will keep yours also.  21 But yall these things will they do unto you for my	y c. 16.3. Mat. 10.22 24.9.
name's sake, because they know not him that sent me. 22 If 'I had not come and spoken unto them, they had	z c.9.·11.
not had sin: but a now they have nob cloak for their sin. 23 He that hateth me hateth my Father also.	a Ja.4.17.
24 If I had not done among them the works which	b or,excuse.
none other man did, they had not had sin: but now have they both seen and hated both me and my Father.	c c.7.31.
25 But this cometh to pass, that the word might be fulfilled that is written in their law. They d hated me	d Ps.35 19. 69.4.
without a cause.	e c.14.17.
26 ¶ But when the Comforter e is come, whom I will send unto you from the Father, even the Spirit	f 1 Jn.5.6.
of truth, which proceedeth from the Father, he shall	g Lu.24.43. Ac.2 32.
testify of me: 27 And gye also shall bear witness, because hye have	4.20,33. 2 Pe.1.16.
been with me from the beginning.	h 1 Jn.1.2.
1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the	-
THESE things a have I spoken unto you, that ye	CHAP. 16.
I should not be offended.	a ver. 4.

Ver. 16. That your fruit should remain—i. e. that ye should continue to bear fruit even in old age. Ps. xci. 14. Ver. 17. These things I command.—"I command you," says the Saviour angels and prophets spake " in the name of the Lord;" and nothing like this, in matters of religion, occurs, except when God himself speaks, in all the Old Testatment. And not only does Christ command in his own name, but de-Testatment. And not only ones clust command in its own name, our de-legates to apostles and evangelists to act and to command in his name, from whom all their authority was derived. Does not this place the authority of Christ above both men and angels! Is it not assuming the style of Deity! Ver. 18. Hated me before it hated you.—Lardner! "Hated me, your chief;" which Doddridge approves, but Campbell strenuously opposes. Ver. 20. My saying.—Campbell, "My word." Ver. 24. Now haze they both seen, &c.—Compare chap, xiv. 9. Ver. 25. But this cometh to pass.—Doddridge, "This is permitted;" these

words, indeed, are merely supplementary, not being in the original; yet are properly supplied.

CHAP. XVI. Ver. 1. Not be offended,-Campbell, "ensnared."

1 ver.21.

294 2 They shall put you out of the synagogues: yea, A. M. 4033. A. D. 29. the time cometh, a that whosoever killeth you will think that he doeth God service. a Ac 26:9...

3 And b these things will they do unto you, because

c they have not known the Father, nor me.

b c 15.21. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of c 1 Co.2.8. And these things I said not unto you at the 1 Ti.1.13. beginning, because I was with you

5 T But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sore or, con-

row dhath filled your heart. virce, 7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Com-

f Ro 3.20. forter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will ereprove the world

g Is.42.21. of sin, and of righteousness, and of judgment: Ro.1.17. 9 Of sin, because they believe not on me;

10 Of g righteousness, because I go to my Father, and b Ac. 17.31. Ro 2.2. ve see me no more; Re.20.12.

11 Of b judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but Jye i c.1231. cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he k will guide you into all truth: for he shall not speak 1 Re.5.12. of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

k c.14.26. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

I Re.1.1.19. 15 All things that the Father hath are mine: there-

"scandalized;" i. e. that persecution should not, by coming unexpectedly, prove a stumbling-block to their faith.

Ver. 2. They shall put you out of.—Campbell, "expel you from." This refers to Jewish excommunication.—Whosoever killeth you.—The highest degree of exonumunication included a forfestive both of property and life. Will think he don'th God service.—Dodd ridge, "Will think he don'th God service.—Dodd ridge," Will think he offereth (ceptable) service to God." Campbell, "Offereth secrifice to God." This explains Rom. viii. 35: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Paul says, Acts xyvi. 9–11. I verily thought I ought to do many things contrary to the name of Jesus of Nazareth, which thing I did in Jerusalem: and many of the saints did I shat up in prison, and when they were put to death I gave my voice against them." (See note, Rev. xvii. 6.) And doubtless many persecutors in the Romish Church thought that they were doing God service when burning his saints under the name of heretics

Ver. 7. It is expedient for you that I go away.—The presence of the Comforter is now more to be desired in a church than the bodily presence of Jesus

Ver. 8. He will reprove.-Doddridge and Campbell, "Convince." So it

often signifies. Ver. 12. I have yet many things to say-That is, much farther instruction to give; but as you are not yet prepared to receive it, the Holy Spirit shall be

given to instruct you after my resurrection. Ver. 13. When he, the Spirit of truth.-Hervey long since remarked the strong evidence which this passage affords to the personality of the Holy Spirit: for though the Greek word for Spirit (preuma) is neutrer, all the pronums are masculine—He, himself, &c. which he thinks can only be accounted for by the personality of the Holy Spirit. Letters, No. 24. See also Dr. Fmith's Messiah, where the argument is ably justified.

JOHN, XVI.	295
fore said I, that he shall take of mine, and show it unto you.	1. M. 4033 A. D. 29.
16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	n c.2.21,25
17 Then said some of his disciples among themselves. What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?	n ver.16 c.7.73. 13.33. 14.19.
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.  19 Now Jesus knew m that they were desirous to ask.	o Lu.21 17, 21.
him, and said unto them, Do ye inquire among your- selves of that I said, A plittle while, and ye shall not see me: and again, a little while, and ye shall see me?	p I≤26.17.
20 Verily, verily, I say unto you, That ye oshall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.	q ver.6.
21 A Pwoman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.	r La.24.41, 52, c.20.20.
22 And aye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.	s 1 Pe.1.8.
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.	t Mat.7.7,8. Ja.4.2,3.
24 Hitherto have ye asked nothing in my name: task; and ye shall receive, that "your joy may be full. 25 These things have I spoken unto you in "pro-	и с.15.11.
verbs: but the time cometh, when I shall no more speak unto you in veroverbs, but I shall show you plainly of the Father.	v or, para- bles.
26 At w that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.	w ver.23.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.	
29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.  30 Now are we sure that thou knowest all things, and product not that any provided pake these by	y ver.30. c.17.8.
and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe?	z or, para- ble.

Ver. 16. A little while, and ye shall not see me.—The meaning of which we take to be, that for a little while he should be taken from their view by death, but soon return; and then they should see him again, after his resurrection; but this also would be only for a little while, because he must go to the Father, and they should see him ascend.

Ver. 25. In proverbs .- (Twice.) Margin, "Parables." So Doddridge. Though this is not the same word usually rendered parables, it is sometimes used as synonymous with it, for the eastern proverbs are often highly figurative and enigmatical.

Ver. 30. That any man should ask thee—That is "so plain, that no man need ask thee for an explanation."

JOHN, XVII. 296 32 a Behold, the hour cometh, yea, is now come, that A. M. 4053. A. D. 29. ye shall be scattered, every man to b his own, and shall

leave me alone; and vet c I am not alone, because the Mat.26.31 Ma. 14.27. Father is with me. 33 These things I have spoken unto you, that in a me b or. his

own home ye might have peace. In othe world ye shall have c Is.50.7,9. tribulation: but be of good cheer: I have overcome c.8.29. the world.

d c.14.27. CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles. 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in Ro.5.1. Ep.2.14. e c.15.19.. MESE words spake Jesus, and lifted up his eyes 2Ti.3.12 to heaven, and said, Father, the a hour is come;

glorify thy Son, that thy Son also may giorify thee: 2 As thou hast given him power over all flesh, that CHAP, 17. b he should give eternal life to as many as thou hast

a c.12.23. given him.

13.32. 3 And this c is life eternal, that they might know b c.5.27. d thee the conly true God, and Jesus Christ, whom ver.24. thou hast sent.

c 1 Ju.5.11. 4 I shave glorified thee on the earth: I h have finish-

d Jc.9.23.24.

ed the work which thou gavest me to do. e 1 Th.1.9. 5 And now, O Father, glorify thou me with thine own self, with the glory which I i had with thee before f c.10.36.

the world was. g c.14.13.

6 % I i have manifested thy name unto the men which h c.19.30. 2 Ti.4 7. thou k gavest me out of the world: thine they were, e.1.1,2. Ph.2.6. and thou gavest them me; and they have kept 1 thy

word. He.1.3,10. 7 Now they have known that all things whatsoever

Pa.22.22 thou hast given me are of thee. ver.26.

8 For I have given unto them the words m which k Ro.8.30 thou gavest me; and they have received them, and ver.2.9.11 have known surely that I came out from thee, and 1 He 3.6.

they have believed that thou didst send me. m c.6.63. 14.10. 9 I pray for them: I pray not for the "world, but for

n 1 Jn.5.19. them which thou hast given me; for they are thine. 10 And all a nine are thine, and thine are nine; and o c.16.15.

ρ Ga. 1.21. I pam glorified in them.

11 And now I am no more in the world, but these q 1 Pe.1 5 are in the world, and I come to thee. Holy Father, Jude 1.24 keep through "thine own name "those whom thou r Pr.13.10. hast given me, that they may be one, as we are,

Ver. 32. To his own.-Margin, "His own home." The Greek is equivocal, and may comprehend house, family, occupation, &c. &c.

CHAP. XVII. Ver. 2. To as many as .- Doddridge and Campbell, "To all that.

Ver. 3. Only true God.-Unitarian writers lay great stress upon the flord verse, as appropriating the term "true God" to the Father only; but as most of the august epithets applied to God the Father (including every tuning great, and wise, and good) are also applied to the Son; (see for instance, John xi. 17. Rev. ii. 23. Mat. xviii. 20; xxviii. 29, &c.) so we conclude that the term only, was not intended to exclude the Son of God, but merely the false gods

of the Gentiles, who had no just title to the name. Ver. 4. Thave for ished—i. c. 1 am upon the point of finishing. Ver. 5. Which I had with thee before the world veas—i. c. with heavenly glory; for we can no way reconcile this with the notion of Christ having no existence previous to his incarnation.

Ver. 11. And now I am no more .- Doddridge, "No longer." -- Tha: they may be one.-Not one person, but thing. See note on ch. x. 30.

F	JOHN, XVII.	297
l		
1	and none of them is lost, but the son of perdition;	s 1's.109.8. Ac.1.20.
	13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.	t c.15.19,19
	14 I have given them thy word; and the world hath hated them, because they are not of the world, even	u Ge 1.1.
	as I am not of the world. 15 ¶ I pray not that thou shouldest take them out of the world, but "that thou shouldest keep them from	v Ac.15.9. Ep.5.26. 2 Th.2.13
-	the evil. 16 They are not of the world, even as I am not of the	
1	world. 17 ¶ Sanctify them through thy truth: thy word	w Ps.119. 151.
-	is truth.  18 As thou hast sent me into the world, even so have I also sent them into the world.  19 And *for their sakes I sanctify myself, that they	x 1 Co.1-2, 30.
	also might be y sanctified through the truth. 20 ¶ Neither pray I for these alone, but for them also which shall believe on the through their word;	Sunctified
	21 That they all may be zone; as thou, Father, art in me, and I in thee, that they also may be one in us; that they would may believe that thou hast sent me.	z Ro.12.5.
	22 And *the glory which thou gavest me I have given them; that they may be one, even as we are one:	a 2 Co.3.18

Ver. 12. But the son of perdition.—"The son of perdition," is one who deserves to be destroyed: so, "a son of death," is one who deserves to die; 2 Sam. xii. 5. We cannot suppose that this has any reference to the divine decrees, or that any one soul could be lost whom God had predestined to salvation; nor does it appear that Judas ever gave any proof of being drawn by the Father's grace: his character, though artfully concealed, was perfectly consistent, and was, most decidedly, that of a worldly-minded man.

Ver. 13. That they might have my joy fulfilled in themselves.—Campbell, "That their joy in me may be complete," or fulfilled.

Ver. 15. From the evil-viz. the evil that is in the world. Ver. 17. Sanctify them through they truth.—Some ancient MSS, and versions read, "the truth;" and Mill and other critics reject the pronoun as un-

Ver. 19. I sanctify myself .- The term sanctify, (ver. 17, 19.) as applied to Christ and to his people, must be somewhat differently explained. Christ being himself without sin, could need not to be sanctified, in the usual meaning of the term; but for their sakes, who were sinners, as we are, he sanctified, devoted, or (as some express it) consecrated himself, as an atomic sacrifice to God in their behalf, that, through their cordial belief in this traft, they much the

sactified, both in their personal experience and in their ministerial character, and be devoted to the circulation of the truth and the conversion of the world. Ver. 21. That they all may be one.—"Christ prays that 'all who shall be lieve on him may be one. As thou Father,' continues he, 'art in the, and I in thee; so they also may be one in us;' i. e. that the disciples may have the 'same mind which was in Christ Jesus;' in ay copy after his example, and be united in the temper of their souls to him, as he is to God; may be assembled. one with the Father and with him."-Stuart's Letters. How do love and unity among Christians promote the conversion of the world? Certainly nothing has a more direct tendency thereto, if we consult either reason or matter of fart. Love and union are things in themselves so estimable, that they are readily acknowledged by all men to be divine: and what did the beather say when they saw this in the lives and conduct of the primitive Christians? "See how these Christians love? And it is much to be feared that the schisms and animosities among Christians, have made more infidels than the writings of all the sceptical philosophers in the world. Few men can argue deeply, but all men can read our lives.

A M. 4033. A. D. 29. b 1 Th.4.17.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast

given me, be b with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known

that thou hast sent me. CHAP. 18.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

a 2 Sa.15.23

1 Judas betrayeth Jesus. 6 The olicers fall to the ground. 10 Peter smitch of Mialchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 23 His arraignment before Pilate. 36 His kingdom. 40 The Jesus ask Barathas to be let loose.

WHEN Jesus had spoken these words, he went forth with his discussion.

b Mat.26. 47,&c. Ma.14.43, &c. Lu.22.47.

c c.10.17,18. Ac.2.23.

c.19.19.

forth with his disciples over the brook a Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his

disciples.

3 Judas b then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing call things that should come upon him, went forth, and said unto them,

Whom seek ve?

5 They answered him, Jesus of a Nazareth. Jesus d Mat.2.23. saith unto them, I am he. And Judas also, which betraved him, stood with them.

Ver. 24. Father, I will.—Campbell, "I would." So Beza, Witsius, &c., and compare Mark vi. 25; x. 35. Doddridge includes both senses—"I imand compare state Vi. 2; X. 33. Dobatage includes non-selecter— in-portunately ask, and in consequence of the mutual transactions between us, am-boid to claim." It is a petition founded on a previous engagement. CHAP, XVIII. Ver. 1. The brook Cedron.—Kedron, or Kidron, is a rivulet

running between Jerusalem and mount Olivet, which empties itself into the Dead sea. It is a narrow stream, with little water, except in the ranny sean, when it carried off all the filth of the city and temple into the Dead sea. The name signifies dark or black, and it was so called, as some suppose, from the darkness of the narrow valley through which it runs; but others think, from the blackness of its waters.

Ver. 3. A band of men .- Campbell, "The Cohort," a Roman troop of about

500 men, to guard against a rescue.

Ver. 4. Went forth .-- Our Lord not only knew in general, says Dr. Doddridge, that he should suffer some great evil, and even death itself, but was acquaint al also with all the particular circumstances of ignominy and horror that should attend his sufferings: which, accordingly, he largely foretold, (see Mut. xx. 18, 19.) though 'namy of these circumstances were as contingent as can well be imagined. It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the gallantry of Achilles in going to the Trojan war, when he knew, according to Homer, that he should fall there: but he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance, so puliciously, though so modestly suggesten by St. John, is duly attended to.]--B. Ver. 5. Judas . . . . stood with them.—Judas was probably aware

of Peter's rashness, and thought it safest to shelter himself among the

officers.

6 As soon then as he had said unto them, I am he, A. M. 4033. A. D. 29. they e went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And e Ps.27.2

40.14. they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore we seek fime, let these go their way:

f Ia.53.6 9 That the saying might be fulfilled, which she Ep.5.25. spake, Of them which thou gavest me have I lost none.

10 T Then h Simon Peter having a sword drew it, g c.: 1.12 and smote the high priest's servant, and cut off his

The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into h Mat 26 51 Ma.14.47. Lu.22.19, the sheath: the i cup which my Father hath given me.

shall I not drink it? 12 Then the band and the captain and officers of

the Jews took Jesus, and bound him, 13 And led him away to Annas i first; for he was father-in-law to Caiaphas, which was the high priest

that same kyear. 14 Now Caiaphas was he, which gave counsel 1 to the Jews, that it was expedient that one man should

die for the people. 15 ¶ And m Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of

the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door,

and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?

He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they

i Mat.20.22

26.39,42. j Lu.3.2

k And An-

nas sent Christ bound unto Cataphas the priest. ver.24.

1 c.11.49,50

m Mat.26. Ma.14.54. Lui, 22,54.

Ver. 6. They went backward.-[Doubtless by the interposition of Divine power; and it was thus shown that Jesus voluntarily resigned himself into their hands. ]-Bagster.

Ver. 9. Have I lost none.—This shows that Judas was not one whom the Father had really given to Christ. See note on ch. xvii. 12.

Father had really given to Christ. See note on ch. xvii. 12. Ver. 11. Put up thy word.—See Mat. xxi; 52, 53. It is "the sword of the spirit" only, which becomes the hand of an apostle, or Christian minister.—The cup.—See note on Mat. xxi; 39.—Skall I not drink.—This was the "cup" from which our Saviour prayed to be, if possible, delivered: but if he had not drank it, the whole human race must have drank it to the dregs, and have drank it in everlasting misery. But what a lesson is this to us, in our compressible, testeless and of var. comparatively tasteless cup of wo?

Ver. 12. The captain.—The Greek (Chiliarkon) is properly the commander

of 1000 men, and answers to our term colonel. The Romans called them Military Tribunes

Ver. 13. And ted him away to Annas first.—In the margin of our larger Bibles, ver. 24 is here introduced, which seems to be its natural place, with the omission only of "bad;" "And Annas sent Christ bound unto Caiaphas the

high priest. Ver. 15. The palace-(Greck. aulen,) which means an open court or hall; which the late Mr. Taylor understood of a part of the temple appropriated to his use.

Ver. 16. Her that kept the door.-Among the ancients, (and probably the Jews,) women were often employed as door-keepers .- Orient. Lit. No. 1372. Ver. 13. A fire of coals.—Not pit-coal, we suppose, but wood or charcoal. Campbell reads, "Now the servants and officers stood near a fire which they

300	JOHN, XVIII.
A. M. 4033 A. D. 29.	warmed themselves: and Peter stood with them, and warmed nimself.
n Lat.4.15. c.7.14,26, 28.	19 The high priest then asked Jesus of his disciples, and of his doctrine.
8.2.	20 Jesus answered him, I spake nopenly to the world; I ever taught in the synagogue, and in the
o Ac.26.26.	temple, whither the Jews always resort; and oin secret have I said nothing.
p Joh 16.10. Je.20.2. Ac.23.2,3.	21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what
q or, with	I said.  22 And when he had thus spoken, one of the officers which stood by struck P Jesus 4 with the palm of his
r 1 Pe.2.19 23.	hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but rif well, why smitest thou me?
s See ver. 13.	24 Now Annas had sent him bound unto Caiaphas the high priest.
Mat.26.74 Ma.14.72 Lv.22.60	25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of
c.13.38.	his disciples? He denied it, and said, I am not.  26 One of the servants of the high priest, being his
u Mat.27.2, &c. Ma.15.1.	kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
&c. Lu.23.1, &c.	27 Peter then denied again: and 'immediately the cock crew. 28 ¶ Then "led they Jesus from Caiaphas unto "the

28 ¶ Then "led they Jesus from Caiaphas unto "the hall of judgment: and it was early; and they them-selves went not into the judgment hall, lest withey should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What

accusation bring ye against this man?

had made, because it was cold," &c. The nights at this season were often very cold, though the days were vot.—Harmer.

Ver. 20. I spake openly.—The Gemera of Babylon mentions proclamation being made by a public zire for any one who could witness the innocence of a prisoner to come forward, before punishment was executed, and that this was done forty days before the death of Jesus; but we know this to be false.

Ver. 22. Struck Jesus with the palm of his hand.—Some explain this word

(rapisma) of a blow with a staff or stick; so Beza; but Doddridge says, "the word is used apparently for any blow." So Campbell.

or. Pilate's

house.

w Ac. 10.28.

Ver. 24. Now Annas.—| Annas was dismissed from being high priest, A.D. 23. after filling that office for fifteen years, (Josephus, Aut. l. xviii. c. 3;) but being a person of distinguished character, and having had no less than five sons who had successively enjoyed the dignity of the high priesthood, and the present high priest Caiaphas being his son-in-law, he must have possessed much authority in the nation. It was at the palace of Caiaphas where the chief priests. elders, and scribes, were assembled the whole of the night to see the issue of their stratagem.]—Bagster.

their stratagem.]—Bagster.

Ver. 26. Being his kinsman.—i. e. the kinsman of Malchus. See ver. 10.

Ver. 29. The hall of judgment.—Campbell, "The Pretorium."—Lest they should be defiled; but that. &c.—Dodatridge, "Lest they should be defiled; but that. &c.—Dodatridge, "Lest they should be polluted, and prevented from eating the Passover;" i. e. the sacrifices which followed the paschal supper, during the feast of unleavened bread. They were not alarmed at the guilt of shedding innocent blood, but they were afraid of entering the house of a Gentile, lest they should be polluted during all the feast. And even here, i. is to be remarked, they were not aliaid lest they should be prevented from eating that of the secrifices to God; but lest they should be prevented from eating that of the secrifices to which they were entitled, which was considerable. (See Num. xxviii. 19-24.)

JOHN, XIX.	301
30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto	A. M. 4 033. A. D. 29.
thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews there-	x Ge.49.10, Eze.21.27,
fore said anto him, It is not lawful for us * to put any man to death : 32 That the saying of Jesus might be fulfilled, which	y Mar.20.19 Lan.18.32, 33,
he y spake, signifying what death he should die.  33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the	z c.19.11. Ac.3.13
King of the Jews?  34 Jesus answered him, Sayest thou this thing of the short stell it thee of me?  35 Piles appropried to the law? Thing own Applied	a 1Ti.6.13.
35 Pilate answered, Am I a Jew? Thine own znation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus *answered, My bkingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to	h Ps.45.3,6. 1s.9.6,7. Da.2.44. 7.14. Zte.9.9. Ln.12.14. c.6.15.
the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into	Ro. 11.17. Col.1.13.
the world, that I should bear 'witness unto the truth.  Every one 4 that is of the truth heareth my voice,  38 Pilate suth unto him, What is truth? And when	c 1s.55.4. Re.1.5. 3.14.
he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.  39 But ye have a custom, that I should release unto	d c.8.47. 1 Jn.4.6.
you one at the passover: will ye therefore that I re- lease unto you the King of the Jews? 40 Then cried they all again, saying, Not this man,	
but Barabbas. Now Barabbas was a robber.	СНАР. 19.
1 Christ is scourged, crowned with thorus, and beaten. 4 Pilate is desirous to release him, but being overcome with time outrage of the lews, the discred him to be crucified. 23 They cast lots for his garments. 25 He commended his moticer to hom. 23 He dieth. 3 HH is six-die is pierced. 38 He is burried by Joseph and Nicodemus. THEN a Pilate therefore took Jesus, and scourged	a Mat. 27. 25, &c. Mr. 15.18, &c.
2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,	h [a.53.5.
Ver. 30. If he were not a malefactor, &c.—" These words importing he is charged with were not capital, we should have punish selves, and not have come to you. 2. It he were not guilty, we should accused him."—Lardner's Cred.	ed is mour-

Ver. 31. It is not lareful for us to put any man to death—That is, a criminal we cannot punish according to his deserts. "It is not one of the lesser faults, for which we are wont to scourge men, or to cast out of the synagogue; but he is guilty of blasphemy, which by our law is punishable with death. And since we cannot be permitted to punish any man capitally, we have brought him to your tribunal, where alone we can have satisfaction."—Lard-

Ver. 36. My kingdom is not of this world, &c.—As if he had said. 'I interfere not with your suffortity, neither am I an enemy to Cesar. I assume no worldly state 1 or riches. my throne is an high, and aurounded with eelestial guards. Were I indeed about to institute a tenaporal kingdom, these would fight for me, and even Roman legions would in vain oppose celestial hosts.

But mine is a kingdom of truth, and righteousness, and peace.

Chap. XIX. Ver. 2. A crown of thorns.—[These words, some would render

3 And said, Hail, King of the Jews! and they smote A. M. 4083. A. D. 29. him with their hands.

c c.18.33 4 \ Pilate therefore went forth again, and saith unto vez. 6. them, Behold, I bring him forth to you, that ye may know that 'I find no fault in him.

d Le.24.16. 5 Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate saith unto c. c. 5.18. them, Behold the man!

10/33. 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: Pa.38.13. for I find no fault in him.

Mat. 27. 7 The Jews answered him, We dhave a law, and by 12,14. Ph. 1,23. our law he ought to die, because che made himself the Son of God.

8 \ When Pilate therefore heard that saving, he was g Da.3.14, the more afraid:

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But I Jesus gave him h Lat. 22.53. no answer. c.7.30.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest g thou not that I have power to i Ps.39.9. crucify thee, and have power to release thee?

11 Jesus answered, Thou h couldest have no power at all against me, except it were given thee from above: therefore he ithat delivered me unto thee j Ma.14.14.

hath the greater k sin. 12 And from thenceforth Pilate sought to release him; k He.6.4..8. but the Jews cried out, saying, If thou let this man

note on Mat. xxvii. 28. Perhaps so decayed that the colour was scarce distinguishable.

Ver. 6. Take ye him .- [Pilate neither did nor could say this seriously; for crucifixion was not a Jewish but a Roman mode of punishment. The cross was made of two heams, either crossing at the top, at right angles, like a T. or ut the middle of their length, like an X; with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suffered was of the former kind, being thus represented in all old monuments, coins, and crosses. The body was usually fastened to the upright beam by nailing the Glosses. The John was usually assetue the total partial because you have greatly larger than the feet to it, and on the transverse piece by noiling the hands; and the person was frequently permitted to hang in this situation, till he perished through agony and lack of food. This horrible punishment was usually inflicted only

agony and lack of root. Ins normine punishment was usually injucted only on slaves for the worst of crimes. ]—Bagster. Ver. 8. He was the more afraid.—Lardner, on this text, quotes Beza, as saying, "He was not without reason afraid, that an open sedition might happen, if he did not comply with the mustitude."

Ver. 11. Jesus answered, thou couldest have no power at ad against me. —In this reply, our Lord gives the heathen governor a lesson on the doctrine of Providence; that all power is from God alone, who says to governors and kings, as he does to the waves of the sea, "Hitherto shall ye come, but no farther."

Ver. 12. Maketh himself a king - 😁 reorgants himself as such.

Ac-4.19.

&c.

go, thou art not Cesar's friend: whosoever 1 maketh | A. M. 4033. himself a king speaketh against Cesar.

A. B.29.

13 When "Pilate therefore heard that saying, he Lu. 20.2.

brought Jesus forth, and sat down in the judgment Ac. 17.7. seat in a place that is called the Pavement, but in the m Pr. 29.25

Hebrew, Gabbatha. 14 And nit was the preparation of the passover, and

about the sixth hour: and he saith unto the Jews, Behold your King! n Mai. 27.62

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We o have o Ge. 49.10. no king but Cesar.

16 Then P delivered he him therefore unto them to be p Mat. 27. And they took Jesus, and led him away.

17 T And he bearing his cross 9 went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him,

on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. q Nu.15.36. And the writing was, JESUS OF NAZARETH He.13.12 THE KING OF THE JEWS.

20 This title then read many of the Jews: for the r Mat.27.37 place where Jesus was crucified was nigh to the

city: and it was written in Hebrew, and Greek, and Ver. 13. The Pavement.-A curious tesselated pavement, such as and often

found among Roman antiquities, formed of small stones, in various forms, on which possibly the scat of judgment might be erected, as the Hebrew name

Gabbatha implies elevation.

Set. 14. The preparation of the passover.—Campbell, "Of the Paschal Ver. 14. The gray at locurs six times in the New Testament, and always means the day before the Sabbath, (Friday.) So Dr. Jennings.—And about the sixth hour.—We cannot but suspect with Doddridge, and for the reasons which he gives, that a slight error has here crept into the text, and that we should here read with Mark xv. 25, "the third hour," which has the sauction of some good MSS.; otherwise we must suppose the Evangelists used different ways of reckoning, which is very possible.

Ver. 17. Bearing his cross.—Whether the cross was put together, or in two

separate pieces, it appears to us, ton mature reflection, that they compelled Jesus to drag it to the gate of the sity nearest Calvary; at which gate they met Simonof Cyrene, and finding Jesus unable to proceed with it, they compelled this countryman to carry it the rest of the way to Calvary. Compare note in Mat. xxvii. 32. — Golgotha.—Golgotha, of which the Greek Kranion, and Calvarh, are merely translations, is supposed to have been a hill, or a ri-

Sing on a greater hill, on the north-west of Jerusalem. I—Bagster.

Ver. 19. Wrote a title and put it on the cross.—"This was the usual custom of the Romans, when any were condemned to death, to affix to the instrument of their punishment, or to order to be carried before them, a writing, strument of their plansament, or to the certain perfect are in a various expressing the crime for which they suffered; and this writing was called in Latin, Title.—Lardner's Cred. [The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urged as no jection against their inspiration and veracity, has been most satisfactorily acecounted for by Dr. Townson; who supposes, that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription; that St. Matthew, addressing the Jews. would use the Hebrew; and that St. Mark, writing to the Romans, would naturally give the Latin.—Eagster.

Ver. 20. Nigh to the city.-The cross stood by the way-side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like Alexander the emperor ordered a cunuch to be crucified by the

f De 21.23.

21 Then said the chief priests of the Jews to Pilate, A. M. 4033. A. D. 29. Write not, The King of the Jews; but that he said, I am King of the Jews. woonght. 22 Pilate answered. What I have written I have

written.

23 Then the soldiers, when they had crucified Jet Ex.39.22 sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was

a Pr.22.13. without seam, \* woven t from the top throughout, 24 They said therefore among themselves. Let us not

rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which a saith, They parted r or, clopas. my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. or Luc24.18.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of vw Clex .413.23.

ophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, x whom he loved, he saith unto у с. г.4. his mother, y Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! z 1 Ti.5.2. And from that hour that disciple took her unto his own a home.

a. c 16.32. 28 T After this, Jesus knowing that all things were

now accomplished, that the scripture b might be fulfilled, saith, I thirst. b I's.69.21. 29 Now there was set a vessel full of vinegar: and

e c.17.4. they filled a sponge with vinegar, and put it upon

hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he d Is.53,10,12 said, It c is finished: and he bowed his head, and gave dup the ghost.

31 ¶ The Jews therefore, because it was the eprepae ver. 12. ration, that the bodies should not remain supon the cross on the sabbath day, (for 5 that sabbath day was

a high day,) besought Pilate that their legs might be

broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the g Ie.23.7,8. first, and of the other which was crucified with him.

way-side, in which his servants used commonly to go to his country-house,— Orient, Cast. No. 1305.

Ver. 23. Without seam .- Josephus represents the tunic of Aaron as wove

in this manner; nor is this unusual. See Orient. Lit. No. 1376. leeving of particular notice: although the youngest of the disciple standing by.—The fidelity of John, is described particular notice: although the youngest of the disciples, he kept hovening about the Saviour during the trial, and, when that was over, seemed a station as near as he could to the foot of the cross, with our Lond's mother and other.

pions women, whom neither danger nor disgrace could separate from him.

Ver. 29. A vessel full of vinegar, &c.—See notes on Mat. xxvii. 31, 48. [This Ver. 29. A vessel full of vinegar, &c.—See notes on Mat. xxvii. 34, 48. [This hyssop is termed a reed by Matthew and Mark; and it appears that a species of hyssop with a reedy stalk, about two feet long, grow about Jerusalon. See Bochart.]—Barster. But some think the herb itself was mixed with the vinegar upon the sponge, before being raised by a new. Iterries Nat. Hist. Ver. 30. It is finished.—These do not appear to have been absolutely the last words of our Saviour, for the three other Evangelists state, "That he cried again with a local voice, Pather, into thy hands I commend my spirit," and then gave, not be glosely.

then gave up the ghost

Ver. 31. That the bodies should not remain.—See Deut. xxi. 22, 23.—A high day.—Not only a Sabheth, but the second day of the feast of unleavened bread, on which they offered the sheaf of new corn.

Ver. 32. Brake the legs.-{Lactantius says, that it was a common custom

33 But when they came to Jesus, and saw that he (A. M. 4/3). was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout h blood and i water.

35 And the that saw it bare record, and his record is

true; and he knoweth that he saith true, that ve might

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture | saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for m fear of the Jews, besought Pilate that he might take away the body of m c.5.22 Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also n Nicodemus, which at the first came to Jesus by night, and obrought a mixture of myrrh and aloes, about a hundred pound weight.

40 Then took they the body of Jesus, and wound Pit in linen clothes with the spices, as the manner of the

Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There qlaid they Jesus therefore because r of the Jews' preparation day; for the sepulchre was nigh at

hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resur-rection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

HE a first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepul-

h He.9 25. 1 Jn.5.6,8

i 1 Pe.3.21.

k Ex.12.46. Nu.9.12. Ps.34.20.

Pa.22.15. Re. 1. 7.

1242 n c.3.1,2.

o 2 Ch.16.14 p Ac-5.6.

q 1s.53.9.

r ver.31.

CHAP. 20.

a Mat. 28. a

Ma.16.1 &c. Lu.24.1.

to break the legs of criminals upon the cross; which was done, we are told, at the instep, with an iron mallet; and appears to have been a kind of coup de grace, the sooner to put them out of pain.—Bagster.

Ver. 34. Blood and water.—Blood from the heart itself, and water from the

pericardium, or bag which contains the heart. [It appears from this, that the pericardium, or bag which contains the heart. [It appears from this, that the spear went through the pericardium, and piereed the heart; and that the vactor, or aqueous humour, proceeded from the former, and the blood from the later. It affords the most decisive evidence that Jesus died for our sins; and thus the conduct of the soldiers was overruled to take away all pretences to the contrary, by which his enemies night have attempted to invalidate the reality of his resurrection; and to accomplish two most importage propinecies.]-Bagster.

Ver. 39. A hundred pound weight.-This has been thought incredible; but the Talmud says, eighty pounds were used at the funeral of Rabbi Gamalie.

the Idlina say, carry control the edge. At the funeral of Herod, Josephus says, five hundred domestics followed, carrying spices.—Orient. Cuet. No. 1308.
Ver. 40. As the manner of the Jeaus is to bury.—Campbell, "Which is the

Jewish manner of embalming."

Ver. 42. There laid they Jesus .- He celebrated the Passover on the Thursday evening at Jerusalem-at midnight was arrested in the garden, and curried before the high priest, and then the Sanhedrim-about six in the morning of Friday taken before Pilate, who after several vain attempts to pacify the Jews, surrendered him to their fury-nailed to the cross at nine-at noon came on the miraculous darkness, which continued till three, when he expired; and

the same evening, about sunset, was entombed.

CHAP. XX. Ver. 1. The first day of the week.—

This is the day of rest!—Let earth retire And leave my thoughts, eterna. God, to thee.

and came to the sepulchre. e c.19.40. 4 So they ran both together: and the other disciple

did outrun & Peter, and came first to the sepulchre. f c.11.44. 5 And he stooping down, and looking in, saw the

linen clothes elving; yet went he not in. g Ps. 16.10. 6 Then cometh Simon Peter following him, and went Ac.2.25.. into the sepulchre, and seeth the linen clothes lie, 13.34,35.

7 And the f napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the  $\beta$  scripture, that he

must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 T But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked hinto the sepulchre.

Let my dull heart, this sacred morning, be Warm'd by thy grace and touched with heavenly fire. Softly the Sabbath-bell is heard afar, Like mercy's summons to a feast of love ;-On to the house of prayer the suppliants move. To tell their wants to him whose sons they are.

Vain is the sculptur'd roof-the long drawn aisle-Vain music's tone, and vain the silken vest: That worshipper, and he alone, is blest, On whose wrapp'd soul the spirit deigns to smile. Yet do the Sabbath's joys but dimly show

The bliss of that bright world to which we hope to go. Cometh Mary Magdalene.-[Mary Magdalene, as well as Peter, was evidently at the sepulche twice on the morning of the resurrection. The Erst time of her going was some short time before her companions, the other Mary and Salome, (Mat. xxviii. 1;) and observing that the stone had been re-moved, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who staid after their return. This was her related; and immediately after, Jesus appeared to the other women, as they returned to the city. (Plat. xxviii. 9, 10.) In the mean time, Joanna and her company arrived at the sepulchre, when two angels appeared to them, and addressed them as the one angel had done the other women. (Lu. xxiv. 1—10.) They immediately returned to the city and was made and the second them as the one angel had done the other women. (Lu. xxiv. 1—10.) They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen: upon which, Peter went a second time to the sepulchre, but saw only the linen clothes ly-

ing. Luke xxiv. 12.]—Bugster. Ver. 2. We know not, &c.—Notwithstanding all that Jesus had intimated about rising from the dead, it does not uppear that any one of his disciples, male or female, anticipated such an event.

Ver. 8. Saw, and believed.-Were convinced that he must indeed be risen from the dead. Ver. 10. Unto their own home.—Doddridge and Campbell, "To their companions."

B they did

not cor-

consider

in scrip-

ture con-

Ga.3.26. 4.6,7.

Ps. 43.4,5.

ls.41.10

w Mat. 23.19

3 c 11.16.

12 And seeth two angels in white sitting, the one at A. M. 4033 A. D. 29. the head, and the other at the feet, where the body of

Jesus had lain. Mat.28.9. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Ma. 16.9. 1 Lu. 24.16, c.21.4.

14 And when she had thus said, she turned herself k Ca.3.2 back, and i saw Jesus standing, and knew not I that it 1 fs.43.1. was Jesus. c. 10.3.

15 Jesus saith unto her, Woman, why weepest thou? m Ca.3.4 whom seekest thou? She, supposing him to be the n Ps.22.22. gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and k I will take him away.

o c.16.28. 16 Jesus saith unto her, Mary. 1 She turned m herself, and saith unto him, Rabboni; which is to say, Master, p Ro.8.14,

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my n brethren. and say unto them, I o ascend unto my Father, and P your Father; and to my q God, and your God. o Ep.1.17.

18 Mary Magdalene scame and told the disciples r Ge. 17.7.8. that she had seen the Lord, and that he had spoken

these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace-be unto you.

s Mat.28.10 20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, t Ma.16 14.

when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so wsend I you. 22 And when he had said this, he breathed on them, u c.16.22 v c.14.27.

and saith unto them, Receive x ye the Holy Ghost: 23 Whose soever F sins ye remit, they are remitted

unto them; and whose soever sins ye retain, they · Ac.24.33.

24 T But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. y Mat 16.19

25 The other disciples therefore said unto him, We have seen the Lord. But he a said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Ver. 17. Touch me not.—Sherlock "Hang not about me." Doddi idge "Embrace me not." Campbell says, "The verb (haptesthai) in the use of the

1.XX., denotes not only to touch, but to cleave to, as in Job xxx. 7. Ezek. xli. 6, and other places." The sense here plainly is, "Do not detain me at present. . . . Lose not a moment in carrying the joyful tidings of my resurrection to n y disciples." Ver. 19. Same day at evening.-This verse, compared with ver. 1, may help

to sellle the question as to the time when the Christian Subbath commences.

"Any went early the first day"—this verse says, evening of the same dag:
this was the evening of the Christian Subbath.

Ver. 23. Whose voever sins ye remit .- The ministerial sentence of absolution, except where it relates to ecclesiastical censures, is merely a declaration of what God has done.

A FTER these things besits should have to the disciples at the sea of Tiberias; and on this

wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and a Nathanael of Cana in Galilee, CHAP. 21. and the sons bof Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They a c.1.45. say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night

b Mat.4.2t. they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew on that it was c c.20.14. Jesus.

Ver. 26. And after eight days—i. e. on the eighth day, or the first of the following week. So "after three days," Mat. xxvii. 63; Mark viii. 31, means

evidently on the third day.

Ver. 28. My Lord and my God .- [The dishelief of the apostles is the means of furnishing us with a full and satisfactory demonstration of the resurrection of our Lord. Throughout the divine dispensations, every decrine and every important truth is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event. The empty sepulchre confirms the women's report. Christ's uppearance to Mary Magdalene showed that he was alive; that to the disciples at Emmans proved that it was at least the spirit of Christ; that to the eleven showed the protein that it was a case up and the conviction given to St. Thomas, proved it the self-same body that had been crucified. Incredulity itself is satisfied; and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God ["]-Bagster

Ver. 29. Blessed are they that have not seen—That is, as Doddridge judiciously explains it, who "have believed on the credible testimony of others; for they have shown a greater degree of candour and humility, which reculers

the faith it produces so much the more acceptable."

CHAP, XXI. Ver. 1. After these things.—Gratius and Le Clerc have a strange notion, that this chapter was written by some elders of the Church of Ephosus, from a verbal relation they had received from the apostle. But Dr. Mill has refuted this notion, which seems sufficiently contradicted by verse 24 of the text itself.-After these things, does not mean immediately, but some days after.

5 Then 4 Jesus saith unto them, c Children, have ye A. M. 4033, any ment? They answered him, No.

6 And he said unto them, Cast the net on the right d Lu 24 41. side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the e ar, Sire.

multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter f 1.2.5.4.7 heard that it was the Lord, he girt his fisher's coat

unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for

they were not far from land, but as it were two hun-in c.20.19,56 dred cubits.) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Sunon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 I Jesus saith unto them, Come and dine. And none of the disciples durst ask him. Who art thou? knowing that it was the Lord.

13 Jesus 5 then cometh, and taketh bread, and giveth

them, and fish likewise. 14 This his now the third time that Jesus showed

himself to his disciples, after that he was risen from i Mat.26. the dead. 15 T'So when they had dined, Jesus saith to Simon

Peter, Simon, son of Jonas, lovest thou me  $\beta$  more is 1840 in than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed imy lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith

unto him, Feed my k sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved | because he said unto him the third time, Lovest thou me? I La.3.33. And he said unto him, Lord, thou mknowest all things; thou knowest that I love thee. Jesus saith unto him,

Feed my sheep.

Ver. 7. His fisher's coat.—Doddridge, "his coat." Campbell, "upper gament; "we might say more characteristically, "his jacket."—He was naked-|'l'hat is, he was only in lis vest, or under gament; for guinnos, haked. Ithat is, he was only in his vest, or under garment; for gamnon, naked, like the Hobrew, arom, is frequently applied to one who has merely laid aside his outer earment. To which may be added what we read in the LXX. Joh xxii. 6. "Thou hast taken away the covering of the naked." the plaid or blarket, in which they wrapped themselves, and besides which they had no other. In this sense Virgit says, Nudus ara, sere nudus, "plough naked, and sow naked." i. e. strip off your upper garments. I—Bagster. Come and dine.—Bishop Pearce prefers, "Come (and) breakfast," because it was early in the moraing. Doddridge. "Come, refresh yourselves." Wesley, "Come, cat." The ancients had usually but two meals, dinner and suppor; the word here used strictly means the former, whether taken sooner or later. Times change; "Our ancestors," says Campbell, "dined at eleven, and suppored at five."

and supped at five."

g Ac 10.41.

B that is. more

these love nie-than these fellow disciwhom

Lord, we may sup-

10. Ac.20.23

k He.13.20.

m c. 16.30.

18 Verily, verily, I say unto thee, n When thou wast A. M. 4033. A. D. 29. young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt n c.13.36. Ac.12.34. stretch forth thy hands, and another shall ogird thee.

and carry thee whither thou wouldest not.

19 This spake he, signifying by what death Phe should a Ac.21.11.

glorify God. And when he had spoken this, he saith

unto him, Follow q me. r 2 Pc. 1.14. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast

q Nu.14.24. at supper, and said, Lord, which is he that betrayeth Mat. 19.28

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I r Mat.25.31 Re.1.7. r come, what is that to thee? follow s thou me. 22.20. 23 Then went this saying abroad among the brethren,

that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he s ver. 19. tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these t c.19.35 things, and wrote these things: and we know that

his testimony is true. 25 And "there are also many other things which Jeu c.20 30. sus did, the which, if they should be written every

one, I suppose that even the world itself could not contain the v books that should be written. Amen. v Am.7.10.

Ver. 18. Stretch forth thy hands.—It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. Orient. Crist. No. 1363. Ver. 25. The vorld could not contain, &c.—IThis is a very strong castern expression to represent the number of miracles which Jesus wrought. Embowever strong and strange it may appear to us of the Western would, we had sacred and other authors using hyperholes of the like kind and signification. See Nu, xiii. 33. De. i. 28. Dan, iv. 11. Eccle, lxvii. 15. Basnage gives a very similar hyperbole taken from the Jewish writers; in which Jochanan is said to have "composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forests so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons."]-Bugster.

The last verse is thus explained by Doddridge:-" The world itself (that is its inhabitants) would not receive them;" that is, they would neither purchase nor read the voluminous records, much less could we expect them to be be-

lie ved.

## CONCLUDING REMARKS ON JOHN.

ST. JOHN is generally considered, with respect to language, as the least correct writer in the New Testament. His style indicates a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sub-limest truths. Though simplicity of manner, says Campbell, is common to all our Lord's historians, there are evidently differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strengly on the minds of his readers, by employing in the expression of them, both an affirmative proposition and a negative. It is manifestly not dishout design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase.]—Bagster.

## A SHORT HARMONY OF THE LAST AND MOST IMPORTANT EVENT, OUR LORD'S RESURRECTION.

511	3111, 0014 20112		
MAT. XXVIII.  Fact No. I. Ver. I. In the end of the sub- bath, as the first day of the week began to dawn, came Mary Magdalene, and the other Mary, to the se- pulchre, and found the stone roiled from the mouth of the sep	past, Mary Magla- lene, and other women, brunght spices to the sepuichre, just as the shu was rising, and Ver. 4. Found the stone rolled from the	stone rolled away from	seeth the stone rolled
chre. II. (Omitted.)	II. (Omitted.)	II. (Omitted.)	II. Ver. 2—10. Sne runs immediately to the apsetise Peter and John, both of wholar run to the sepulchre: John gets there first, and looks in; Peter comes up and goes first in, and then John follows; both see nothing but the tornh and; grave clothes, and both return homs. 12 Mar
III. Ver. 5—7. They we an angel, who com- forts them, that Jesus was risen, and gone to  Gaillee, where his dis- ciples should meet with  him.  IV. They run, with  a mixture of fear and  joy, to the disciples;  but meet-Jesus by the  way.	sees an angel, who, Ver. 6, 7. Comforts the women, and assures them Jesus would meet his disciples in Galilee.  IV. Ver. 8, 9. They run away trembling to the disciples, but by Mary he appears to Mary 100 to 100 t	tering the sepuelchre, they see two angels, who comfort the women, assuring them that Jesus would meet his disciples in Galilee.  IV. Ver. 9, 10. They return to tell the rest of the disciples, who believe not.	IV. Ver. 14—18. Turning back, she sees Jesus, whom she takes for the gardener, till he discovers himself. Then Mary goes to tell the other disciples that she had seen the Lord.
V. (Omitted.)	V. (Omitted.)	V. Ver. 12. But Peter runs (a second time) to the sepulchre, sees only the clothes, and returns wonder- ing.	V. (Omitted.)
VI. (Omitted.)	VI. Ver. 12. He appears to two disciples going into the country. Ver. 13. They report it to the rest of the disciples, who still believe not.	sus appears to two dis- ciples going to Em- maus, and stops to sup with them.	VI. (Omitted.)
The disciples go to Galilee, where they see him, as was appointed, and he commissions there to preach.	and commissions them	VII. Ver. 36. Jesus appears to the apostles and others, and com-	same evening Jesus appears to his apostles, &c., and particularly
The leading facts	s are here reduced t	o seven, which are	marked with nume-

The leading facts are here reduced to seven, which are marked with numerical letters, I. H., &c. On No. I. it may be proper to remark, that, on comparing the different Evangelists, it seems that the women did not come all to the sepulchie at one time, but some at day-break, and the other women not till sun-rise. None of them seem to have been aware, that Nicodemus had brought spices on the night before, or that the sepulchie had been sealed and guarded.

On Fact III. we may remark, that Matthew and Mark mention the appearance of one angel—Luke and John, two. Perhaps one only spoke, and appeared the principal.

## THE ACTS OF THE APOSTLES.

This is the last of the historical books of the New Testament, and forms a link of connexion between the Gospels and Apostolical Epistles. The Acts or transactions of the Apostles, is the title given to this book in the Codex Be-

za, and in all the modern versions or editions.

za, and in all the modern versions or editions.

That St. Luke was the author of this Book, as well as of the Gospel which bears his name, "is evident," as Hartneel Horne remarks, "both from the introduction, and from the quanimous testimonies of the early Christians. Both are inscribed to Theophilus, and, in the very first verse of the Acts, there is a reference made to his Gospel, which he calls the former Treatise.

From the frequent use of the first person plural, it is clear that he was present at most of the transactions he relates. He appears to have accompanied St. Paul to Philippi; lie also attended him to Jerusalem, and afterwards to Reade, where he remained two years during that Apostle's first confinement. Accordwhere he remained two years during that Apostle's first confinement. Accordingly we find St. Luke particularly mentioned in two of the Epistles written by St. Paul, from Rome, during that confinement. And as the Book of Acts is continued to the end of the second year of St. Paul's imprisonment, it could not have been written before the year 63; and as the death of that Apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 65." Michaetis, Dr. Lardner, Dr. Benson, Rosenmuller, Bp. Tomline, and the generality of critics, therefore, assign the date of this book to the year 63 or 64.

The history, as it gives the only credible account of the rise and spread of Christianity, furnishes, at the same time, abundant evidence of its truth, and of its lumps effects wherever it was received in axising and improving the class.

of its happy effects wherever it was received, in raising and improving the cha-

CHAPTER I. Christ preparing his apostles to the beholding of his ascension, gathereth them

racter of man. A. M. 4033. A. D. 29.

hence.

Mat.24.3,

1.1.26. Da.7.27.

		together into the mount Olivet, comman leth them to expect in Jerusalem that
ľ	CHAP. 1	sending down of the Holy Ghost, promiseth after few days to send it; by vir- tue whereof they should be witnesses unto him, even to the numosi parts of the
ŀ	a Lu.l.l4,	earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly rearn, and, giving themselves to prayer, choose Matthias aposite in the place of Judas.
l	b l.u.24.5l. ver.9.	THE former treatise a have I made, O Theophilus, of all that Jesus began both to do and teach,
Į	1 Ti.3.16.	2 Until b the day in which he was taken up, after that
ı	e Mat.23.19	
ĺ	Ma.16.15	he through the Holy Ghost had given commandments
ĺ	19.	c unto the apostles whom he had chosen:
ł	d Lu.24.15.	3 To whom also he showed himself alive after his
ł	Jn.c.20,21	passion by many dinfallible proofs, being seen of them
l	c or, eating	forty days, and speaking of the things pertaining to the
ļ	together.	kingdom of God:
l	f Lu.21.49.	4 And, e being assembled together with them, com-
	g Jn.c.14,	manded f them that they should not depart from Jeru-
	15,16.	salem, but wait for the promise of the Father, which,
	h Mat 3.11	saith he, ye s have heard of me.
	c.2.1.	5 For John h truly baptized with water; but ve shall
	10.45.	be baptized with the Holy i Ghost not many days
ı	11.15.	be daptized with the zery condet not many days

Chap. I. Ver. 1. The former treatise.—Or, as logos may be rendered, account, history, or narration; which most evidently refers to the Gospel written by St. Luke, which he also inscribed to his friend Theophilus.

Vor. 4. Reing assembled together.—Margin, "Eating together with them;"

6 When they therefore were come together, the; asked of him, saying, Lord, wilt I thou at this time restore again the kingdom to Israel?

and we know that our I ord did eat with his disciples, even after his resurrec-tion. (Luke xxiv. 42.) But the original word seems applicable to any triendly or social meeting .- Saith he .- These words, though not in the original, are evidently implied. See Doddridge.

Ver. 6. Wilt thou at this time restore.—From our Lord's promise, that the





7 And he said unto them, It is not for you to know A. M. 1833 the times or the seasons, which the Father hath put in his own power. 1 Mat.21 36 8 But ye shall receive mpower, after that the Holy Ghost is come upon you: and ye "shall be witnesses unto me both in Jerusalem, and in all Judea, and in mer, the Samaria, and unto the uttermost part of the earth. the Holy 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received coming him out of their sight. you. 10 T And while they looked steadfastly toward heaven as he went up, behold, two omen stood by them n Lu.24 47 in white apparel; 11 Which also said, Ye men p of Galilee, why stand ve gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall q so come in like manner as ye have seen him go into heaven. o Jn. 7.. 12 12 I Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. q Jn.14.3. 13 And when they were come in, they went up into an upper room, where abode both 3 Peter, and James, and John, and Andrew, Philip, and Thomas, Bar-tholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. r Lu.21.52. a I.n.6.13., 14 These all continued with one accord in prayer and supplication, with the twomen, and Mary the mother of Jesus, and with his brethren.

t I.n.23.49, 55. 15 T And in those days Peter stood up in the midst of the disciples, and said, (the number of the names

together were about a hundred and twenty,) been fulfilled, which "the Holy Ghost by the mouth"

Holy Spirit should convince the world of sin, &c., (John xvi. 8.) it is possible that the apostles expected that this effect would immediately follow the gift of the Holy Ghost. See Doddridge. In this question of the disciples, as Civin remarks, "There are as many errors as words. They dream of an earthly kingdom—they assign the time, this time—they shut out the Gentiles, restraining the kingdom to Israel. Azain, they would fain know what was not revealed; whereas, true wisdom is to stop in learning where Christ, our Master, pauses in teaching. Hence we see the absurdity of aiming to liv. "wise above what is written;" or to deal in mysteries, which are either not nevealed at all, or but doubtfully and obscurely."

Ver. 11. Shall so come.—"Surely as he shall come, so he went," says Bp. Hall: and we know that, when he ascended up on high, he was attended by "thousands of angels, as at Sinai," though only two of them might appear to his disciples. (See Ps. kix. 17.) As it was at sinai, so was it at Olivet, and so shall it be at the last day. Behold, he cometh with clouds—and with ten trousands of his holy ones. (Rev. 1. 7. Jude 14).

Ver. 12. A sabbath day's journey—[Was seven and a half furlongs from Jerusalem; and the town of Bethamy began; and from the city a sabbath day's journey—(Was seven and a half furlongs from Jerusalem; and the town of Bethamy began; and from this place our Lord as cended. See Lightfoot, 1—Bassier.

Ver. 13. An upper room.—This vas either a room in the temple, or (more likely, as we think.) in the house of se friend. Upper rooms were generally large, and adapted for social meetings; and often used, according to Lightfoot, for religious purposes. See note on chap, it 5.

Ver. 15. The number of the names—i. e. of the . sas. So Rev. iii. 4. and xi. 13. Greek.

Ver. 16. Mer. and brethren.—This phrase, Dr. Cambbell temarks, is used

xi. 13. Greek.

Ver. 16. Men and brethren.—This phrase, Dr. Campbell remarks, is used thirteen times in this book, and always without the copulative, which he thinks

ACTS, I. 314 A. M. 4033. of David spake before concerning Judas, which was A. D. 29. guide v to them that took Jesus.

17 For he w was numbered with us, and had obtained v Mat.26,47 Jn 18.3. part of this ministry.

18 Now \* this man purchased a field with the reward for iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. w Lu 6 16.

19 And it was known unto all the dwellers at Jerux Mat.27.5 salem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 7 Pa.2.15.

20 For it is written in the book of Psalms, Let z his habitation be desolate, and let no man dwell therein: # 14 39.25. and a his b bishoprick let another take.

21 Wherefore of these men c which have companied a Ps.109.8. with us all the time that the Lord Jesus went in and out among us,

b or, office, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be cr, charge ordained to be a witness with us of his resurrection. c Lu.10.1,2. Jp.15.27.

23 And they appointed two, Joseph called d Barsabas, who was surnamed Justus, and Matthias. d c-15.22.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these e Je.17.10. two thou hast chosen.

should always be omitted in the translation, together with the word men, which he thinks merely idiomatic. He would translate only "brethren," or "brethren and fathers," as the words may be. See note on chap, iii. 14. Ver. 18. This man purchased a field.—It is true that he was not the purchaser, but it was purchased with his money, and at his expense. So persons in scripture are often charged with the evils which their conduct had occasioned; as for instance, Zedekiah with the burning of Jerusalem, Je. xxxviii. 23. Falling headlong .- The Greek (prenes) strictly means, to fall forward, or

on the face. Raphelius, Elsner, Parkhurst.

on the face. Raphelius, Elsner, Perkhurst.

Ver. 19. And it was Known, &c.—Both Doddridge and Townsend consider this as a parenthesis, and the language of the Evangelist. From an ancient inscription, it seems that the fate of Judas became a provebial form of cursing. See Doddridge.—Accidama—Also called the Potter's Field, is situated about half way down the ravine between mount Zion, and the Hill of Evil Counsel, on the side of the hill, and south of Jerusalem. It is described by Maundrell, (Journey, April 6), as "a small piece of ground, not above thrity yards long, and half as much broad. One moiety of it is taken up by a square fahrie, twelve yards high, lan oblong square cavern, about twenty-six paces long, twenty broad, and about twenty feet deep, says Poccoke; built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that muck despatch with the corness committed to it.

bones under severa negrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported." — Bagster.

Ver. 20. His bishoprick. — Greek, Episcope.) Our translators, who use Bishopric in the text, put "office," or "charge," in the margin, which Ainstopfit gives as the sense of the Hebrew here quoted. A bisnop, according to its derivation, he says, is the common name of all overseers. Hammond shows it was profiled to an appropriate in authorities.

shows it was applied to any persons in authority, civil as well as ceclesiastical, and hero means "apostolie power." Ver. 23. Joseph, called Bareabas.—Supposed to be the Joses (for it is the same name) mentioned Mat. xxvii. 56, the brother of at least two apostles.

.10.

Ver. 24. Thou, Lord.-Burgh (a learned layman) gives several reasons for believing that this prayer was addressed personally to the Lord Jesus; but that the case should be doubtful, from the same language being indiscriminately addressed to both the Father and the Son, is with us a most decisive argument for the divinity of the latter. "That Lord here means the Lord Jesus, seems evident from verses 21, 22. It is the usual appellation, moreover, which the book of Acts gives to the Saviour."—Stuart's Letters.

25 That he may take part of this ministry and apos- 1 M. 4033 tleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell it n Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

CHAP. 2

1 The aposity, filled with the Holy Ghos, and speaking divers longuages, are admired by some, and derired by others. 14 Whom Peter disproving, and allowing that the aposites spake by the power of the Holy Ghost, that Jesus was risen trom the lead, ascended into theaven, had poured down the same Holy Ghost, and was the Messias, a man known to then to be approved of God by his miracles, womers, and signs, and not crucified without his detera La 2º 15 minate coursel, and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the aposities working many miracles, and God daily increasing his clutrel.

ND when the day of Pentecost " was fully come, they b were all with one accord in one place.

2 And suddenly there came a sound from heaven as c c4.31. of a rushing mighty wind, and it filled call the house where they were sitting

3 And there appeared unto them cloven tongues like

as of fire, and it sat upon each of them.

4 And they were all 4 filled with the Holy Ghost, and began e to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout e Ma. 16.17.

men, out of every nation under heaven. Ver. 25. That he might go to his oven place.—" If we are right," says Preb. Townsend, "in interpreting the language of the New Testament in the same

sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage. It was a common sentiment among the Jews, that 'he that betraypassage. It was a common sentiment among the Jews, that 'he that hetrayeth an Israelite hath no part in the world to come.' And Lightfoot upotes a similar expression from Baal Turim, in Nu. xxiv. 25: 'Balaam went to his winder produce, i. e. into hell.'" After various other quotations, Mr. T. adds, "After such evidence, we may agree with Doddridge, that the interpretation of Hammond, Le Clerc, and Ecumenius, is very unnatural, when they explain it of a successor going into the place of Judas." New Testament Arr. Ver. 26. The lot fell.—According to Gratius, the method was, to put their lates in the ways of the control of which contribute have going to the lates of the lates

lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word "apostle." In drawing these out of the

and the other a blank, and the word "apostle." In drawing these out of the urns, the blank came up with the name of Joseph, and that on which was written "apostle." with Matthias —Orient. Cust. No. 455. On the lawlulness of Lots, see Pièce's Cases of Conscience, No. 3.

CHAP. II. Ver. 1. Pentecost—Or least of weeks, was observed the 50th day after the 2d of the feast of unleavened bread, which, being a week of weeks, or 49 days, occasioned its being called feast of weeks, one of the three great Jewish lestivals, in which all the males were required to appear before God, at the tabernacle or temple. It was a festival of thanks for the harvest, which commenced immediately after the passover. ——Fully come.—The day began on the evening proceedings—In a but on the proming following it was fully come.—In the evening preceding; but on the morning following it was fully come. — In one place. —This place has been much disputed, many supposing that they obtained an apartment of the temple; but we conceive that they neither dared to ask such a favour, nor would they by any means be so indulved, as they lay at this time under the charge of having stolen the body of their Master. See Mat xxviii. 11-15.

Ver. 3. Cloven tongues-i. c. (says Doddridge) "bright flames in a pyramidical form, which were so parted as to terminate in several points, and thereby to afford a proper emblem of the marvellous effect—a miraculous diversity of languages."

Ver. 5. Dwelling at Jerusalem-i. e. during the feast .- Of every nation under heaven.—This is evidently spoken hyperbolically, and is exactly paral-lel to Deut. ii. 25. The western hemisphere, it may be recollected, was not that discovered; but there were individuals present from all the countries here named, and probably many more.

## ACTS. II.

A. M. 4033. A. D. 29 when this voice was made.

6 Now f when this was noised abroad, the multitude came together, and were geonfounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, Are not all these which speak

g or, trou-bled in h Galileans?

8 And how hear we every man in our own tongue,

wherein we were born?

t c.1.11. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, ICo.12.10, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libva about Cyrene, and strangers of Rome, i c.17.20. Jews and proselytes,

1 75.5.7. 11 Cretes and Arabians, we do hear them speak in

our tongues i the wonderful works of God. Jnel 2.28.. 12 And they were all amazed, and were in doubt, say-

ing one to another, j What meaneth this?

13 Others mocking said, These men are full of new wine.

B that which is now done and exwouler, is

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: pletion of

15 For these are not drunken, as ye suppose, seeing

kit is but the third hour of the day.

pl.ecy of 16 But this is that which was I spoken by the pro-Joel. phet B Joel :

17 And it shall come to pass in the last days, saith m Is.44.3. Eze.36.27. God. I will pour out " of my Spirit upon all flesh: and

Ver. 6. When this was noised abroad.—Greek, "When the voice was male;" i. e. when it was reported.—Every man heard them speak in his own language.-From this expression, some have supposed that the miracle consisted in these different persons hearing in their own language what was spoken only in the Syro-Chaldaic, or vulgar Hebrew of that age. But this, besides multiplying the miracle more than twenty-fold, would be the gift of cars, and not of tongues. -Such facilities have been afforded for acquiring languages, that not of tongues.—Such racinities have need amonated for additing alliguates, that mirrarelet hat God has raised up men with such extraordinary additive for a quiring new languages, as in the instances of Carey, Morrison, March., Lee, and others, who have already been able to translate the Scriptures into the languages of more than half the globe. This circumstance, in connexion with many others, as the invention and recent improvements in printing and naviga-

tion, has already performed wonders, and shows in how many unexpected ways God is able to effect his designs, and fulfil his promiser. Ver. 8. In our own tongue.—Various opinions have been advanced respecting this miracle of Pentecost. The most rational, and the most general is, that the gift of longues lasted during the ministry of the apostles, and was

gradually withdrawn toward the close of the first century.

Ver. 9. In Judea-Where the popular dialect is thought to have been very

different from that of Galilee.

Ver. 10. Of Rome, Jews and proselytes.—"It appears from Josephus, &c. that great numbers of Jews dwelt at Rome about this time, and made many proselytes."—Doddridge.

Ver. 13. Noto voine.—Hommond and Doddridge, "sweet wine." Plutarch

says, the ancients had methods of preserving their wines long sweet, and that they were very intoxicating. Doddridge, Calmet. These men alluded probabily to the wine provided for the feast. Thus it is that strangers to vital religion hurlesque it under the names of fanaticism and enthusiasin:—"They speak evil of things which they know not," (Jude 10,) nor can they understand till enlightened from the same divine source.

Ver. 15. The third hour—That is, about eight in the morning. See note on

cha<sub>k</sub>. iii. 1.

your sons and your daughters shall prophesy, and your | A. M. 4033. young men shall see visions, and your old men shall A. D. 29. dream dreams: n c 21.4,9,

18 And on my serv ints and on my hand-maidens I will pour out in those days of my Spirit; and they a shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smok 3:

20 The osun shall be turned into darkness, and the moon into blood, before that great and notable day of

the Lord come:

21 And it shall come to pass, that whosoever P shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by q miracles and wonders and signs, which God did by him in the midst of you, as ye ryourselves also know:

23 Him, being sdelivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom v God hath raised up, having loosed the v Lm.24.1 pains of death: because it was not possible withat he should be holden of it.

25 For David speaketh \* concerning him, I foresaw the Lord always before my face, for he is on my right

hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was

glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither x Ps. 16.8.

wilt thou suffer thy Holy One to see corruption.

2Pe .3.7,10 Ps 36.5.

He.4.16. q Jr.14.10,

He.2.4. r Jn.15.24.

s Lu.22.22

u Mat.27.1.

c.13.30,34 Ep.1.2. Col.2.12. 1 Th.1.10.

w Jn.10.13.

Ver. 19. I will show wonders.—See Mat. xxiv.
Ver. 23. Foreknowledge.—" Grotius, as well as Beza, observes, that prognosis must here signify decree; and Elsner has shown that it has the same
signification in approved Greek writers." Doddridge.——Ye have taken.— Neither God's foreknowledge, nor decree, in any degree lessened the wicked-ness of those who acted in this dreadful tragedy. They fulfilled the divine purposes unintentionally; yea, contrary to their intention; and were fighting against God with all their might and malice, while (poor, feeble creatures) they were in every instance fulfilling his decrees. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." (Dan.

iv. 35.) Ver. 25. I foresaw.—Ps. xvi. 8, "I set." Doddridge, "I have regarded the

Lord as alwiys," &c. Ver. 22. My soul in helt.—The apostle Peter here, and Paul in Acts xiii. 35—37, explain these words of David, found in the 16th Psalm, as applicable exclusively to our Saviour Christ. In the present translation there is some ambiguity. The word rendered Helt is in the Hebrew Sheol, and means both the grave and the invisible world. Our translators frequently render it by the former word, as Gen. xif. 38; xiiv. 31. 1 Kings ii. 9. Joh xvii. 13, 14, and often Helt, as here. Joh xxvi. 6. Psalms ix. 17. But it is generally admitted to include dike Hades) he invisible world in general. Bisbop Pearson says, "It appeareth that the first intention of putting these words into the Creed was only to express the burial of our Saviour, or the descent of his body into the was only to express the burial of our Saviour, or the descent of his body into the was only to express the name to our servour, or the descent of his body modern grave." It is most certain, however, that the phrase was afterwards explain-ed, even by the Christian fathers, of Christ's descent into the place of punish-ment. See 1 Peter iii. 18. "But that it was actually so, or that the apostle intended so much," the Bishop confesses is "not manifest." See also Pro-fessor Wissius, who cuntends, "that Phrist descended into hell, (the place of torment.) is no where expressly affirmed in Scripture, nor in the most ancient creeds. The creeds which mentioned the descent, were generally silent with respect to the burnal; nor was it without some mistake that both were afterwards joined together." Dr. J. P. Smith renders the first clause of Ps. xvi. 10. \_\_\_\_

A. M. 4033. A. D. 20. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, y let me freely speak unto you v or.I may. of the patriarch David, that he is both dead and bu-2 3a.23.2. ried, and his sepulchre is with us unto this day. 30 Therefore being 2 a prophet, and knowing that 2 Sa.7.12.

God had sworn a with an oath b to him, that of the Ps. 132.11. fruit of his loins, according to the flesh, he would raise b He.6.17. up Christ to sit on his throne;

c 1 Pe.1.11.

31 He seeing this c before spake of the resurrection of Christ, that his soul was not left in hell, neither his d ver.21. flesh did see corruption. e Lu.21.48.

32 This & Jesus hath God raised up, whereof e we all

c.5.31. Ph.2.9. are witnesses.

33 Therefore being by the right hand of God exalted. and having 5 received of the Father the promise of the g Jn.16.7, Holy Ghost, he hath shed forth h this, which ye now c.1.4. see and hear.

h c.10.45. 34 For David is not ascended into the heavens: but Ep.4.8. he saith himself, The Lord isaid unto my Lord, Sit

thou on my right hand. i Ps.110.1.

Mat.22.44 35 Until I make thy foes thy footstool.

36 Therefore let all the house Jof Israel know assu-Zec.13.1. redly, that & God hath made that same Jesus, whom k c.5.31. ye have crucified, both 1 Lord and m Christ.

37 T Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what "shall we m Ps.2.2,6. n Eze.7.16 Zec.12.10

38 Then Peter said unto them, P Repent, and be bapo c.9.6. tized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of p Lu.21.47. the Holy Ghost.

"Thou wilt not leave my life in the grave;" which nearly corresponds with Dr. Kennicott's version, "Thou wilt not abandon my life to the grave."-Dr. Kennicott's version, "Thou wilt not abandon my life to the grave."—
[The word hell, from the Saxon hillan or helan, to hide, or from holl, a cavern. though now used only for the place of torment, nuclently denoted the concealed or unseen place of the dead in general.—Bagster.

Ver. 30. That of the fruit of his loins, lacording to the flesh, he would raise up Christ! to sit on his throne.—The words here placed between

bruckets are wanting in the Alexandrian and Ephrem MSS, and in the Cambridge by correction; also in the Vulgate, Syriac, and other ancient versions. Boothroyd reads, therefore, after Griesbach, "That of the fruit of his louis should oversit on his throne."

should ONE sit on his turone."

Ver. 33. By.—Hammond and Doddridge, "To the right hand."—See and hear—That is, witness the effects of.

Ver. 34. David is not ascended—i. e. in his body, which is still entombed. Jerome mentions the remains of David's sepulchre, and a place is shown as

such, even to this day.—The Lord said, &c.—Ps. cx. 1.

Ver. 35. Thy foes thy footstool.—It was customary for conquerors formerly Ver. 35. Thy Joes tray Jootston.—It was customary for conquerors formerly to put their feet on the necks of the vanquished, Josh. x. 24. In the close of the negotiations, after a late expedition to Alziers, the Dey refused to give up two prisoners, until at length he was obliged, and then he said. "His foot is on my nock, and what can I do." Orient. Lit. No. 1886.

Yet. 37. They were pricked in their heart.—Doddridge, "pierced to the heart." If Christ and his Apustles believed and taught the salvation of all wors how account for the free that their progradiers as much alterwise the feature.

men, how account for the fact, that their preaching so much alarmed the fears and awakened the enmity of wicked men. The fact is unquestionable. and awakened the enmity of wicked men. The fact is unquestionable. Christ rarely preached a sermon, which did not excite uneasiness in the minds of sinners, and send them away disentisfied and nurmining against the practi-er. The same is true of the Apostles. Under their preaching sinners were "pricked in their hearts."

Ver. 38. Repent, and be baptized.—They could only prove the sincerity of

ACTS, III. 39 For the promise q is unto you, and to your child- A. M. 4033. ren, and r to all that are afar off, even as many as the Lord our God shall call. a Joel 2.28. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward r Ep.213, generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto s 1 Co.11.2 them about three thousand souls. He. 10.25. 42 And 5 they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and t Ma.16.17 in prayers. 43 And fear came upon every soul: and many t wonu c.4.32.34. ders and signs were done by the apostles. 44 And all that believed were together, and u zao all things common; v Is.58.7 2Co.9.1,9. 45 And sold their possessions and goods, and v parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread w from house to house, w or, at home. did eat their meat with gladness and singleness of x Ln.2.52 47 Praising God, and having \* favour with all the Ro.14.18. people. And y the Lord added to the church daily such as should be saved. y c.5.14. Peter preaching to the people that came to see a lame man restored to his feet, 12 professell the cure not to have been wrought by his or John's own power, 11.24. CHAP. 3.

12 professeth the cure not to facts been wought of un or John's own power, followes, but by God, and his Son Jesus, and through Gidth in his name: 13 withair reprehensing them for energying Jesus. 17 Which because they day it through importance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he extracted them by repentance and faith to seek remission of their sits, and salvation in the same Jesus.

OW Peter and John went up together the ninth temple at a the hour of prayer, being the ninth OW Peter and John went up together into the

a Ps.55.17.

hour. their repentance by a public profession, of which baptism was the appointed

Ver. 39. As many as the Lord our God shall call-That is, all of every age

and country, to whom the gospel shall be sent.

Ver. 40. Save yourselves—Or, "Be ye saved." Drs. J. Edwards and Dodd-

Ver. 41. Three thousand souls—i. e. persons; so ver. 43.

Ver. 44. Were together.—Doddridge, "In the same;" certainly not in the same poom, nor the same house, but in a quarter of the town probably where

their friends chiefly resided.

Ver. 45. And soid their possessions.—"That this unbounded liberality was not commanded by St. Peter, is evident from his address to Ananias, chap. And that it was not intended as a precedent, is equally clear from all the

V. 4. And that it was not intended as a precedent, is equally clear from all the Epistles, in which frequent mention is made of the distinction between rich and puor," &c.—Tournsend's New Test. Art.

Ver. 46. They, continuing daily—That is, they daily visited the temple.—

Breaking bread from house to house.—Lightfoot, Pearson, and others, understand this phrase, "breaking bread," as signifying the Eucharist, or Lond's Supper; but the words following, "did cat their meat," &c. strongly inclines us to refer the corposition to their second meats, as in Luke view. S. 80 Dadd.

supper; but the words following, "did eat their meat," &c. strongly inclines us to refer the expression to their social meals, as in Luke xxiv. 55. So Dodd-ridge. The learned Joseph Mede translates the Greek phrase (\*Lat'oikon,) "on the house," meaning, in the upper room; and supposes that after the death of Christ, the apostles held their religious meetings in the room where Jusus had kept the Passover, &c.—that there our Lord repeatedly met with them, and that there they assembled on the day of Pentecost, and afterwards. See Totorsend's New Test. Arr.

Ver. 47. Such as should be saved .- Doddridge, "Those who were saved." Dr. J. Edwards, "The saved."

CHAP. III. Ver. 1. Together .- [Rather, "at the same time," or "at that

walk?

13 The God g of Abraham, and of Isaac, and of n or, author. Jn.1.4. Jacob, the God of our h fathers, hath glorified i his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he k was determined to let him go. o Mat.28.2

14 But ye denied the Holy! One and the m Just, and desired a murderer to be granted unto you; Ep.1.20.

p c.2.32

15 And killed the " Prince of life, whom God hath raised o from the dead; whereof p we are witnesses.

time," referring to the time when the transactions took place, which are men-tioned at the class of the preceding chapter, I—Bagster.— The ninth hour-i.e. (with us) about four in the ulternoon. "The Jews divided the time, from i. e. (with us) about four in the afternoon. The vertices move four in the anternoon. The sees arrived the time, from the rising to the setting of the sun, into twelve hours, which were consequently, at different times of the year, of unequal length. The third hour was (therefore) the middle space between sun-rise and noon; "(Doddridge;) the middle was consequently the medium point between nown and sunsel, which at this time of the year (the latter end of May, when the sun does not set till near eight) must have been about four, P. M. The passover full moon fell this year

Corinthian brass.

of Corintinan mass.

Ver. 11. The porch that is called Solomon's.—See John x. 23.

Ver. 14. Anurderer.—G. "a man, a murderer." So Luke xix. 7, "a man, a sinner;" xxiv. 19. (Gr.) "a man, a prophet."

Ver. 15. The Prince of life.—The original term is variously used; for Prince, chap. v. 31; Captain, Heb. ii. 10; Author, Heb. xii. 2.

r Lu.24.44.

и 18.43.25.

v Je.31.23.

Zep.3.11.

w c.1.11. He.9.28.

c.26.22,23

16 And his name through faith in his name hath A. M. 4003 A. D. 29. made this man strong, whom ye see and know: yea, q Lu.23.34. the faith which is by him hath given him this perfect Jn.16.3. soundness in the presence of you all. 1 Ca 28

17 And now, brethren, I wot that through ignorance

4 ve did it, as did also your rulers.

18 But those things, which God before had showed by the mouth of all his prophets, that Christ should s c.2.38. suffer, he hath so fulfilled.

19 Repent ye s therefore, and be t converted, that t 1s. ..6..20 your sins may be " blotted out, when the times of refreshing v shall come from the presence of the

Lord:

20 And he w shall send Jesus Christ, which before

was preached unto you:

21 Whom the heaven must receive until the times x of restitution of all things, which God hath spoken y hy the mouth of all his holy prophets since the world

22 For Moses truly said unto the fathers, A 2 prophet shall the Lord your God raise up unto you of your x Mat. 17.11 brethren, like unto me; him shall ve hear in all things

whatsoever he shall say unto you.

y Lu.1.70. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from z De 18.15... among the people.

Ver. 16. And his name, through faith, &c .- That is, by virtue of his name, and through faith therein; meaning, the faith not only of the apostles, but also of the man on whom the miracle was wrought, who himself doubtless became

of the man on whom the miracle was wrought, who himself doubtless became a believer in the Lord Jesus.

Ver. 17. Ivot—i.e. "I know."—That through ignorance—Namely, of the true character of Jesus. See 1 Co. ii. S.

Ver. 19. When.—Doddridge and others, "that;" as the same word is renewed in Luke ii. 35. Acts xv. 17, &c.—The times of refreshing shall come.—Perhaps we might be justified in supplying the adverb farther—"that flatther! times of refreshing may come;" referring back to the outpouring of the Spirit on the day of Pentecost, (which was introduced by a "mighty rushing wind,") and forward, to other similar dispensations of divine grace, as in chap. x.

wind,") and forward, to other similar dispensations of divine grace, as inchap, x.

Ver. 20. And he shall send.—Hammond and Doddridge, "and that he may send," that is, again send.—Jesus Christ, which before was preached unto you.—That is, in the types and prophecies. But Hammond, Doddridge, Wesley, and many others, read, "That he may send unto you Jesus Christ, who was before appointed," or "designated,"—namely, to be our Saviour. So read the Alexandrian and many other valuable MSS. and ancient versions; some Christian Fathers, Beza, Vitringa, &c.

Ver. 21. The times of restitution of all things.—That the word means to restore, or resulate, is indisputable, and in this sense we have properly applied it to Elius. Mat. iii. 3; xvii. 11. But in all languages there are many words which, in different connexions, require to be differently rendered; and, on mature consideration, in this place we prefer the endering of Hammond and

which, in different connexions, require to be differently rendered; and, on mature consideration, in this place we prefer the rendering of Hammond and Campbell,—"The compietion," or rather, "the consummation," (i. e. the fulliment,) of all things which God halt spoken, &c. "But the restitution here spoken of," says Dr. Hatoes, "does not mean the restoration of all men to haltiess and happiness; but simply the completion, accomplishment, fulfillment, for ment, so the word is rendered by the best Greek scholars,) of all that God hr spredicted by his prophets respecting the skingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, or of any of mankind. It only asserts the completion of all the predictions contained in the arctent prophetics. But whether the restoration of all men to divine favour is cient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved."

Vcr. 22. For Moses truly said, &c.—Doddridge remarks, that both Dr. Bullock and Mr. Jeffery have excellently shown, that this promise cloes indeed primarily refer to the Messiah. See By. Chandler's before of Christianity.

322	ACTS, IV.
A. M. 4033. A. D. 29.	24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have like-
a Ro.9.4. 15.8.	wise foretold of these days.  25 Ye a are the children of the prophets, and of the
b Ge.22.18.	covenant which God made with our fathers, saying unto Abraham, And b in thy seed shall all the kind-
14 - 10 5	reds of the earth be blessed.  26 Unto c you first God, having raised up his Son
e Mat.10.5. Lu.24.47.	Jesus, sent him to bless you, in turning away 4 every one of you from his iniquities.
d 1=59.20. Mat.1.21. Tit.2.11	• CHAPTER IV.  The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him axi John. If Alter, npon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally savel, 13 they command him and John to preach no more in that name, additionally the processing the property of the p
-	ing also directiving, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that the heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.  A ND as they spake unto the people, the priests, and the a captain of the temple, and the b Sadducees,
CHAP. 4.	came upon them, 2 Being grieved that they taught the people, and
a or, ruler.	preached through Jesus the resurrection from the dead.  3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.  4 Howbeit many c of them which heard the word
b Mat.22.23 c.23.8.	believed; and the number of the men was about five thousand.
c c.23.24.	5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas 4 the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together
1 7 10 10	minuted of the high prices, were gathered together

Ver. 24. Yea, and all the prophets.-This coming of Jesus Christ, first to save and then to judge the world, God predicted by the mouth of all his holy prophets, from Samuel to John the Baptist; and, as he has accomplished

at Jerusalem.

d Jn.18.13.

the former, so certainly will he do the latter.

Ver. 26. To bless you, in turning away every one of you from his iniquities.—Doddridge, "To bless you, every one of you turning from his iniquities."

CHAP. IV. Ver. 1. Captain of the temple.- A Jewish officer, who had the command of the division of Levites then in waiting. "The temple had always a guard of Levites, who kept watch in it by turns, day and night." Campbell. Compare note on Luke xxii. 52.

Ver. 4. About five thousand.—Doddridge includes those before converted in this number. Previous to the day of Pentecost we hear of only 120 be levers in Jerusulem, though h is probable there were many more in Galilee: 3000 were at that time added, and 2000 more soon after.

Ver. 6. Annas the high priest .- Campbell thinks it probable that at this time Annas and Caiaphas might hold the office by turns annually. Campbell in Luke iii. 2 .- John .- Dr. Lightfoot supposes, with much probability, that this was Jochann ben Zacza', (i. e. John the son of Zaczai) who was very firmous at that time in the Jewish nation. He was a scolar of the celebrated Hillel, and was president of the Sanhedrin after Simeon the son of Gamaliel, and lived to be 120 years old. It is said that a little before this time when the gates of the temple flew open of their own accord, he forcefuld its destruction; which he lived to see accomplished .- Alexander. This was probable as several learned men suppose, Alexander Lysinachus albarach or governor of the Jews at Alexandra, and brother of the famous Philio Judeus. He was one of the noblest and richest men of his time, and in great favour with Claudius Cesar, and adorned the gates of the temple with plates of gold and silver. Josephus. ]—Bagster.

ACTS, IV.	323
7 And when they had set them in the midst, they asked, By e what power, or by what name, have ye	A. M. 4033. A. D. 29.
done this?	e Mat.21.23
8 Then Peter, filled I with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made	f c 7 55.
whole; 10 Be it known unto you all, and to all the people of Israel, that 5 by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,	g c.3.6,16.
eren by him doth this man stand here before you whole.	h Ps.113.22. Is.28.16. Mat.21.42
11 This is the stone h which was set at nought of you builders, which is become the head of the corner.  12 Neither is there salvation in any other: for i there is none other I name under heaven given among men, whereby we must be saved.	i c.10.43 1 Ti.2.5,6.
13 ¶ Now when they saw the boldness of Peter and John, and per-cived that they were k unlearned and ignorant men, they marvelled; and they took know-	) Ps.45.17
ledge of them, that they had been with Jesus.  14 And beholding the man which was healed standing with them, they could say nothing 1 against it.	k Mat.11.23 1 Co.1.27.
15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, <sup>m</sup> What shall we do to these men? for	l c.19.36.
that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.	mJn.11.47.
17 But that it spread no farther among the people, let us straitly threaten them, that n they speak henceforth to no man in this name.	n c.5.40.
18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to	o c.5.29.
hearken unto you more than unto God, judge ye. 20 For P we cannot but speak the things which we have seen and heard.	p #a.20.9.
21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified	q c.22.15. 1 Jn.1.1,3.
God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was showed. 23 ¶ And being let go, they went to their own	r Mat.21.26 c.5.26.
company, and reported all that the chief priests and elders had said unto them.	s c.2.4146

Ver. 10. Be it known unto you all.—And is this Peter, who was but lately so alarmed at the question of a servant-maid, that he denied his Master? Yes; but he had now been filled with the Holy Ghost, and affords a happy example of what a chance grace can make in men's characters and tempers. Yer, 13. Unlearned and is prorant men.—Doddridge, "Illiterate men, and in private stations of life." So Lardner, who remarks that they were, however, well acquainted with the Scriptures. Boothroyd, "Unlearned and observer, we consider the second of the sec

Ver. 17. Straitly threaten-i. e. severely or strongly threaten

3	2	74	

## ACTS, IV.

A. M. 4003. 24 And when they heard that, they lifted up their A. D. 29. voice to God with one accord, and said, Lord, thou t 2Ki,19,15, art God, which hast made heaven, and earth, and the sea, and all that in them is: u Ps.2.1.2. 25 Who by the mouth of thy servant David hast said, Why a did the heathen rage, and the people v Lu.23.1..

imagine vain things? 8. &c. 26 The kings of the earth stood up, and the rulers w c.3.18. were gathered together against the Lord, and against

his Christ. x Pr.21 30. 27 For of a truth against thy holy child Jesus Ia.46.10. whom thou hast anomited, both ' Herod, and Poutius 53.10. Pilate, with the Gentiles, and the people of Israel, v "or 13,31.

were gathered together, 23 For w to do whatsoever thy hand and thy coun-

Ep.6.19. sel determined \* before to be done. 29 And now, Lord, behold their threatenings: and z c.2.43. 5.12. grant unto thy servants, that with all y boldness

they may speak thy word, 30 By stretching forth thy hand to heal; and thaa c.2.2,4.

z signs and wonders may be done by the name of thy holy child Jesus. b ver.29. 31 T And when they had prayed, a the place was

shaken where they were assembled together; and they were all filled with the Holy Ghost, and c Ro.15.5.6. 2Co.13.11. b they spake the word of God with boldness. 1 Pe.3.8. 32 And the multitude of them that believed were of

d c.2.41. one cheart and of one soul: neither said any of them that aught of the things which he possessed was his e c.1.8. own; but 4 they had all things common.

33 And with great power egave the apostles witness f Lu.1.43. f of the resurrection of the Lord Jesus: and great c.1.22 grace g was upon them all.

34 Neither was there any among them that lacked: g Jn.1.16. for as many as were possessors of lands or houses sold them, and brought the prices of the things that h ver.37. were sold,

35 And h laid them down at the apostles' feet: and i c.2.45. i distribution was made unto every man according as 6.1. he had need.

Ver. 25. Who by the mouth of thy servant David.—See Ps. ii. 1, 2. Ver. 26. Against his Christ—i. e. his Anointed—the Messial. Ver. 27. Thy holy child.—(Gr. pais.)—This term may probably be here used

to intimate that the opposition commenced in our Saviour's infancy; and Herod the Great, as well as Herod the Tetrarch, may be here understood.

Ver. 23. Determined .- Doddridge, "predetermined." Compare chap. ii. with Luke xxii, 22,

Ver. 31. The place was shaken. - See chap. ii. 2. This appears to have been

the preduct to a farther outpouring of the Spirit.

The preduct to a farther outpouring of the Spirit.

The preduct to a farther any that lacked.—As to the community of goods, mentioned in chap, ii.44, &c., and again here, it by no means appears to have been tioned in enap. it. 43, &c., and again nere, it by no means appears to nave been intended for a standing practice in the Christian Church, for it is no where enjoined; nor is it desirable, for it would supersede the exercise of the most aumibble grace of charity; for if the members of the Church were all nlike, rich or poor, they would have no opportunity to relieve each other; but our Lord told his apostles, "The poor ye have with you always, and, whensoever yo will, ye may do them good." (Mark xiv. 7.)

Ver. 35. And haid them does at the apostles' feet—i. e. for their distribution.

This shortly after occasioned them so much secular employment, that they were overwhelmed with it. See chap. vi. 1, &c.

A. M. cir.

30.

36 And Joses, who by the apostles was surnamed A. M. 4033 A. D. 29. Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and CHAP, 5

laid it at the apostles' feet.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke A. D. cir. had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to ail: 21 when, are not generated an anger meaning them to preaen opening to an 24 when, after their neaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great connector among the Jews, they ce kept alive, 40 and eather the which they glorily food, and cease no day from preaching. a c.4.34.37. b Ln 27.4

RUT a certain man named Ananias, with Sapphira his wife, sold a possession,

e or, to 2 And kept back part of the price, his wife also being privy to it, and a brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan b filled d ver.9. thy heart c to lie to d the Holy Ghost, and to keep e Nu.20.2 De 23.21. Ec.5.4.

e back part of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but funto God.

f Ps. 139.4. 5 And Ananias hearing these words 5 fell down, and gave up the ghost: and great h fear came on all them g ver.10.11.

that heard these things.

6 And the young men arose, wound thim up, and carried him out, and buried him. h Pg.64.9.

7 And it was about the space of three hours after, i Jn.19.40. when his wife, not knowing what was done, came in.

Ver. 36. Joses (Heb. Joseph) . . surnamed Barnabas. . . The son of consolation.—But "the son of consolation" needs also interpretation; and we think the Heb. idion will justify us in explaining, "a kind-hearted man." So on the other hand, "a son of Belial" is a morose and wicked man. I San Xxv. 17.—Cyprus.—Cyprus.—Cyprus is one of the largest islands of the Mediterranean, distant from the main land of Syria about 100 miles, and about 60 from near, distant from the main land of Syria about 100 miles, and about 60 from Cilicia; extending in length from east to west about 200 miles, and in breadth 60; between kit. 34° 30 and 35° 30 N. and lon. 32° and 34° 25 E. It was celebrated for its fertility, being, say Strabo and Aminianus, sufficiently provided with all things within itself; but it was as infamous for the worship of Venus, hence called Kupris, or Cupria, and for the luxury and debauchery of the inabitants. The Jews were very numerous in this island.]—Bagster. Chap. V. Ver. 1. But a certain man.—There are many professors who love habitants.

applause, and when they find it excited by acts of generosity, will endeavour to ape them by an appearance of charity, without the principle; by certain

to age them by an appearance of charity, without the principle; by ceillain acts of liberality adapted rather to draw the admiration of their brethren, than to relieve the necessities of the poor. This is hypocrisy.

Ver. 3. To lie to the Holy Ghost.—Marg. "It deceive." Boddridge, "Te impose on the Holy Spirit." But this attempt to impose for deceive) were telling a falsehood: we therefore prefer the common rendering.

Ver. 4. Was it not thine own.—He was not obliged to sell: those who did acted voluntarily, and from a principle of charity and kindness: when he had sold, he was not required to bring the money; or if he had brought part of it as a mar, the nest would not have been required: it was brigging and as the as a part, the rest would not have been required; it was bringing a part as the

as a part. He rest would not have been required; it was brilling a livit as the sphole, and thereby attempting to deceive men who acted under the 'immediate influence of the Holy Spirit, that constituted the essence of their crime.—
Unto men—i.e. "unto men only." Compare Evol. xvi. 8.1 San. viii.7.
Ver. 5. Gave up the ghost.—Doddridge, "Expired." So ver. 19. Voltare, so celebrated for wit and vice, has dressed up the story to make it ridiculous, just as Nero did some of the Christians in pitch juckets, to burn them. If any persons wish to see his misrepresentations exposed, they may see this com-

pletely done in Dr. Findley's Vindication of the Sacred Books.

16.23..27. 18 And laid their hands on the apostles, and put them

w Ex.24.3,

in the common v prison. 19 But the angel of the Lord by night opened the

prison doors, and brought them forth, and said, x Jn.6.63,68 17.8. 20 Go, stand and speak in the temple to the people all w the words x of this life.

21 And when they heard that, they entered into the F C. 4.5.6. But y the temple early in the morning, and taught.

For. 11. And great fear.—There is some difficulty and obscurity in the arrangement of this and the following verses, to verse 17. Doddridge, following our translators, places a part of verse 12, "And they were all," &c.) to the end of verse 14, in a parenthesis, connecting verse 12 with verse 15, thus: "And by the hands of the npostles were many signs and wonders wrought; insonuch that they brough!," &c. Dr. A. Clarke, and Prob. Toensend, arrange the verses thus:—11, 13, 14, 12, 15, &c. Bishop Sherlock, thus:—Verse 11 to 14, 12 part 2, 13, 12 part 1, 15, &c. Ver. 12. Solomon's porch.—Josephus informs us, that Solomon, when he built the temple, finding the area of Mount Moriah too small to answer his magnificent plan, filled up a part of the adjacent valley, and built an outward portico over it toward the east. This is what was called Solomon's Porch: it was a most noble structure, supported by a wall 400 cubis bigh, and consist-

it was a most noble structure, supported by a wall 400 cubits high, and consisting of stones of a vast bulk, being 20 cubits long, and six cubits high. It was probably left standing because of its grandeur and beauty; and Josephus speaks of it as continuing even to the time of Albinus and Agrippa.]—B.

Ver. 16. Them which were vexed with unclean spirits. - See note on Luke

Ver. 17. The sect of the Sadducees .- Are there now none, high in the church, and yet intidel in heart? Ver. 20. The words of this life-i. e. of the eternal life they were commissigned to preach.

ACTS, V. high priest came, and they that were with him, and! A. M. cir called the council together, and all the senate of the A D. cir. children of Israel, and sent to the prison to have them 30. z c.4.1. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut with all a Mat 21 36 safety, and the keepers standing without before the doors: but when we had opened, we found no man b c.4.18. within. 24 Now when the high priest and z the captain of the temple and the chief priests heard these things, c Mat.27.25 they doubted of them whereunto this would grow. c.2.23,36. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and d c.4.19. brought them without violence: for a they feared the people, lest they should have been stoned. e Ga.3.13. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying, Did not we b straitly command you that ye should not teach in this name? and, behold, ye f Ph.2.9. have filled Jerusalem with your doctrine, and intend g Is.9.6. to bring this man's blood o upon us. 29 Then Peter and the other apostles answered and said, We dought to obey God rather than men.

h Mat.1.21. 30 The God of our fathers raised up Jesus, whom

ve slew and hanged con a tree.

31 Him hath God exalted f with his right hand to be a g Prince and a h Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given | 624 to them that obey him.

33 T When they heard that, they k were cut to the

heart, and took counsel to slay them.

k c.7.51. 34 Then stood there up one in the council, a Pharisee, named 1 Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to 1 c.22.3. put the apostles forth a little space;

Ver. 23. We found no man within. - This shows that the apostles were put

into a part of the prison by themselves. There is a passage, says Doddridge, or chap, it. 19. which bears some resemblance to this, in the apology of Socrates, as recorded by Plato, which appears to me among the finest of antiquity. When they were condemning lam to death for teaching the people, he said, "O ye Athenians, I combrace and love you; but I will obey God rather than you; and if you would dismiss me, and spare my life, on condition that than you; and it you would dismiss me, and spare my life, on condition that I should cases to teach my fellow-citizens, I would rather die a thousand times than accept the proposal." What are ten thousand subtleties of the ancient philosophers, when compared with a sentiment like this I Basster. Ver. 31. With his right hand.—Doddridge. "At his right hand." Ver. 33. They were cut to the heart—i.e. with vexation; not pierced to the heart with conviction, as those in chap. ii, 37, but as it were sawn (to the heart) with vexation. See Parkhurst in Diagnie.)

Ver. 34. Gaunaliel.—The elder of that name, a man is o high honour among the lower than the converted of the lower for where C the Control of the lower to the converted to the

the Jews, that Onkelos (author of the Targum) is said to have burnt 70lbs, weight of perfumes at his funeral. Nay, it is said, the honour of the law failed in him. - Doddridge.

A. M cir. 4U34. A. D. cir. 30. m In the 3d year he

account

35 And said unto them, Ye men of Israel, take heed to vourselves what we intend to do as touching these

36 For before these days mrose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as n obeyed him, were scattered, and brought to nought.

A. D. 37 After this man rose up Judas of Galilee in the n or, bedays of the taxing, and drew away much people after o La.13.1.2 him: he o also perished; and all, even as many as

p Pr.21.30. obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: P for if this counsel or this work q Job 31.29.

be of men, it will come to nought: I Co. 1.25. 39 But if q it be of God, ye cannot overthrow it; lest r c.9.5.

haply ye be found even to fight ragainst God. 40 And to him they agreed: and when they had s Mat. 10.17 called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus,

and let them go. 41 T And they departed from the presence of the council, rejoicing " that they were counted worthy to suffer shame for his name.

42 And daily v in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as The apostles, desirous to have the poor regarded to the food of the sonl, also careful themselves to dispense the word of God, the food of the sonl, also careful themselves to dispense the word of God, the food of the sonl, also careful themselves to the sonly the soul of the sonly the soul of the sonly the soul of the sonly the soul of the sonly the son also careful ineffiseives to appetie the work of cook, the foot of the sorts, appetite the office of deaconship to seven chosen men. 5 Or whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, I and after lakely accused of blaspheny

ND in those days, when the number of the disci-A ND in those days, the ples was multiplied, there arose a murmuring of the Grecians a against the Hebrews, because their widows were neglected in b the daily ministration.

Theudas.-(This was probably the same with the Judas, (for Jude is called Thaddeus, Mat. iii. 18.) of whom Josephus says, that "a little after the death of Herod the great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea," and that he was defeated and put to death. 1-Eagster.

Ver. 37. Judas of Galilce.-[Judas the Gaulonite, as he is termed by Josephus, opposed the levying of taxes by Cyrenius; but he was soon cut off, and

all his followers dispersed.]—Bagster.

Ver. 40. And to him they agreed.—"So does God sometimes use the good sense and temper of those who do not themselves receive the Gospel, for the protection of those who are faithfully devoted to his service."-Doddridge

Ver. 42. In every house.—It was long after this before any places of worship were expressly built for Christians: but in every house there was a worshiping family; frequently several of them unit d, and thus, by degrees, the house became a church. See I Co. xvi. 19.

CHAP, VI. Ver. 1. The Greetans—Commonly called Hellenists; namely,

foreign Jews, who used the Greek language, both in their synagogues, and in their common conversation; whereas those called Hebrews used the then Hebrew, or Syro-Chaldaic. So Doddridge, Campbell, Scott, and most others. - Widows were neglected.-A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect ture practice for the poor, and give it duily to them. Maintoniales speaks of it in this manner: "They appoint collectors, who receive every day from every court a piece of bread, or any sect of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to very poor person of it his daily sustemance: "from hence the apostles might take up this custom, and follow it.

23.9.

t c.4.13. u Mat.5.12.

Ph.1.29. 1 Pe.4.13.,

v 2 Ti.4.2.

CHAP. 6. A. M. 4035. A. D. 31. a c.9.29

11.20.

j c.1.24.

k c.9.17.

2 Ti.1.6.

c.12.24.

19.20.

m Ps. 132 9,

Jn.12.42

n Lu.21.15.

2 Then the twelve called the multitude of the disci-A. M. 4035 A. D. 31. ples unto them, and said. It c is not reason that we should leave the word of God, and serve tables. c Ex.18.17

3 Wherefore, brethren, look dye out among you seven men of chonest report, full of the Holy Ghost d De.1.13. and wisdom, whom we may appoint over this business.

e c.16.2. 1 Ti3.7,8, 4 But we will f give ourselves continually to prayer, and to the ministry of the word.

5 I And the saying pleased the whole multitude; and f 1 71.4.15. they chose Stephen, a man full s of faith and of the Holy Ghost, and b Philip, and Prochorus, and Nicag c.11.24. nor, and Timon, and Parmenas, and i Nicolas a proselyte of Antioch: h c.8.5,26.

6 Whom they set before the apostles: and when i Re.2.6,15.

they had prayed, they klaid their hands on them.
7 ¶ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests m were obedient

8 ¶ And Stephen, full of faith and power, did great 1 75.4.14.

wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrel Is.55.11. nians, and Alexandrians, and of them of Cilicia and

of Asia, disputing with Stephen. 10 And they were not able n to resist the wisdom and

the spirit by which he spake. 11 Then they suborned o men, which said, We have heard him speak blasphemous words against Moses,

and against God. o 2Ki,21.10. 12 And they stirred up the people, and the elders. and the scribes, and came upon him, and caught him, Mat.26. and brought him to the council.

Ver. 3. Among you-i. e. among the body of believers; so Drs. Hammond and Whitby; but Preb. Townsend and others think they were chosen from the seventy giestples, of which, however, we have no decisive proof. We incline to think, they were chosen specially from among the complaining Hellenists, since the names seem all of Greek extraction.

Ver. 5. Nicolas, a proselyte of Antioch-Might be chosen to gratify certain proselytes among those who had complained.

Ver. 6. Laid their hands on them-As expressive both of their approbation, consecration, and their blessing; not of conferring on them the Holy Spinit; the electors were to choose only men "full of the Holy Ghost." Verse 3.

Ver. 7. A great company. - The priests, on their return from captivity, were between four and five thousand; Ezra iii. 36-39; and the number was probably much increased

by much increased. "Yet. S. Full of faith, &c.—Doddridge, "Full of get. s." &c.; who adds, "so many valuable copies, read grace instead of faith, that I thought myself obliged to follow them." So Boothroyd.

Ver. 9. The synagogue of the Libertines, &c.—This appears to us to be a synagogue for foreigners of the different countries here named. The Liber-

tines are admitted to be liberated slaves, or their children, at Rome, of which there appear to have been so great a number, that 4000 were sent to Sardinja, there appear to have been so great a number, that 4000 were sent to Saminna, others to different parts, and the rest banished to Judea; but the synagosite does not appear to have been restricted to these, but was frequented by Cyrenians, Alexandrians, &c., some of wham had probably a taste for the Greek philosophy. Lardner thinks that each of these parties had a synagogue, which is not unlikely, if, as the Jews say, they had 430 synaeogues in Jerusalem. Ver. 11. Blasphemous voords.—Campbell, would render it, "reviting words," as they did not amount to blasphemy. True; but they might represent them

as such in aggravation.

330	ACTS, VII.
A. M. 4035. A. D. 31.	13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:
р с.25.8.	14 For p we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the r customs which Moses delivered us.
q Da.9.26.	15 And all that sat in the council, looking steadfastly on him, saw his * face as it had been the face of an
r or, rites.	angel. CHAPTER VII.
s Ex.34.30, 35.	1 Stephen, permitted to answer to the accessition of blaephemy, 2 showeth that! Abraham vorshipped God rightly, and low God chose the fathers, 30 b dore. Moses was born, and before the tabernacle and temple were built: 37 that 1 Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the beavenly pattern, to last but for a time: 51 tepre herrling their rebellion, and mordering of Christ, the Just One, whom the
	herding their reledition, and murdering of Christ, the Just One, whom the prophets foretold should come into the workl. 5f Whereupon they stone min to death, who commendeth his soul to Jesus, and humbly prayeth for them
СНАР. 7.	THEN said the high priest, Are these things so?  2 And he said, a Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelf
n c.22.1.	in Charran,  3 And said b unto him, Get thee out of thy country.
b Ge.12.1.	and from thy kindred, and come into the land which I shall show thee.  4 Then came he out of the land of the Chaldeans.
c Ge.12.5.	and dwelt in Charran: and from Gence, when his father was dead, he removed him into this land,
d Ge.13.15.	wherein ye now dwell.  5 And he gave him none inheritance in it, no, not so
e Ge.15.13, 16.	much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
f Ex.12.40,	6 And God spake on this wise, That chis seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four chan-
g Ex.3.12.	dred years.  7 And the nation to whom they shall be in bondage will I judge, said God : and after that shall they come
h Ge.17.9 11.	forth, and serve zine in this place.  8 And he gave him the covenant of circumcision:
Class m 3	Tr. o 127h or he come in Management (Doth The Calle Chall

CHAP, VII. Ver. 2. When he was in Mesopotamia.—[Both Ur of the Chaldees, and Huran, were, properly speaking, in Mesopotamia, though Haran was much nearer to Caman than Ur was.]—Bagster.—Char7an—Or "Haran,"

Gen. xi. 31, 32.

Ver. 4. When his futher was dead.—[From Ge, xi, 26, it appears that Abram was born when Terah was 70 years of age; and be departed from Harun when 75, Ge, xii, 4;) while Terah lived to the age of 205 years, Ge, xi, 32; Instead of 205, bowever, the Samaritan has 145, which reconciles this discrepancy; but it is not improbable, that Abram was in reality born when his father Terah was 130 years old; and that he is merely mentioned first in Ge, xi, 26, by way of dignity.—Bagster.

Ver. 3. So much as to set his foot on —To this it is objected, that he purchased a family grave of the sons of Heth; Gen. xxv. 17. True; but, 1. A grave is a place for a man to lay his bones, and not to set his feet. 2. Even this he bought, notwithstanding the whole country had been made over to him by Divine promise. 3. The expression is evidently proverhial, and means that

he had no ground whereon he might either huild or walk.

Ver. 6. Four hundred years.—[Stephen here uses the round number 400, leaving out the old tens; for it is evident, from the parallel pussages, as well as Josephus, that the real number of years was 430. [—Bagster.

r		
	ACTS, VII.	331
l	and so Abraham begat Isaac, and circumcised him	A. M. 4038. A. D. 31.
١	the eighth day; and Isaac 1 begat Jacob; and Jacob   begat the twelve patriarchs.	i Ge.21.14
۱	9 ¶ And the patriarchs, moved with 1 envy, sold Joseph into Egypt: but 10 God was with him,	∫ Gε 25.28.
ł	10 And delivered him out of all his afflictions, and	
-	gave him favour and wisdom in the sight of Pharaoli king of Egypt; and he made him governor over	k Ge.29.3% &c.
Į	Egypt and all his house.	
1	11 Now otnere came a dearth over all the land of Egypt and Chanaan, and great affliction: and our	Ge.37.23. Ps.195.17
I	fathers found no sustenance.  12 But P when Jacob heard that there was corn in	n. Ge 39.2,
I	Egypt, he sent out our fathers first.	Zi,
I	13 And at the second time Joseph q was made known to his brethren; and Joseph's kindred was made	n Ge.41.40.
Ì	known unto Pharaoh.	o Ge.41.54.
I	14 Then sent Joseph, and called his father Jacob to	
1	him, and all his kindred, threescore and fifteen souls.	p Ge.42.1,2.
ı	15 So Jacob went down into Egypt, and died, he, and our fathers,	q Ge.45.4,16
ı	16 And s were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of mo-	r Ge.46.27. De.10.22.
I	nev of the sons of Emmor the father of Sychem.	De.10.42.
	17 T But when the time of the promise drew nigh,	s Jos.24.32
ı	which God had sworn to Abraham, the people grew	
	and multiplied in Egypt,	t Ex.1.79.
ı	18 Till another king arose, which knew not Joseph. 19 The same dealt subtly with our kindred, and evil	u Ex.1.22
ŀ	entreated our fathers so W that they east out their	

entreated our fathers, so that they cast out v Ex.2.2.

young children, to the end they might not live. 20 In which time Moses was born, and was wex-

ceeding fair, and nourished up in his father's house wor, fair to three months:

Ver. 13. Joseph.-In Joseph, says Preb. Townsend, we see a man, wise, innocent, and great, hated by his brethren, and sold for a slave to heathen Egyptians. In his humiliation he was exalted. Heathens to whom he had been given over, bowed the knee before him—his own family were preserved from perishing—he became the saviour of all—administering to them brend, the emblem of life; and to him every knee bowed, both of his own kimilred and of strangers. He was tempted, and triumphed; he was persecuted and imprisoned under a malicious and talse accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to him. He was seen twice by his brethren: the first time they knew him not, but the second he was made known unto them

Ver. 14. Threescore and fifteen .- (In the Hebrew text, the number of persons is threescore and ten; but Stephen quotes from the Septuagint, which adds the five sons of Ephraim and Manasseh to the account. |- Basster.

Ver. 16. That Abraham bought .- (Of the two burying places of the patriver. 16. That Arthum bulght.—(Of the two burght percent arehs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite, (Gen. xxiii. 16, &c.;) the other in Sy, hem, which Jacob (not Abraham) bought of the sons of Emmor, (Gen. xxxiii. 19). To remove this glaring discrepancy, Markland interprets para, from, as it frequently signifies with a genitive, and renders, "And were carried over to Sychem; and afterwards from among the descendants of Emmor, the father, or son, of Sychem they were laid in the sequilities which Abraham bought for a sum of chem, they were laid in the sequichre which Abraham bought for a sum of money. This agrees with the account which Josephus gives of the patriarelis; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried.]—Bagster.

Ver. 20. Moses—The illustrious tegislator and prophet of the Hebrews, who

led the Israelites to the borders of the promised land. — Exceeding fair.

332 ACTS, VII. a M. 4035. 21 And when he was cast out, Pharaoh's daughter A. D. 31. took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the x Fx.2.10. Egyptians, and  $\overline{r}$  was mighty in  $\beta$  words and in deeds. 23 And 2 when he was full forty years old, it came into his heart to visit his brethren the children of Israel. v Lu.24,19, 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 a For he supposed his brethren would have under-B he was of great abi- stood how that God by his hand would deliver them: but they understood not. Eminent 26 And the next day he showed himself unto them for his alent is as they strove, and would have set them at one again, discourse, saying, Sirs, ye are brethren; why do ye wrong one and for the pruto another? dent and 27 But he that did his neighbour wrong thrust him auccessful conduct away, saving, Who made thee a ruler and a judge of affairs over us? 28 Wilt thou kill mc, as thou didst the Egyptian vesterday? z Ex.2.11. 29 Then fled Moses at this saving, and was a stranger in the land of Madian, where he begat two sons. 30 And b when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bus1 ... a or, Now. 31 When Moses saw it, he wondered at 'he sight: and as he drew near to behold it, the voice of the

Lord came unto him, t Ex.3.2. 32 Saying, I am the c God of thy fathers, the God of åc. Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put doff thy shoes c Mat.22.32

He.11.16. from thy feet: for the place where thou standest is holy ground.

d Jos.5 15. Ec.5.1. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come,

I will send thee into Egypt.

e Ex.11.19. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God Nu.20,16. send to be a ruler and a deliverer by the hand of the

e angel which appeared to him in the bush. f Ex.e.7.8, 9,10,11,14. 36 He brought them out, after f that he had showed

"Fair to God;" where the name of God is considered as an adjective, and might perhaps be rendered "divinely fair." See Exod. ii. 2. Ver. 22. All the violation of the Egyptians.—This may be fairly inferred, from his being educated as the son of Pharaoh's daughter. See Heb. xi. 21. Ver. 23. Forty years of d.—[This was a general tradition among the Jews:— "Moses was forly years in Pharaoh's court, forty years in the land of Midian,

and forty greats in served Israel."]—Bagster.
Ver. 29. Madian—Or, "Milian." Ex. ii. 16.
Ver. 30. Mount Sina—Or, "Smai." See Ex. iii, 2, &c.; called also Horely, a famous mountain of Arabia the Rocky, thought to be about 10,000 feet in height

Ver. 31. I have seen. - [Literally, "Seeing I have seen;" a Hebraism for "I have surely seen." This varies considerably from the Septuagint, and also from the Hehrew; but gives the general meaning very clearly and faithfully.]-Bagster.

wonders and signs in the land of Egypt, and in the A. M. 4035. Red sea, and in the wilderness forty " years.

37 This is that Moses, which said h unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, ilike unto me; him

I shall ye hear.

38 This k is he, that was in the church in the wilderness with the angel 1 which spake to him min the mount Sina, and with our fathers: who "received o the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again

into Egypt,

40 Saying Punto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf qin those days, and offered sacrifice unto the idol, and rejoiced in the works of

their own hands.

42 Then God turned, and gave them up to worship the shost of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty vears in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond

Babylon.

44 T Our fathers had the tabernacle of witness in the wilderness, as he had appointed, " speaking unto Moses, that the should make it according to the fashion that he had seen.

45 Which walso our fathers \* that came after brought in with Jesus into the possession of the Gentiles, whom 5 God drave out before the face of our fathers,

unto the days of David;

46 Who found favour 2 before God, and desired a to find a tabernacle for the God of Jacob.

47 But Solomon b built him a house.

48 ° Howbeit the Most High dwelleth not in temples

made with hands; as saith the prophet,

49 Heaven d is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest?

h De.13.15.

i or, as ma J Mat 17.5.

k He.2.2 ₹.63 9. . in 3.19.

tt. F.x.19.3.

n De.5.27, 31. Ju.1.17.

o Ro.3.2. q De.9.16.

Ps. 106.19

s De.4.19. Je.19.13.

t Am.5.25. n or, who

v Ex.25.40.

w Jos. 3.14. x or, having received.

Ps.44.2. 78.55. z 1 Sa. 16.1.

a 1 Ch.22.7. 1 Ki.6 1, &c. 5.20.

c 1 Ki.S.27 c.17.21. d la.56 &

Ver. 38. This is he .- Compare Ex. xix. 19, 20,

Ver. 40. May not—i.—e. "Know not." Ver. 40. Motoch.—A heathen dely worshipped by the Ammonites, whose principal sacrinces were laman victims.—Remphan.—The Coptic name of principal sacrinces were alman victims.—Rempaan.—The Coptic mare of Saturn.—Babylon.—In the passage of Amos, to which Stephen refers, it is beyond Danascus; but as Assyria and Media, to which they were carried, were not only beyond Danascus, but beyond Babylon itself, he states that fact, and thus fixes more precisely the place of their captivity.—Basster. Ver. 45. Brought in with Jesus—Meaning Joshua.—Into the powersion

of the Gentiles—i. e. into Canaan, then in possession of the Canaanites.

Net 49. Heaven is my throne.—Intimaling that he was under no obligation to them for their temple, though it had been as splendid as that of Solomon; nor must they trust to it for protection, since it was built by human hands, and might be shieved to atoms in a noment, by Him who made "the earth his

o c.6.13.

50 Hath not my hand made all these things? A. M. 4035. A. D. 31 51 Ye e stiff-necked and f uncircumcised in heart and ears, ve do always resist the Holy Ghost; as your Ex.329. bs 45.4. fathers did, so do ye. Le.26.41. 52 Which 5 of the prophets have not your fathers Je. 9.26.

persecuted? and they have slain them which showed Ro.2.23. before of the coming of the h Just One; of whom ye have been now the betrayers and murderers: g 2Ch.36.16 1 Th.2.15.

53 Who have received the law by i the disposition of

h c.3.14. angels, and have not kept it. 54 \ When they heard these Ithings, they were cut i Ga.3.19.

to the heart, and they gnashed on him with their teeth. i c.5.33. 55 But he, being & full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, k c.6.5.

1 Fize.1.1. 56 And said, Behold, I see the ! heavens opened, and

m Da.7.13 m the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopa Lu.4.29. He.13.12, ped their ears, and ran upon him with one accord,

58 And cast " him out of the city, and stoned him: and the witnesses o laid down their clothes at a young man's fect, whose name was P Saul.

p c.8.1,3. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive q my spirit.

g Ps.31.5. Lu.23.46. 60 And he kneeled down, and cried with a loud voice, r Mat.5.44. Lord, r lay not this sin to their charge. And when he Lu.23.34. had said this, he fell asleep.

Ver. 51. Uncircumcised in heart and ears.—To circumcise the heart, is to remove its obduracy; Ezek. xxxvi. 26. To circumcise the ears, is to remove the backwardness in men to attend to divine things: it is compared to removing the hardened wax, which sometimes destroys the hearing. To circumeise these, is to give "the hearing ear, and the understanding heart."—Ye do always resist. - Sinners resist and provoke the Holy Spirit, and Christians grieve

Ver. 53. By the disposition of angels.—Wesley, "by the ministration of angels." See Gal. iii. 19.

Ver. 53. By the disposition of angels." See Gal. iii. 19.

Ver. 54. Cut to the heart.—The same word which is used in ch. v. 33, with the words, "to the heart," inserted in the original, which in the former pas-

Ver. 56. Opened.—The vision which Stephen had of the Lord Jesus, we consider of a nature similar with those of the prophets Isaiah and Ezekitel, and certainly intended for his support and encouragement in the hour of death; and it is remarkable that, in this instance, the Lord Jesus is not represented in the usual posture of sitting, but as standing, as if in the act of intercession; or, perhaps, as intimating to the dying martyr, that he was ready to

cession; of, perhaps, as intimating to the dying matry, that he was ready to receive the precious deposit he was committing to his hands.

Ver. 59. They stoned Stephen.—Dr. Lardner, whose opinion we have he fore cited, John xviii. 31, considers this and all other similar instances, as riotous and unlawful acts. He says, "The Jewish people, at this time, seem to have made no scruple of stoning a man immediately, without any trial."

Mr. Miher accounts far their conduct in the following manner. He says, "Pillate having been dispraced, Judea seems at this time to lave been without a procurator; and Vitellius, the governor of Syria, was a man of great mode-ration toward the Jews . . . . who were now left to themselves, at least

ration toward the Jews who were now left to themselves, at least in religious concerns, and Stephen was their first Christian victim."—Lord Jerus, receive my spirit.—"Now here is adying martyr, who is expressly said to 'be filled with the Holy Ghost,' and to enjoy the vision of the heavenly world, and of the Saviour who was there; in his last moments, too-on the very verge of eternity; here is such a martyr, committing his departing spirit into the hands of the Lord Jesus, in the very same language and with the same confidence, with which Jesus, when expiring upon the cross, committed his spirit into the hands of the Father. This expiring disciple also, implores for giveness for his murderers. Of whom does he implore it? Of the same Lord Jesus. Can a departing spirit be intrusted to any being, and the forgiveness of

ACTS. VIII. CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the thurch being planted in Samaria, 5 by Philip the deacon, who preached, slid miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: If Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have lought the like power of term, 20 Peter sharply reproving his hypocray, and covetousness, and exhorting him to repentance, together with John preaching the worl of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian enumeh. A. M. 4006 A. D. 32. CHAP. 8. a c.7.58 ND a Saul was consenting unto his death. And b c.11. % at that time there was a great persecution against the church which was at Jerusalem; and they were c c.25.10,11 all scattered b abroad throughout the regions of Judea Ga: 1.13. and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and d c.6.5. made great lamentation over him. 3 As for Saul, he c made havoc of the church, entering into every house, and haling men and women, e 2 Ch.30.12 committed them to prison. 4 Therefore they that were scattered abroad went f Jp.4.41.42 every where preaching the word. 5 Then Philip & went down to the city of Samaria. and preached Christ unto them. g Ma.16 17. 6 And the people with one accord egave heed unto those things which Philip spake, f hearing and seeing h Ma.2.3.. the miracles which he did. c.9.33,34. 7 For gunclean spirits, crying with loud voice, came out of many that were possessed with them: and i Mat.11.5. many taken with h palsies, and that were i lame, were

8 And there was great joy in that city. j c.13.6. 9 TBut there was a certain man, called Simon, which beforetime in the same city used j sorcery, and bebeforetime in the same only using out k that him-k c.5.36.
2 Ti.3.2,5.

sin be expected of him, who has not omnipotence and supreme authority? And can a dying martyr, with his eyes fixed on the very vision of Go.l, and his soul filled with the Itoly Ghost, ask and pray amiss?"—Stuart's Letters. CHAP VIII. Ver. 1. And Saul.—[This clause evidently belongs to the containing of the preceding chapter: there is searcely a worse division of chap-

ters than this.]-Bagster.

self was some great one:

Ver. 3. He made lawee of the church.—The word which our translators have rendered "made havoe," properly signifies to ravage as a wild heast. It is thus used in the Septuagint, Dan. vi. 22, of lions; and in Ps. lxxix. 14, of the

wild boar.—Townsend.

Ver. 4. Every where preaching.—Thus the wrath of man fulfilled the purposes of God; and the very means used to suppress the gospel contributed to

poses of God; and the very means used to suppress the gasper comminger.

Ver. 5. The clty of Samaria.—[Rather, "To a city of Samaria," for the city of Samaria had been utterly destroyed by Hyrcanus, and the city built by Herod on its site was called degresse, in bonour of Angustis. Samaria comprised the tract of country formerly occupied by the times of Ephraim and Managesel west of Jordan, lying between Judea and Galilee; beginning, easy Josephus, at Ginea in the great plain, and ending at the toparchy of Acrabia.

toni.]—Baggier.

Ver. 7. Unclean spirits, crying, &c.—Compare Mat. x. 1. Mark iii. 11. &c.

Ver. 9. And bevoitched.—Rather, "astonished." This is the same word that, in ver. 13, is rendered, "wondered," and implies, that he excited great rastonishment, as magicians and conjurors are wont to do. Simon was affected by Philip's miracles, as the people had been by Simon's wonders; and perhaps thought him a practitioner in the same art, but of higher attainments. See ver. 19.——Some great one.—Probably wishing it to be understood, that he was the Messiah, in opposition to Jesus. Some of the fathers say, that to different characters he represented himself under the names of the three persons of the

A. M. 4036. 10 To whom 1 they all gave heed, from the least to A. D. 22 the greatest, saving, This man is the great power 1 2 Co.11.19

11 And to him they had regard, because that of long pr Ga.3.1.

time he had bewitched m them with sorceries.

12 But when they believed n Philip preaching the o ver.37. things o concerning the kingdom of God, and the name c.2.41. of Jesus Christ, they were baptized, both men and o c.1.3.

women. 13 Then Simon himself believed also: and when he

p signs and was baptized, he continued with Philip, and wondered, miracles beholding the p miracles and signs which were done. 14 T Now when the apostles which were at Jerusalem heard that Samaria had received the word of q c.19.2.

God, they sent unto them Peter and John: r c.2.38

15 Who, when they were come down, prayed for 19.5,6. them, that they might receive the Holy Ghost: 1 Co. 1.13.

16 (For as qyet he was jallen upon none of them: only they were baptized in the name of the Lord s c.6.6. He.6.2. Jesus.)

17 Then laid a they their hands on thom, and they ret 1 Ti.6.5. ceived the Holy Ghost.

18 T And when Simon saw that through laying on u 2 Ki.5.15, of the apostles' hands the Holy Ghost was given, he Mat. 10.8. offered them t money,

19 Saying, Give me also this power, that on whomv c.10.45. soever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because "thou hast thought that the gift vof w Jos. 22, 25. God may be purchased with money.

21 Thou hast neither part w nor lot in this matter: x Ps.78.36, for x thy heart is not right in the sight of God.

Eze.14.3. 22 Repent therefore of this thy wickedness, and pray God, if y perhaps the thought of thy heart may be y Da.4.27. 2 Ti.2.25.

forgiven thee. Trinity: but this, we conceive, must have been after his apostacy. See Doad

Ver. 13. Then Simon .- [This Simon was probably, as several learned men

suppose, the same who is mentioned by Josephus, as persuading Drusilla to leave her inishand, and live with Felix. |-Bagster.

Ver. 16. Baptized in the name of the Lord Jesus. -So ch. ii. 38. Comment-

ver. 10. Baptizea in the name of the Lora Jesus.—So ch. 11. 38. Commentators are not agreed whether this is an abridged form of expression, instead of naming the three persons of the Trinity; or an abridged form of administrating the ordinance to Jesus, who had already been initiated into the doctrine of the Trinity in the Old Testament. It is observable, that where the command is given to baptize in the name of the three persons, it seems to fave particular reference to the Gentiles—"all nations." Mat. xxviii. 19.

Ver. 19. Give me also this power.—"From this informed satempt [of Signal Lebengia Control of Signal Co

non] to largain for the power of conferring the Holy Spirit, (says Scorf), all necessary contracts for church benefices, and other methods of turning the concerns of religion into a lucrative trade, are called Shaony; of which there

have been, and are, a great variety of species; and will be so long as men continue covelous and ambitious, and very suppose that rain is godiness." Ver. 20. Thy money perish with thee.—Doddridse, "Thy money as with thee to destruction." Not an imprecation, wishing it might do so, which he knew to be impossible, but an expression of alarm and dauger. See note on

Ver. 22. If perhaps.-This expression is thought to intimate, in Peter, a fear lest Simon should have committed the unpardonable sin-the sin against the Holy Gliost. See I John v. 16. That he was ever truly converted, we have no account; indeed, on the contrary, ecclesiastical history describes him as having become decidedly an upostate, and bitter enemy to the gospel.

23 For I perceive that thou art in the gall of 2 bitter- [A. M. 4008. A. D. 32 ness, and in the bond a of iniquity. 24 Then answered Simon, and said, Pray bye to the z Je. 4.18. 11:12.15. Lord for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified and preached the Pr. 5.22 word of the Lord, returned to Jerusalem, and preach-Is.23.22 ed the gospelin many villages of the Samaritans. 26 T And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that Nu.21.7. 1 K: 13.6. Job 42.8. goeth down from Jerusalem unto c Gaza, which is Ja.5.16. 27 And he arose and went: and, behold, a man of d Ethiopia, a e eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all c Jos. 15, 47.

her treasure, and had come f to Jerusalem for to d Zep.3.10. worship, 28 Was returning, and sitting in his chariot read e 1s.56.3 5

Esaias the prophet.

29 Then 5 the Spirit said unto Philip, Go near, and 1 2 Ch.6.32, join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest h thou g 18.65.24. what thou readest?

31 And he said, How i can I, except some man should I guide me? And he desired Philip that he would come

up and sit with him.

32 The place of the scripture which he read was k this. He was led as a sheep to the slaughter; and i Ro.10.14 like a lamb dumb before his sliearer, so opened he not his mouth:

j Ps. 25.9. 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is

k Is.53.7.8 taken from the earth.

Ver. 23. The gall of bitterness. - This is bitterness, or misery itself. - The bond of iniquity—Is slavery to lust, particularly the lust of covetousness, called the lust of the eye. (1 John ii. 16.) The bond of iniquity is explained by Hammond of a league with Satan, probably referring to the magical arts

Ver. 24. None of these things .- Peter probably enlarged upon the awful con-

sequences Simon might expect.

Ver. 26. Which is desert-i. e. the way through the desert, or wilderness of Judea. Doddridge. It is probable, that we should refer desert, not to Gaza. but to the way; though Gaza was situated at the entrance of the desert, and the ancient city was in ruins, being destroyed by Alexander. Strabo, l. xvi.)-

Ver. 27. A eunuch.—A term of office. See note on Gen. xxxvii. 35.——Candace, queen of the Ethiopians.—"Candace" is said to be a name eormon to the Queens of Ethiopia, as Casar was of the Roman emperors.——Ethiopia,—from Althomat, to burn, and ops, the face.—The Ethiopia here mentioned is upper Ethiopia, or Habesch, lying south of Eyept, on the Nile, and including

the island Mero

the island Mero?. Ver. 30. Heard him read.—A late respectable traveller, in allusion to this very passage, remarks, that in Syria "they usually go on reading aloud, with a kind of singing voice; moving their heads and bodies in time, and making a kind of monotonous cadence at regular intervals." Joveti's Christian Researches. The ancient chariots were generally open, like our common chaises. Ver. 33. In his humiliation his judgment was taken away.—This, which is guated from the Septuagint version of these verses, seems to mean, "In his degraded state, justice was denied?" but compare Isaiah as above. Prebend. Townsend proposes a canage in the punctuation of the original, connecting verses 32 and 33 thus :—"Like a lamb dumb before his shearer, so opened he

338 ACTS, IX, 34 And the ennuch answered Philip, and said, I pray A. M. 4036. A. D. 32. thee, of whom speaketh the rrophet this? of himself. or of some other man? l Lu.24.27. 35 Then Philip opened his mouth, and began 1 at the same scripture, m and preached unto him Jesus. m c.13.23. 36 And as they went on their way, they came unto a certain water: and the eunuch said, Sec, here is water; what doth n hinder me to be baptized? n.c. (0.47. 37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I p believe that Jesus Christ is the Son of God. o Ma. 16, 16, ver. 12. p Jn.11.27, 1 Co.12.3. 38 And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the q 1Ki.18.12. Eze.3.12, Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way r rejoicing. r Ps.119.14. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea. CHAPTER IX. 1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to Sang come towards halmsens, 4 structure nown to the earth, to is caused to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to hid him: 29 so do the Gre isans, but he es-capeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 35 and restor to Tabitha to life. CHAP, 9.

A ND Saul, yet a breathing out threatenings and slaughter against the disciples of the Lord, went A. M. 4037. A. D. 33.

unto the high priest,

from heaven:

2 And desired of him letters to Damascus to the synaa c.S.3. gogues, that if he found any of b this way, whether they were men or women, he might bring them bound

unto Jernsalem.

3 And cas he journeyed, he came near Damascus: b the way. and suddenly there shined round about him a light

not his mouth because of affliction; and his just judgment was taken away." The learned reader will judge of this matter for himself. See New Test. Arr. Ver. 37. And Philip said, &c.—This verse is omitted in many (including

the best) MSS., and Griesbach and other critics consider it only as a marginal gloss brought into the text. So Boothroyd: but Beza and Doddridge think it too important to be omitted; and Whitby suggests the probability of its being first omitted by some who approved of delaying baptism as long as pos-

Ver. 38. Both into the water. - Doddridge says-" Considering how frequent bathing was in those hot countries, it is not to be wondered that haptism was generally administered by immersion, though 1 see no proof that it was e-sen-ial to the institution." And the caudid Leardner say, "1 do not see any poof that the Europe was proposed by immersion." How differently men view the

Ver. 43. Azotus—i. c. Ashdod, more than thirty miles from Gaza from whence he preached in all the cities along the coast of the Mediterranean. CHAP. IX Ver. 1. Breathing out threatenings and Saurater.—A strong poetical expression. So Homer speaks of breathing rage, and Theoritus of breathing shaughter. See Orient. Lit. No. 1397.

Ver. 2. Letters to Damascus.—The Jews to this day are said to correspond

with their brethren through most parts of the world; much more at this time, when the authority of the Sanhedrim seems to have extended more or less to all their brethren. Damascus is thought to be the oldest city on the globe.

It is first mentioned for, xiv. 15, and now called Demosk. It you can be goose.

It is first mentioned for, xiv. 15, and now called Demosk to calculate the length of this journey without accurately knowing the road he went. Doddridge supposes

	AUIS, IA.	303
	4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou	A. M. 4007. A. D. 33.
l	time? 5 And he said, Who art thou, Lord? And the Lord	J Mat 25. 40, 15.
ĺ	said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.	
ŀ	6 And he trembling and astonished said, Lord, what twilt thou have me to do? And the Lord said unto	: = 5.39.
l	him, Arise, and go into the city, and it shall be told	
I	thee what thou must do. 7 And the men which journeyed with him stood	F & 18 30.
l	8 And Saul arose from the earth; and when his eyes	Ç.10.004
l	were opened, he saw no man: but they led him by the hand, and brought him into Damascus.	D 10.5
ı	9 And he was three days without sight, and neither did eat nor drink.	g 1)a.10.4.
l	10 % And there was a certain disciple at Damascus, named h Ananias; and to him said the Lord in a	
ļ	vision, Ananias. And he said, Behold, I am here, Lord.	B C.22.12
	11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the	
	house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,	i 1 T <sub>1</sub> ,1,13.
	12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might	
	receive his sight. 13 Then Ananias answered, Lord, I have heard by	j ver.21.
	many of this i man, how much evil he hath done to	
	thy saints at Jerusalem:	

it to have been 150 miles, and it might be more. A great way to bring his prisoners, as he proposed, verse 2.

14 And here he i hath authority from the chief priests k 1 Co.1.2

to bind all that call k on thy name.

Ver. 4. And heard a voice.—It is only here said that Saul saw a light from heaven, and heard a voice is but as he twice asserts that he did see the Lord, (I Co. xi. 1; xv. 8.) it is most reasonable to conclude that it was at this time. Another appearance of the Lord Jesus to him is mentioned clap, xxiii. It, but this is calculated to have been after he had written the first Epistle to the Co-combines and therefore cannot be hear referred to

rinthians, and therefore cannot be here referred to.

Ver. 5. It is hard for thee to kick against the pricks—Or "goads." Compare De. xxxii. 15. 1 Sam. ii. 29. As this sentence is wanting in many MSS., and some versions, it is omitted by Griesbach, who supposes it taken from the xxxii.

chap, xxvi. 14.

Ver. I. Hearing a voice.—Boothroyd, "a sound," (as phone is often rendered,) but not distinguishing the words.—Thus were our Lord's words, in reference to another case, here fulfilled; "one was taken and another left." And thus it is to this day in our worshipping assemblies: many become may sit under the same means of grace; one may be converted while many others receive no benefit. Now, to whatever we may attribute this, the Seripture, and particularly St. Paul himself, refers the cause to divine grace, "Who maketh thee to differ?—By the grace of God, I am what I am." (1 Co.

iv. 7; xv. 10.)

Ver. 8. Then led him—i. e. his attendants.

Ver. 11. Called Straight.—This street is still existing, and was visited lately Ver. 11. Called Straight.—This street is of the Church Missionary Society.—(The street called Straight, says Manndrell, "is about half a mile in length, runging from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judes, with whom Paul lodged; and in the same house is no old tomb, said to be Ananica xi ——Bauster.——Saul, of Tarsus.—The inhabitants of this city are

340	ACTS, IX.
A. M. 4037. A. D. 53.	15 But the Lord said unto him, Go thy way: for the is a chosen vessel unto me, to bear my name before
1 c.13.2. Ro.1.1. 1Co.15.10.	m the Gentiles, and a kings, and the ochildren of Israel:
Ga. 1.15, Ep.3.7,8,	16 For I will show him how great things he must suffer p for my name's sake.
m Ro.11.13. Ga.2.7,8.	17 And Ananias went his way, and entered into the house; and putting this hands on him said, Brother
z c.25.23,	Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou might- est receive thy sight, and 'be filled with the Holy
o c.28.17,	Ghost.
p c.20.23. 2 Co.11.23	18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and
2 TE 1.11, 12.	arose, and was baptized.  19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples
q c.8.17.	which were at s Damascus.
r c.2.4.	20 And straightway he preached Christ in the synagogues, that he is the Son of God.
e c.26.20. Ga.1.17.	21 But all that heard him twere amazed, and said; Is not this he "that destroyed them which called on
t Ga.1.13, 23.	this name in Jerusalem, and came hither for that in- tent, that he might bring them bound unto the chief
u c.8.3.	priests?
v Ps.S1.7.	22 But Saul increased the more in strength, vand confounded the "Jews which dwelt at Damascus,
w c-18.29.	proving that this is very Christ.
A. M. 4040. A. D. 36.	23 T And after that many days were fulfilled, the Jews took counsel * to kill him:
x c.23.12. 25.3.	24 But their laying wait was known of Saul. And they watched I the gates day and night to kill him.
y 2Co.11. 26, &c. Ps.21.11,	25 Then the disciples took him by night, and let z him down by the wall in a basket.
37.	26 T And when Saul was come to a Jerusalem he

when Saul was come

assayed to join himself to the disciples: but they were z Jos.2.15. all afraid of him, and believed not that he was a a Ga.1.18. disciple.

described by Strabo, as remarkable for their attachment to literature and polite learning. Orient. Lit. No. 1402.

Ver. 15. Gen'iles .- Hammond and Doddridge, "Nations." It was not yet understood that the gospel was to be preached to the uncircumcised Gentiles: and yet the thing had been so plainly intimated in our Lord's command to preach it to "all nations," and to "every creature," that it seems strange it was not.

Ver. 17. Putting his hands on him.—It was the custom among the ancients to lay their hands, gently on any person on whom they conferred their blessing, or any benefit—as here recovery of sight. See Mat. xix. 13. Mark viii. 23. Ver. 18. Scales.—Perhaps the external coat of the eye, shrivelled by tho

splendour of the light which struck him down.— Taylor's Expos.

Ver. 24. Watched the gates.—If by these are meant the gates of the city, it

seems to intimate that the conspirators were numerous, for the city was very large, and had many gates: but perhaps the gates here mentioned were those which inclosed the house where he lodged. See chap. xii. 13, 14.

Ver. 25. Let him down by the vall.—In 2 Co. xi. 32, it is added, "through a window;" so that the case seems very like that of the History spies, Joseph half it is 15.—i) Amundrell states, that after visting the place of vision, "about half a mile distant from the city castward," they returned to the city, and "were shown the gate where St. Paul was let down in a basket. This gate is at present walled up, by reason of its vicinity to the cast gate, which renders it Flittle use." 1-Bagster.

ACTS, IX.	341
27 But b Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the	A. D. 30.
Lord in the way, and that he had spoken to him, and how he had preached boldly • at Damascus in the name	b c.4.36.
of Jesus. 28 And he was with them coming in and going out at	c ver.29,22
Jerusalem. 29 And he spake boldly in the name of the Lord	d ver.23.
Josus, and disputed against the Grecians: but they dwent about to slay him.  30 Which when the brethren knew, they brought him	e Zec.9.1. c 8.1.
down to Cesarca, and scnt him forth to Tarsus.  31 Then chad the churches rest throughout all Judea	f Pa91 13.
and Galilee and Samaria, and were gedified; and walking hin the fear of the Lord, and in the comfort	g Ro.14.13.
of the Holy Ghost, were i multiplied.  32 ¶ And it came to pass, as Peter passed through-	C ol. 1.10.
out all quarters, he came down also to the saints which dwelt at Lydda.	i Jn.11.16, 17.
33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of	j Zen 9.20 22.
the palsy.  34 And Peter said unto him, Encas, Jesus Christ maketh k thee whole: arise, and make thy bed. And he arose immediately.	A. M. 4011. A. D. 37.
35 And all that dwelt in Lydda and Saron saw him,	k c.3.6,16. 4.10.
36 T Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called	
n Dorcas: this woman was full of good works and alms-deeds which she did.	mrc.11.21. 2 Co.3.16.
37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.	n or, Doe, or, Roe.

Ver. 27. To the apostles-Namely, Peter and James, Gal. i. 19: no others appear to have been at this time at Jerusalem.

Ver. 28. Coming in and going out-i. e. as we should say, "backwards

38 And forasmuch as Lydda was nigh to Joppa, and o 1 Ti210. the disciples had heard that Peter was there, they sent

and forwards;" but the whole was for 15 days only. Gal. i. 18.

Ver. 29. The Grecians—I, e. the Hellenists. See note on chap, vi. 1. Ver. 30. Cesarea—A celebrated city on the borders of the Mediterranean; but Doddridge thinks it was Cesarea Philippi, on the berders of Syria.

out roman rage minks it was cosared ramph, in an orders of syria.

Ver. 3. Then had the churches rest.—Partly through the conversion of Paul, their great persecutor, but more probably through an alarm amoust the Jaws, owing to a threatened attempt, by force of arms, to introduce a status of Caligula into their most holy place: this turned their attention from persecuting the Christians to the necessity of seeking their own preservation. This favourable interval may have lasted, according to Lardner, from one to three years before A. D. 40.

Ver. 32. Lydda. - A considerable town, but one day's journey from Jerusulem,

in the way to Jopha. Joppa is now called Julia.

Ver. 31. Make thy brd—i. e. smooth it, and roll it up out of the way.

Ver. 55. Saron—O: Slaron, a district between Joppa and Cesarea of Pales-

Ver. 36. Dorcas.-It was common not only among the Arabs, but also among the Grocks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which heirig interpreted is Dorcas; that is, an antelope; an animal remarkable for becutiful eyes. On this account it might have been given to the person here designated by it .- Parkhurst.

342	ACTS, X.
A. M. 4041. A. D. 37.	junto him two men, desiring him that he would not
p or, be grieved.	P delay to come to them.  39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber:
q Ec.9.10.	and all the widows stood by him weeping, and show- ing the coats and garments which Dorcas made, while
r Mat.9.25.	ashe was with them.  40 But Peter put them all forth, and kneeled down,
s Ma.5 41, 42. Ju.11.43.	and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.
t 1Ki 17.23	41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, he tree-
u Jn 1211.	sented her alive. 42 And it was known throughout all Joppa; and
-	a many believed in the Lord.  43 And it came to pass, that he tarried many days in 130ppa with one Simon a tanner.
CHAP. 10.	CHAPTER X.  1 Correlius, a devout man, 5 being commanded by an angel, sen 'eth for Picer:  Il who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preschetti Christ to Cornelius and hiscompany, 44 the Holy Ghost falled, on
A. M. 4015. A. D. 41.	preacheth Christ to Cornelius and his-company, 34 the Holy Ghost falle h on them, 43 and they are baptized.  THERE was a certain man in Cesarea called Cor-
a c.8.2. 22.12.	nelius, a centurion of the band called the Italian band,
b Ec.7.13.	2 A a devout man, and one that b feared God with all chis house, which gave much alms to d the people, and prayed to God alway.
c Ga.18 19. Ps.101.2 7.	3 He saw in a vision evidently about the ninth hour of the day an angel f of God coming in to him, and
c.13.8.	saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy
d Ps.fl.1.	prayers and thine alms are come up for a memorial sefore God.
e Ps.119.2. Pr.2.35.	5 And now send men to Joppa, and call for one Simon, whose surname is Peter:
f He.1.14.	6 He lodgeth with one Simon ha tanner, whose house is by the sea side; he shall tell thee i what thou ought- lest to do.
g Is.45.19.	7 And when the angel which spake unto Cornelius was departed, he called two of his household servants,
h e.9.43.	and a devout soldier of them that waited on him continually;
1 c.11.14.	8 And when he had declared all these things unto them, he sent them to Joppa.

Ver. 40. Put them all forth.—Compare Mat. ix. 23—25.

CARP. X. Ver 1. Italian band.—I'The Italian band, or rather cohort, (a regiment sometimes consisting of from 555 to 1105 infantry,) is not unknown to

the Roman writers. |- Barster. | The Roman writers it, Lord i - If this be addressed to the angel, perhaps the propoun my should here be understood, as in Num. xi. 23, "My lord Moses, forbid them."

Ver. 6. Simon a tanner.—The Ralbies say, that this was considered as a mean trade, and executed by the Jews.—Ite shall tell thee, &c..—This latter member of the verse is omitted in four ancient, and many other MSs, in both the Syriae versions, &c.: and is rejected by Wetstein, Griesbach, and

Michaelis.

ACTS, X.	343
9 Too the morrow, as they went on their journey, and drew night unto the city, Peter went jup upon the	A. M 4045. A. D. 41.
house-top to pray about the sixth hour:	j c.11.5,&c
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw k heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:	k c.7.56. Kc.19.11.
12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and lowls of the air.	1 [.e.11.2,
13 And there came a voice to him, Rise, Peter; kill, an. 31.	&c. 20.25. De.14.3,
14 But Peter said, Not so, Lord; for I have never caten any thing that is 1 common or unclean.	&c. Eze.4.14.
15 And the voice spake unto him again the second time, What God hath "cleansed, that call not thou common.	m Mat.15.11 ver.23.
16 This was done thrice: and the vessel was received up again into heaven. 17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the	Ro.14.14, &c. 1 Co.10.2 1 Ti.4.4.
men which were sent from Cornelius had made in- quiry a for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.	n c.9.43.
19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise P therefore, and get thee down, and go with	o c.11.12.
them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek what is the cause wherefore ye are	p c.15.7.
come? 22 And they said, Cornelius qthe centurion, a just man, and one that feareth God, and of good report	q ver.1,&c
God by a holy angel to send for thee into his house, and to hear words of thee.	r c.22.12. He 11.2.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain

s brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea.

Ver 9. The sixth hour—i. e. noon.
Ver 11. A certain vessel.—Doddridge, "Something descending to him
like a great sheet," &c.—[Skenos, any thing which may be considered as a
receptacle; and is therefore applicable to a sheet, or any thing woven from

flay, tied up at the four corners, which our word vessel is not 1—Bagster. Ver. 12. Four-footed beasts.—Both clean and unclean, say some; but Dodd ridge remarks, that in this case Peter might have made a selection. He thinks,

therefore, that they were all unclean.

Ver 13. Kill, and cat—[Or, sacrifice and cat. The spirit of the heavenly dection seems to be this, says Dr. A. Clarke,—" The middle wall of partition is row pulled down; the Jews and Gentiles are called to become one flock, under one sleepherd and biship of soils. Thou, Peter, shall open the door of the down of t

faith to the Gentiles, and be also the minister of the circumcision. Rise up; alreary a biessed sacrifice is prepared; go and offer it to God; and let thy soul field on the fruits of his mercy," & C. - Bagster.

Ver. 21. Cesarea. - This city, once an obscure fortress called Strato's

34	4	ACTS, X.
	M. 4045. D 41.	And Cornelius waited for them, and had called toge- ther his kinsmen and near friends.
1 1	.14.14,15 ?e.19.10. 9.	25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man.
u J	n.4.9.	27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is
	.15.8, <b>9</b> dp.3.6.	an unlawful thing "for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me "that I should not call any man common or unclean.
क	Ma::28.3. 1.10.	29 Therefore came I unto you without gainsaying, as soon as I was sent for: l ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my
1	rer.4, &c. Da.10.12, Ie.6.10.	house, and, behold, a man stood before me win bright clothing,  31 And said, Cornelius, thy *prayer is heard, and thine alms are had in remembrance in the sight of God.  32 Send therefore to Joppa, and call hither Simon,
у	De.5.27.	whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.  33 Immediately therefore I sent to thee; and thou
] 2 J	De.10.17. Ch.19.7. ob 34.19. Ro.2.11.	hast well done that thou art come. Now's therefore are we all here present before God, to hear all things that are commanded thee of God.

Tower, was built and superbly decorated by Herod the Great, and called Casarea, in honour of Augustus Casar, to whom he dedicated it in the 28th year of his reign. It was situated on the shore of the Mediterranean, hetween Joppa and Dora, with a haven, rendered by Herod the nost convenient on the coast. Thirty miles from Jaffa, or Joppa, 28 from Ramlay, and 36 from Acco, or Ptolemais; and, according to Josephus, six hundred stadia, or 75 miles, Nothing now remains of the former splendour of Casarea: the supposed site. Nothing now remains of the former splendour of Casarea: the supposed site of the ancient edifices are mere mounds of indefinable form; the waves wash the ruins of the mole, the tower, and the port; the whole of the surrounding sountry is a sandy desert; and not a creature, except beasts of prey, resides

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God z is no respecter of persons:

within many miles of this silent desolation.]—Bagster.
Ver. 26. Stand up.—Did Jesus say so ) or what are we to infer upon the doctrine of the simple humanity of Jesus? Was ne iess pious, or iess intable

than St. Peter?

than St. Pater? Ver. 28. An unlawful thing.—So Josephus:—"Those straugers who come to us on any other account but that of religion, Moses permitted not to be

mixed with us in any fumiliarities."

Ver. 32. Sand therefore to Joppa, and call hither Simon.—None are so well qualified to recommend a remedy, as those who have felt its efficiety. An anget, might say, "He shall save his people from their sins;" but Peter could say, "He hath saved me, a sinner, though I forsook him and denied him."

say, "He hath saved me, a sanner, mongen resons and many means and year, 32. All there present.—What is especially worldy of the remark of Christian congregations, they did not come dropping in (as we often see) during the whole time of service, but, says Cornelius, "We are all here present before God, to lear all those things that are commanded thee of God.—It was as easy for God to reveal Christ to Cornelius as to tell him where to find Peter. But having commissioned his preached gospel for the conversion of the world, be honours that gospel, and makes it necessary for Peter to go as a missionary to Cornelius. So God has recently brought heatth in men to Christian countries, where they

6	ACTS, XI.	345
ļ	35 But in a every nation he that feareth him, and worketh righteeusness, is accepted with him.	A. M. 4045. A. D. 41.
į	36 The word which God sent unto the children of	1 Ro.2.13,
l	Israel, preaching peace b by Jesus Christ: (he is Cord of all:)	27. 3.22,29 10.12,13.
I	37 That word, I say, ye know, which was published	Ep.2/13
I	throughout all Judea, and began from Galilee, after the baptism which John preached;	b 1s.57.19. Col.1.20.
	38 How God anointed defense of Nazareth with the Holy Ghost and with power: who ewent about do-	c Ps.24.7
	ing good, and healing all that were oppressed fof the devil; sfor God was with him.	M: 1.28.18 Ro.14.9.
I	39 And h we are witnesses of all things which he did	
	both in the land of the Jews, and in Jerusalem; whom	1 Pe.3.25. Re.17.14.

40 Him God raised up the third day, and showed a Lu.4.18. He.1.9. him openly: 41 Not i to all the people, but unto witnesses chosen e Mul. 1215

before k of God, even to us, who did eat and drink with g Jn.3.2. him after he rose from the dead.

42 And he commanded us I to preach unto the peoh Lu 24.48. ple, and to testify that mit is he which was ordained c.232 of God to be the Judge of quick and dead. i Mat 29.1.

43 To him a give all the prophets witness, that through his name o whosoever believeth in him shall i Jn.14.22. 20 & 21. receive remission of sins

k Ja. 15.16. 44 T While Peter vet spake these words, the Holy 1 Mat.28. Ghost P fell on all them which heard the word. 19,20.

45 And 9 they of the circumcision which believed m Ju.5.22.27 were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

n Lu.24.27 46 For they heard them r speak with tongues, and Jn.5.39.

2 Co.5.10.

Ro. 10.11.

magnify God. Then answered Peter, 47 Can sany man forbid water, that these should not o Jn.3.14..

be haptized, which have received the Holy Ghost as well as we?

p c.4 31. 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry q ver.23. certain days.

CHAPTER XI. Peter, heing a cused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 18 The g spel deing spread into Phenice, and Cyprus, and Autoch, Barnabas is sent to confirm them. 26 The disciples there are first cal'ed Christians. 27 They send relief to the brethren in Judea in time of CHAP, 31.

A. M. 4046. A. D. 42. ND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

a c.10.23.28 2 And when Peter was come up to Jerusalem, they c. 10.9, & r. that were of the circumcision contended with him,

have received the gospel, (as Obookiah.) or the inquiring anxious heathen has met the missionary, and rejoiced in the preaching of Christ. The heathen must

41. Not to all the people.-This has been made an objection by many infidel writers; to which we can only reply, that God is not bound to satisfy those who are unwilling to be convinced

Ver. 43. All the grophets, &c.—Most of them in a very express manner, and others indirectly; for "the testimony of Jesus is the Spirit of prophecy." Rev. xix. 10.

A. M. 4046. A. D. 42. 3 Saying, Thou wentest in to men their cumcised, and dids eat with them.

b Jn.16.13. 4 But Peter rehearsed the matter from the beginning.

and expounded it by order unto them, saying, 5 I was in the city of Joppa praying; and in a trance saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four cor

ners; and it came even to me:

2 Ps. 19.7. 6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, Jn.6.63,68 and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saving unto me, Arise, Peter:

slav and eat.

8 But I said, Not so, Lord: for nothing common or d c.2.4. unclean hath at any time entered into my mouth.

> 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times; and all were

drawn up again into heaven.

11 And, behold, immediately there were three men e Mat.3.11 Jn. 1.26,33 c.1.5. already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit b bade me go with them, nothing doubting. Moreover these six brethren accompanied

me, and we entered into the man's house:
13 And he showed us how he had seen an angel

in his house, which stood and said unto him, Send [ Is.41.3. Joel 2.28. men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee c words, whereby thou and

all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell g c.15.8.9.

on them, as don us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John e indeed baptized with water; but

f ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God g gave them the like gift as he did unto us, who believed on the Lord Jesus h Ro.9.21.. Christ; what h was I, that I could withstand God?

CHAP. XI. Ver. 5. A great sheet .- [Camerarius would render the word sheet a table napkin, and Daniel Heinsius, by a shepherd's bag, or sack, in which they were accusioned to put food, platters, trenchers, and other things. It was a type of the Christian church, separated from the world; the living creatures of all kinds of which it was full, were the people of all nations included in the church; it was knit at the four corners, to show that they were gathered together from the four quarters of the globe; it descended from heaven, in the same manner as the New Jerusalem is represented in the neaven, in the same manner as the New Jerusatem is represented in the Apocalypse, to intimate, that though the church exists in the world, it is not of the world, but of celestial origin; and the drawing back of it into heaven was designed to teach us, that as the church has its origin from heaven, so it shall return victorious thither. In this representation, the condition of the believing Gentiles is described: they were about to constitute one Church with the believing Jews, and be made partakers of the heavenly inheritance.]—

Ver. 17. What was I, that I could withstand God?—"O that the sin of withstanding God by laying down rules of Christian communion, which exclude any whom He has admitted may not be laid to the charge of tupos who [act] with a good intention, but in an over fondness for their own forms."-

Wesley.

	ACTS, XI.	347
ı	18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also	A. M. 4046. A. D. 42.
	to the Gentiles i granted repentance unto life.  19 ¶ Now they I which were scattered abroad upon	i Ro.10.12, 13. 15.9,16.
	the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching	j c.8.1.
ı	the word to none but k unto the Jews only.	k Mat.126.
ı	20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake	1 c.6.1. 9.29.
ı	unto the 1 Greciaus, preaching the Lord Jesus. 21 And the m hand of the Lord was with them: and	m Lu.1.66.
	a great number believed, and turned nunto the Lord. 22 ¶ Then tidings of these things came unto the ears	n c.15.19. 1 Th.1.9.
	of the church which was in Jerusalem: and they sent forth o Barnabas, that ne should go as far as	A. M. 4017. A. D. 43.
	Antioch.	o c.9.27.
	23 Who, when he came, and had seen the grace of God, was p glad, and exhorted q them all, that with	p 3 Jn.4.
	purpose tof sheart they would cleave unto the Lord.  24 For he was a good man, and full tof the Holy	q c.13.43. 14.22.
	Ghost and of faith: and " much people was added unto the Lord.	r Ps.17.3. 2 Co.1.17.
1	25 Then v departed Barnabas to Tarsus, for to seek Saul:	s Pr.23.15, 26.
	26 And when he had found him, he brought him	t c.6.5.
	unto Antioch. And it came to pass, that a whole year they assembled themselves w with the church,	u ver.21.
	and taught x much people. And the disciples were	v c.9.27,30.
	called Christians first in Antioch.	wor, in.
	27 ¶ And in these days came prophets from Jerusalem unto Antioch.	x Mat.28.19
	90 and there stood up one of them named 7 Acabus	w o 9 17

28 And there stood up one of them named 2 Agabus, y and signified by the Spirit that there should be great dearth throughout all the world: which came to pass

in the days of Claudius Cesar.

Ver. 13. Held their peace.—Doddridge, "acquiesced." Ver. 19. Antioch.—This was the capital of Syria, and the third city in the Roman Empire; Rome and Alexandria only ranking before it.—Doddridge. Vr. 20. To the Grectans—or Hellenists; that is, Jews who used the Greek language. See note on chap. vi. 1. But the Alexandrian MS., which is favoured by the Syriac and other auction versions, and some Christian Hathers, reads, "the Greeks, which beddrighty meaning Gentlie Greeks, which Doddrighty Lardner, and Griekslath decidedly prefer; Campbell, Scott, and Boothroyd,

Ver. 26. With the course.—"In the church." So Hammond, Doddridge,

&c.; meaning, perhaps, the house in which they used to assemble; but Tornsend objects to this on the ground of their being prohable; but by the church, then, we may understand, the body of the faithful in that city. The disciples recre called Christians first in Antioch.—Dodd ridge thinks the original implies that they were so named by divine appointment, but Porkhurst denies the word any such meaning; and it seems much more probable that they received the name of Carelians, as they had done those of Nazarenes and Galilpans, from the populace So in modern times the names of Lutherans, Calvinists, were not assumed, but given.

of Lutherans, Garnusis, were not assumed, but given. Ver. 28. Great dearth.—This was probably the famine w ich took place in the fourth year of Claudius, which continued for several years, and in which, says Josephus, "many died for want of food."]—Bagster.—All the world.—So the Greek word confessedly signifies; but the best interpreters are compelled with Lardner and Doddridge, to restrict it to Judea; and the former, for authority, quotes the LXX. on Jos. ii. 3; Isa. xiii. 5; and Luke iv. 25; xxi. 28.

h c.12.25.

4018.

41.

A. M. 4047. A. D 43. 29 Then the disciples, every man according to his ability, determined to send a relief unto the brethren which dwelt in Judea: a Ro.15.26.

I Co.16.1. 30 Which also they did, and b sent it to the elders by 2Co.9.1.2.

the hands of Barnabas and Saul.

CHAPTER XII.

King Herod persecuteth the Christians, killeth James, and imprisoneth Peter: whom an angel delivereth upon the prayers of the church. 20 In nis pride taking to hinself the henour due to Gol, he is stricken by an angel, and dieth miserably. 21 After his death, the worl of God prepereth. CHAP. 12.

YOW about that time Herod the king a stretched forth his hands to vex certain of the church. A. M. cir. 2 And he killed James b the brother of John with the A. D. cir.

sword. 3 And because he saw it pleased the Jews, he pro-

a or, began. ceeded farther to take Peter dalso. (Then were the days of unleavened bread.) b Mat.4.21.

20.23. 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of solc c.21.27, diers to keep him; intending after Easter to bring d Jn.21.18.

him forth to the people. e Ex.12.14. 5 Peter therefore was kept in prison: but f prayer was made without ceasing of the church unto God

for him.

f or, in-6 And when Herod would have brought him forth, stant and the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before was made the door kept the prison.

7 And, behold, the angel g of the Lord came upon Th.5.17. him, and a light shined in the prison: and he smote Ja.5.16. Peter on the side, and raised him up, saying, Arise And h his chains fell off from his

up quickly. g 1's 37.32, 33. hands. c.5.13.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto h c.16.26. him, Cast thy garment about thee, and follow me.

-In the days of Claudius Cesar .- [Claudius Cesar succeeded C. Caligula,

—In the days of Claudius Cesar.—[Claudius Cesar succeeded Conguin, A. D. 41; and after a reign of upwards of 13 years, he was poisoned by his wife Agrippina, and succeeded by Nero.]—Bagster.

CHAP. XII. Ver. I. Herod . . . stretched forth his kands.—Doddridge, "laid hands on some of the church to effect them." Of all the royal names recorded in sacred history, those of Pharcoh and of Herod rank the highest for cruelty and impiety. Herod the Great murdered a number of infants, in hope of destroying the infant Jesus, (Mat. iii. 16;) to say nothing of his cruelty to his away skillers, which led Augustus to say, it were botter to have been nope or destroying the infant Jesus, (Mat. in. 16;) to say nothing of his cracity to his own children, which led Augustua to say, it were better to have been his hog than his son. Herod Antipas, his son, sucrificed the holy prophet, John the Baptist, in order to gratify an adulteress, with whom he heed in incest. The Horod here introduced to our notice was Herod Agrippa, grandson of the former, whom he much resembled, both in his character and end. St. Luke calls him "Herod the King."

St. Like cails into 'Herod the Airg.'
Ver. 2. With the suord—i. e. by beheading him.
Ver. 4. Four quaternions—i. e. four parties, of four soldiers each.—After
Easter.—Doddridge, "The Passaver." (Gr. Pascha.)
Ver. 5. Without ceasing.—Doddridge, "Earnest and continual prayer was
rade," &c. This may be illustrated by an allusion to Moses, whose hands
being stretched out in prayer for Israel, were held up by Aaron and Hur. Ex.

xvii. 11, 12

Ver. 6. Bound with two chains.—One hand being chained to the soldier on his right hand, the other to another on his left.

Ver. 7. His chains.—The two chains with which his hands were fastened to those of the two soldiers between whom he slept. This, it appears, was the Roman method of securing a prisoner; and seems to be that which is inlimated in verse 6. 1— Bagster.

9 And he went out, and followed him; and wist not! A. M. cir. 4018 I that it was true which was done by the angel; but A. D. cz. 44. thought he saw a J vision. 10 When they were past the first and the second i Ps.126.1. ward, they came unto the iron gate that leadeth unto

the city; which opened to them of his own accord: and they went out, and passed on through one street; | c.10.3,17. and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent k his angel, and hath I delivered me out of the hand of Herod, and from all the expectation of the people of 1) 1.3.23. the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many m were gathered to-

gether praying.

13 And as Peter knocked at the door of the gate, a damsel came n to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened m ver.5 not the gate for gladness, but ran in, and told how

Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his o angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning p unto them with the hand to hold their peace, a declared unto them how the Lord had brought him out of the prison. And he said, Go

show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small | Pa 66.16.

stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded r cr. bare

that they should be put to death. And he went down from Judea to Cesarea, and there abode. 20 ¶ And Herod r was highly displeased with them

k 2 Ch. 16.9.

1 Ps.32.18, 97.10 2 Co.1 10. 2 Pe.2.9

n or, to ask who was

o Mat.18.10

p c. 13.16.

mind, intending war

Ver. 9. Wist not-[That is, he knew not; wist being the preter tense of the obsolete verb to wis, from the Saxon wissan, in German wissen, and Dutch wysen, to think, imagine, know.]-Bagster.

Ver. 11. Peter was come.—[He was in an ecstacy: and it was only when the angel left him, that he was fully convinced that all was real.]—Bagster. Ver. 12. When he had considered.—Doddridge, rather, when he recollected himself.

Ver. 13. Peter knocked at the door .- [The door was probably shut for fear

of the Jews; and, as most of the houses in the East have an area before the door, it might have been this outer gate at which Peter shood knocking [-B]. Ver. 15. R is h is  $a_{BS}e_{BS}$ 

his voice, sometimes appears to his friends. |—Bagster. Ver. 17. Unto James.—Not James the kinsman of John, for he was beheaded; but James the less, (as he is called.) author of the general Epistle.——Into conother place.—Probably to secrete himself more effectually—which

he did. Ver. 19. Put to death .- Doddridge, "Led away to execution." So Hammond.

Ver. 20. Was highly displeased .- Doddridge, "Was highly incensed" on account of some supposed affront.

of Tyre and Sidon: but they came with one accord A. M. cir. to him, and, having made Blastus the king's cham 1). cir. berlain their friend, desired peace; because their country was nourished by the king's country. 44. That was 21 And upon a set day Herod, arrayed in royal apparel,

over the king's sat upon his throne, and made an oration unto them. hed-22 And the people gave a shout, saying, It is " the chamber. voice of a god, and not of a man.

23 And immediately the angel of the Lord smote t Eze.27.17. him, because he gave not God the glory: and he n Jude 16. was eaten of worms, and gave up the ghost. 24 ¶ But the word of God v grew and multiplied.

v Ccl.1.6. 25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their w ministry, and took w or.charge c.11.29,30 with them John, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gestiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe : 45 but the Jews gainsay and blasphene: 46 where upon they turn to the Gentiles. 43 As many as were ordained to like believed.

TOW there were in the church that was at Anti-

CHAP 13. och certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, a which had been brought up A. M. cir. 4049. A. D. cir. with Herod the tetrarch, and Saul. 45.

2 As they ministered to the Lord, and fasted, the a or, Herod's Holy Ghost said, Separate b me Barnabas and Saul for the work c whereunto I have called them.

brother. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

b Ga.1.15 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to c 1 Ti.27. Cyprus.

Ver. 21. And upon a set day .- [Josephus says, that this was upon a day in which games were exhibited in honour of Claudius; and that, as Herod did not rebuke this impious flattery, he was seized with a severe pain in his bowels, which terminated his existence in five days. 1–Bagster.—Royal apparel. which terminated his existence in five days. |-Bassler. -- Royal apparet. - Josephus says, "Herod came into the theatre early in the moming, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance." Ver. 22. The people gave a shout.—Hammond, "shouted, The voice of God," &c. Ver. 23. The angel of the Loyd.—Instead of this angel, Josephus tells us of an ord. He states that, "presently after he had received the flattery of the multitude, looking up, he saw an owl, sitting on a certain rope over his

head, and immediately understood that this hird was the messenger (or angel) of ill tidings . . . and fell into the deepest sorrow," &c.—Whiston's Jos.

of ill tidings . . . and fell into the deepest sorrow," &c.—Whiteless on Ver. 25. Fulfilled their ministry.—Alluding particularly, as we suppose, to the charitable aid which they had carried to the clurch there. To relieve brethren in necessity or distress, is an office not unworthy of an apostle.— John, whose surname was Mark.—This was evidently a different person from Mark the Evangelist, as is shown by Grotius, to whom Doddridge refers with approbation. The Mark here is understood to have been the son of

With approbation. The mark here is understood to have been the son of Mary, at whose house the disciples met to pray for Peter, ch. xi. 12; and he is called "sister's son to Earnahas," Col. iv. 10. "CHAP. XIII. Ver. 1. Sincent, called Niger—Or the black man; possibly a negro.—Lucius of Cyrene—Another African, according to Doddridge. [Cyrene was a city of Libya, situated in a fertile plain about twelve niles from the Mediteranean, and the capital of Cyrenaica, at present called Caircan in the kingdom of Balea.—Bassier.

Value The Medic Ghost with Villes have invalided to the control of

Ver. 2. The Holy Ghost said .- Either by an inspired person, or by an ora-

cular voice Ver. 4. Seleucia.—[This was Seleucia Pieriæ, a city of Syria, on the coast of the Mediterranean, north of the mouth of the Orontes. The ruins are now

A. M. 4050. A. 1). 46

5 And when they were at Salamis, they preached the A. M. cir. 4(149 word of God in the synagogues of the Jews: and A. D. cir. they had also John to their minister. 45.

6 I And when they had gone through the isle unto d 2 Ti38 Paphos, they found a certain sorcerer, a false pro-

phet, a Jew; whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation,) d withstood them, seeking to turn away

the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a And immediately there fell on him a mist

and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, f c.18 L

believed, being astonished at the doctrine of the Lord. 13 T Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John

departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue g ver.27.

f on the sabbath day, and sat down. 15 And after the reading 5 of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word h of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. h He 13.22

called Kense, according to Dr. Pococke, and are situated about a mile from the sea, on the south-west of a rocky mountain.] - Bagster

Ver. 5. Salamis. - | Salamis was a famous city on the eastern coast of the isle of Cyprus, opposite Scleucia, afterwards called Constantia, and now Famagusta.]—Bagster.

Famagusia.]—Bagster.

Ver. 6. Paphos.—[Paphos, now Bafo, or Baff. was another celebrated city of Cyprus. on the western part of the island.]—Bagster.

Ver. 8. The sorcerer.—One who used the "curious arts of necromancy, astrology." &c. See ch. xix. 19.—Seeking to turn away the deputy from the faith.—Opposition to the gospel is often the harhinger of success.

Ver. 10. Child of the devil.—A name to which he was entitled, both from his

personal character, as a wicked man, and from his iniquitous profession, as a

Sorceier and a false prophet.

Yer. 3. Faul.—Throughout the remainder of the New Testament, Saul of Ver. 3. Faul.—Throughout the remainder of the New Testament, Saul of Ver. 3. Faul.—This apostle being now devoted to the service of the Gentiles, it might be proper that he should now assume a Roman name; and be might adopt this in honour of his illustrious convert, the governor. Others suppose it the name which he assumed when he became a Roman citizen; but this seems hardly consistent with his being born free. Beza thinks that the Greeks and Romans would find his Hebrew name difficult to pronounce, and naturally call him Paul

Ver. 15. Reading of the law, &c.—The custom of reading the law, the Jews say, existed a hundred and seventy years hefore the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called

17 The God of this people of Israel chose i our fa-A. M 4050. A. D. 46 thers, and exalted the people when they dwelt i as strangers in the land of Egypt, and with a k high I De. 7.6.7. arm brought he them ought of it. l Ps.105.25.

18 And about the time of forty I years m suffered he k Ex.13.14,

their manners in the wilderness.

19 And when he had destroyed a seven nations in the I Ex.16.35. land of Chanaan, he odivided their land to them by mGr.etropo-

phoresen, 20 And after that he gave unto them P judges about perhaps the space of four hundred and fifty years, until Samuel etrophothe prophet.

21 And afterward they q desired a king; and God gave unto them Saul the son of Cis. a man of the as a nucse

ribe of Benjamin, by the space of forty years.

22 And when \* he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son according of Jesse, a man " after mine own heart, which shall LXX:

and so fulfil all my will.

23 Of this man's seed hath God according to his protonn

mise v raised unto w Israel a Saviour, Jesus:
24 When John \* had first preached before his n De.7.1. coming the baptism of repentance to all the people o Jos. 14,&c

of Israel.

p Ju.2.16. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there 7 1 Sa. 8.5. cometh one after me, whose shoes of his feet I am not r 1 Sa. 10.1. worthy to loose.

26 Men and brethren, children of the stock of Abra-1 Sa.31.6.

t 2 Sa.5.3.

ham, and whosoever among you feareth God, to you y is the cost of this salvation sent.
27 Fold by that dwell at Jerusalem, and their ruu 1 Sa.13.14 lers, because they knew him not, nor yet the voices of the prophets which are read every subbath day, v Ps. 132, 11.

w Mah 1.21. z they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. x Mat.3.1..

v Mat. 10.6. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid z Lu.24.20.

him in a sepulchre. the law, contained fifty-three sections, so that by reading one on each sabbath,

and two in one day, they read through the whole in the course of a year; linishing at the feast of Tabernacles, which they called "the rejoicing of the law,"—Orient, Cist. No. 1913. Ver. 17. Exalted the people-That is, Jacob's family, under the protection

Ver. 17. Exactive the people of Joseph.

Ver. 20. Four hundred and fifty years—That is, according to the chronology of Josephus and the LXX; but this differs from the Hebrew chronology full one hundred years. Doddridge reads, "And after these transactions, lwhich lasted! about four hundred and fifty years;" which, by an alteration in the pointing, reads, "Hedivided the land to them by lot, about four hundred and fifty years, and after that he gave them judges," &c. He cites the authomatic programment of the proteins and Uther. rity of some copies mentioned by Grotius and Usher

Ver. 21. By the space of forty years. Beza, Calvin, Grotius, Doddridge, &c. include Samuel's government as well as Saul's; for notwithstanding Saul's being appointed king, Samuel still retained his office of judge as long us

Ver. 27. They have fulfilled them.—See ch. iii. 17, and note.

30 But God raised him from the dead:

31 And he was seen a many days of them which came up with him from Galilee to Jerusalem, who are his

witnesses unto the people. 32 And we declare unts you glad tidings, how that c Ps.27.

the promise b which was made unto the fathers. 33 God hath fulfilled the same unto us their children,

in that he hath raised up Jesus again; as it is also written in the seco.id psalm, Thou c art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure a mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thy Holy One to see corruption.

36 For David, fafter he had served his own generation by the will of God, & fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God h raised again, saw no cor- f or, after

ruption.

38 Be it known unto you therefore, men and brethren, that through i this man is preached unto you the for giveness of sins:

39 And by I him all that believe are justified from all g 1 Ki.2 10. things, from which ye could not be justified by the

law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in k the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall, in no wise believe, though a man declare it unto k 1s.29.14.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them I the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul me. 11.22 and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

A. M. 4050 A. D. 46.

a c.1.3. b Ro.4.13. d Gr. ta osia, holy, or,

things; the I lace many others, use for that which is

lichrew, mercies.

h c.2.21. Da 9.24 1.0.24.47 j Is.53.11

in the week between, or, bath between.

Ver. 33. Raised up Jesus again—i. e. from the dead, as many understand these words; but as there is no distinct word for "again" in the Greek, and the original does not necessarily imply it, Witsius and others understand the words rather as referring to the birth of Jesus. See ch. iii. 22; vii. 37. Yet it is also applied by the apostle Peter to the resurrection from the dead, ch. ii.

30, 32. Fer. 34. Ter. No more to return to corruption-i. e. to the place of corruption, namely, the grave. So Beza, Doddridge, &c .- Sure mercies of David-

That is, covenanted mercies to David as a type of Christ Ver. 35. Thou shalt not suffer, &c .- See Ps. xvi. 10. Acts ii. 27.

corruption, is to experience it; so to see death, to see life, &c. Ver. 41. Worder, and perish.—See Hab. i. 5.—Perish.—Doddridge, "Turn pale and disappear," or "yanish."

Titli plate and unstappear of ventage.

Ver. 43. When the congregation vens broken up.—This explains the preceding verse—"When the Jews were gone out," then the Genilles came about the apostice, and sought, &c.—Religious prosepties.—The reception of proselytes required a particular previous preparation. As to the form and manner of admission, the rabbies make it to consist of three articles; circuncision, baptism, und sacrifice. Thus admitted, the proselyte was considered as horn again. The bond of natural relation between him and all his kindred was now dissolved. He was now to all intents and purposes a Jew; and entitled to a share in all their privileges. The Jews, however, were very apt to look with

ACTS, XIV. 354 A. M. 4050. And the next sabbath day came almost the A. D. 46. whole city together to hear the word of God. n c.18.θ. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, a contradicting and blaspheming. o Mat. 10.6. 46 Then Paul and Barnabas waxed bold, and said, Ro.1.16. It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we p turn to the Gentiles.

47 For so hath the Lord commanded us, saying, 4 I r De.32.21. Ro. 10. 19. have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the n Is.49.6. 48 And when the Gentiles heard this, they were glad,

and glorified the word of the Lord: and r as many as were ordained to eternal life believed.

49 And the word of the Lord was published through-

Ro. 8:30. 49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Ma.6.11. Lu.9.5. them, and came unto Iconium.

52 And the disciples were filled with " joy, and with the Holy Ghost.

CHAPTER XIV.

u Mat.5.12
1 Paul and Barnabas are perscented from Iconium. S At Lystra Paul healeth a cripple, whereupon they are reputed as golds. 19 Paul is stoned. 21 They mass through thores thurches, confirming the disciples in fathi and patience. 28 Returning to Antioch, they report what God Bad done with them.

A ND it came to pass a in Iconium, that they went both together into the synagogue of the Jews, and

colar. A so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles,

a ch.13.51. and made their minds evil affected against the brethren.

a jealous eye upon proselytes, preferring Israelites by descent to all others.— Jenaing's Jewish Antiq. Vcr. 44. Came almost the whole city—That is, both Jews and Gentiles, a

Ver. 44. Came almost the whole city—That is, both Jews and Gentiles, a great multitude.

Ver. 48. As many as neere ordained to eternal life betieved.—For "ordained to," Doddridge reads," determined for;" which is taking a middle path between the Calvinists, as Gill, who refers it to God's predistination; and the Arminians, who, with Hammond, refer it to men's own self-determination? for which we see no ground. But we have no objection to understand it in harmony with the language of our Lord and of St. Luke. Our Lord "gives eternal life to all whom the Father gives him by the operations of his grace." Compare John xvii. 9. All those "believe unto elernal life" whose "bearts the Lord opens," as he did Lydia's, Acts xvi. 14. If we refer our conversion wholly to the grace of God, it secures to him the honour, and to us the certainty of our salvation. Nevertheless, God does nothing but what he ever intended to do. "I can the Lord: I change not."

Ver. 51. Shook off the dust. &c.—This, though it may appear to us a trilling creamony, is always, mentioned by our Lord as a matter of sections adam to

ver. 51. Shook of the dust, &c.—This, though it may appear to us a training ceremony, is always mentioned by our Lord as a matter of serious alarm to them. It shall be more tolerable for Sordon and Gomorrah ia the day of judgment, than for those who treat with hostility and contempt the message of salvation to mankind.—Iconium.—Iconium. now Cogni, or kimich, was the capital of Lycaonia in Asia Mmor; a well buth city, situated in the richest

part of that province.]-Bagster.

3 Long time therefore abode they speaking boldly in | A. M. 4050. the Lord, which a gave testimony unto the word of his grace, and granted signs and wonders to be done a Ma 16 20. by their hands. 4 But the multitude of the city was divided: and b part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the besset Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were aware of it, and c fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that c Mat 10.23 lieth round about: 7 And there they preached the gospel. 8 I And there sat a certain man at Lystra, impotent

in his feet, being ad cripple from his mother's womb, d c32 who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, e Mat. 9.28, 10 Said with a loud voice, Stand upright on thy feet.

And he leaped f and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The 5 gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. g c.23.6.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and

h would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, h Da.2.46.

CHAP. XIV. Ver. 3. Speaking boldly.—Doddridge, "freely;" i. c. without privacy or reserve.

Ver. 5. When there was an assault made. - Doddridge explains this of a joint attempt about to be made by the bigoted Jews and unbelieving Gentiles, which coming to the ears of Barnabas and Paul, they fied farther, even to Lystra and

Ver. 6. Lystra.—[Lystra and Derbe, two cities of Lycaonia, were situated south of Iconium, and north of Xount Taurus; the former being to the west and the latter to the east.—Lycaonia.—Now Konich, was a province of Asia Minor, bounded by Phrygia on the north, Pisidia on the west, Pamphylia and Cilioia on the south, and Cappadocia on the east, made a Roman pro-

vince under Augustus. ]—Eagster. Ver. 9. Had faith to be heated.—See Mat. ix. 27—29. The man had probably heard that the apostles had wrought miracles, and might show in his counte-

nance and manner (perhaps in words also) a desire to be lealed; or Paul might have an immediate suggestion by the Spirit of inspiration.

Ver. 11. The speech of Incomia.—Not Greek, but a dialect perhaps approaching the Spirac. Doddridge.—In the likeness of men.—The Greeks supposed that their gods often rendered themselves visible in human form.

Ver. 12. Jupiter .- | Jupiter was the supreme god of the heathen; and Mercury was considered the god of eloquence. The ancients represent Jupiter as an aged man, large, noble, and majestic; and Mercury, young, light, and active; and it is very probable that Barnabas was a large, noble, well-made man;

and St. Paul, young, active, and eloquent.]—Bagster.
Ver. 13. The priest of Jupiter.—Doddridge remarks, (after Elsner,) that it was enstomary for the Greeks to build temples to their tutelar deities, in the submits of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of Jupiter, who was esteemed the lithlar deity of the place, and whose image was placed in a temple crected to him before the gates of the city. \*brought ozen and gardands.\*\* (or chaplets,) with which they crowned both gods and sucrifices on such occasions.

Ver. 14. The cpostles, Barnabas and Paul.—It is plain, both here and in verse 4, that Barnabas is called an apostle; yet we hear nothing of his being

A. M. 4050. heard of, they i rent their clothes, and ran in among A. D. 46.

the people, crying out, 15 And saying, Sirs, why do ye these things? We i Mat 26.65 I also are men of like passions with you, and preach j c.10.26. Ja.5.17. unto you that ye should turn from these vanities k unto

Re.19.10. the living God, which made m heaven, and earth, and the sea, and all things that are therein: k 1 Sa.12.21

1Ki, 16, 13, 16 Who in times past suffered all nations to walk in their own ways. Jo.2.8.

17 ° Nevertheless he left not himself without witness. 1 Co.8.4. in that he did good, and gave us rain p from heaven, 1 Th.1.9. and fruitful seasons, filling our hearts with food and m Ge.1.1.

gladness. Ps.33.6. 146.6. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 T And there came thither certain Jews from Ann Ps.81.12. tioch and Teonium, who persuaded the people, and, c. 17.30. having a stoned Paul, drew him out of the city, supposing he had been dead. o Ro.1.20.

p Job 5.10. 20 Howbeit, as the disciples stood round abou, him. he rose up, and came into the city: and the next day Mat.5.45. he departed with Barnabas to Derbe.

21 T And when they had preached the gospel to that A. M. 4051. A. D. 47. city, and r had taught many, they returned again to Lystra, and to Iconium, and Antioch,

q 2 Co.11.25 22 Confirming the souls of the disciples, and exhorting them to continue s in the faith, and that we r had made many disciples. must through much tribulation enter into the king-

dom of God. s c.13.43. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended t Ro.S.17.

them to the Lord, on whom they believed. 2 Ti.3.12 24 And after they had passed throughout Pisidia, A. M. cir. they came to Pamphylia.

4650. 25 And when they had preached the word in Perga, A. D. cir. 48, they went down into Attalia:

26 And thence sailed to Antioch, " from whence they u c.13.1,3. had been recommended v to the grace of God for the v c.15.40. work which they fulfilled.

chosen to the apostleship. Some think that Barnabas and Paul are here so called, as messengers of the churches, chap, xiii, 1-3. Yet as Paul was an apostle in the higher sense, we can hardly think Luke would name Barnabas apostle in the higher sense, we can hardly think Luke would name bernabas before him, had he been only a messenger of the churches. Oue thing is remarkable, that Matthias, who was chosen to replace Judas, is heard no more of after his election; yet Barnahas is one of the most conspicuous churacter in the book of Acts. It is most certain, that we have only an abstract of the transactions of the apostles, as well as of the Lord Jesus. Is it not poss ele, therefore, (though not recorded,) that Matthias might have died, and Barnabas have been chosen in his estend? have been chosen in his stead?

Ver. 21. Antioch—Namely, in Pisidia. Ch. xiii. 14. Ver. 23. And when they had ordained them elders in every church.—Almost every word in this short passage has afforded ground for controvers, of a nature which we purposely avaid. We shall only remark on the word older, of Greek, presputeros,) that it is agreed, 1st, to refer to age; and ally, to of ficial character; and that consequently, it may, in different texts, refer to persons reverend either in age or office. See Parkhurst. Ver.24. Pisidia.-[Pisidia was a province of Asia Minor, situated between

Phrygia on the north and west, Lycaonia on the east, and Pamphylia on the

south. |-Bagster. Ver. 25. Perga.-[Perga was a considerable city of Pamphylia, towards the sea coast, and near the Caystrus, famous for a temple of Diana .-

27 And when they were come, and had gathered the A. M. cir. church together, they rehearsed wall that God had A. D. cir. done with them, and how he had opened x the door of 48. faith unto the Gentiles. w c. 15.4.

28 And there they abode long time with the disci-

CHAPTER XV.

I Great di sension ariseth touching circumcision. 6 The apostles consult about Great of sension at sent tolering archimeters. Of the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asmuler.

ND a certain men which came down from Judea taught the brethren, and said, Except by e be circumcised cafter the manner of Moses, ye cannot be

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that & Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles

and elders about this question. 3 And being brought on their way by the church. they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great

g joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders,

and h they declared all things that God had done with them. 5 \ But there i rose up certain of the sect of the Pha-

risees which believed, saying, iThat it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came & together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter k Mat. 13.20

— Attalia, now Artalia, or Satalie, was a maritime city of Pamphylia, the chief residence of the prefect.]— Eagster.
Ver. 27. With them.—Doddridge, "By them." — Door of faith—That is, had given them also the privilege of believing. So "Door of hope." Ho. ii. 15. CHAP. XV. Ver. 1. And certain men.—Men whose bearts are not deply engaged in spiritual religion, are the first to spend their zeal on its external

Ver. 3. And being brought on their rooy.—See clap, xx, 23; xxi. 5, &c. —
Phenice.—[Phenice, or Phænicla, was a province of Syria, whose boundaries were different at different times. It may be said, generally, to have extended from Tripoli on the north, to the termination of the ridges of Mount Lebanon on the south, where it met the border of Palestine; and compressions of the ridge of the province of the south of the ridge of the province of the ridge of the province of the ridge o hending in breadth the narrow tract between Lebanon and the Mediterranean. Ptolemy, however, makes it extend from the Eleutherus, below Aradus, to Pelusium in Eepit, including all the sea coast of Palestine. — Pagester. Ver. 5. Need/ul to circumcise.— These men not only taught the perpetuity

of circumeision, but its absolute necessity to salvation: they insisted, therefore, that the Gentile converts should be circumeised to be received into the Christian Church: or, in other words, that the Gentiles must become Jews, before they could be Christians.

Ver. 6. Apostles and elders came together. - This has been usually called the first Christian Council, and so it was; but it was also unique, as consisting chiefy (if not entirely) of the apostles and other inspired persons; on which account we may the more admire the mild and gentle terms with which the apostolic epistle concludes:—Not, "If any man dispute our authority let him be Anathema;" but, "From which (namely, the things here prohibited) if ye keep yourselves, ye shall do well."

Ver. 7. After much disputing .- Not among the apostles, but between them

x 1 Co.16 9. 2 Co.212 Re.3.3.

A. M. cir.

A. D. cir.

a Ga.2.12 b Jn.7.22

c Le.123.

d Ga.2.1.

e Ro.13.21

3 Jn.6. f c.14.27.

g Lu.15.7,

h c.21.19. or, 708e

they, certain.

1 ver.1.

rose up, and said unto them, Men and brethren, ye A. M. cir. 4055. know I how that a good while ago God made choice A. D. cir. among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

l Mat. 16, 18. 8 And God, which mknoweth the hearts, bare them c.1220. witness, giving them the Holy Ghost, even as he did

unto us: m 2.1.24

2 And put no difference between us and them, purifyn Pa3. 1 ing " their hearts by faith.

Pal 20 10 Now therefore why tempt ye God, to put a ycke oupon the neck of the disciples, which neither our fao Ga.5.1.

thers nor we were able-to bear' 11 But we believe that through P the grace of the p Ro.3.21 F.p.2.8. Tit.3.4.5. Lord Jesus Christ we shall be saved, even as they.
12 ¶ Then all the multitude kept silence, and gave

audience to Barnabas and Paul, declaring what miraq c.14.27. cles and wonders God had wrought gamong the Gen-

tiles by them. r Lu.231, 13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

a Am.9.11, 14 Simeon hath declared I how God at the first did visit the Gentiles, to take out of them a people for his name. t Nu.23.19. 15 And to this agree the words of the prophets; as it

ls. 46, 10, is s written, 16 After this I will return, and will build again the u l Th.1.9.

tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: v Ex.20.4,5 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, 10.28.

saith the Lord, who doeth all these things. Re214, 18 Known unto God are all his works from the be-

9.20. ginning of the world. w 1 Co.6.9, 19 Wherefore my sentence is, that we trouble not 19.

them, which from among the Gentiles are turned u to Col.3.5.

20 But that we write unto them, that they abstain x Le.17.14. De.12.16, from pollutions of vidols, and from w fornication, and from things strangled, and from blood.

and the advocates of the necessity of circumcision. - A good while ago. - It was about ten years before that Peter had preached to Cornelius and his com-

was about ten years betwe that Peter had preached to Comenus and his company, according to the vulgar chronology; but some refer this expression to the divine decrees. See ver. 18, also note of ver. 13.

Ver. 13. James answered.—So far from Peter here appearing as "the prince of the apostles," as the Roman Catholies consider him, he speaks with no authority, but as an individual apostle. He does not even appear to lave presided as Moderator; that office being filled by James, who sums up the argument, and concludes with adding—"Wherefore my opinion (or decision) is," & the control of the property of &c.: which words, though in themselves unassuming, yet had they been used by Peter. (as Doddridge observes,) would have been pleaded as decisive of his superiority

Ver. 14. Simeon—i. e. Simon Peter.
Ver. 17. The residue of men.—In Amos ix. 12, our translation reads, "The reingant of Edom," but the LXX. and Arabic read Adam (or men) for "Edom:" and this is generally considered as the true reading. See Kennicott and New-- Upon whom my name is called-i. e. who are converted to the true

Ver. 18. All his works-i. e. all his doings or designs; not confining it to the works of Nature.—From the beginning of the world-Or "from eternity" Doddridge and Wester is.—Doddridge, "I determine."—Are turnea Doddridge, 'are converted."

21 For Moses of old time hath in every city them that preach him, being y read in the synagogues every sabbath day.

A. M. cir. 4056. A. D cir. 52

22 \ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed 2 Barsabas, and Silas, chief men z a 1.23 among the brethren:

v c.13.15,27

23 And they wrote letters by them after this manner; a ver.l. The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch b Ga. 5 12 and Syria and Cilicia:

24 Forasmuch as we have heard, that certain a which went out from us have troubled byou with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom dwe gave no such commandment:

c Ga.5.4 d Ga.2.1

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our belo-

e c.13.50

ved Barnabas and Paul, 26 Men that have hazarded e their lives for the name of our Lord Jesus Christ.

f word.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by f mouth.

g Re.2.24.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden s than these necessary things;

h ver.23.

29 That ye abstain h from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep i yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Anti-

i 2 Co.11.9. Ja 1.27.

Ver. 22. Anticch.—[Antioch of Syria, now Antakia, was the capital of the Syro-Macedonian empire, the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of the province. It was situated on the Orontes, about 67 miles west of Aleppo, and 12 miles from the Mediterranean, and is said to have been 4 miles in circumference. It was totally ruined by an earthquake in 1822.]-Bagster.

was totally ruined by an earthquake in 1822.]—Bagster.

Ver. 23. Syria.—Syria properly so called, and in the sense in which it occurs in the New Testament, was a country of Asia, bounded by the Euphrates on the east, by the Mediterranean and Phencica on the west, by Clicica on the north, and by Judea and Arabia Deserta on the south.—Cilicia—Was a country of Asia Minor, on the south-eastern coast, having Lycaonia and Mount Taurus on the north, Syria on the east and south, and Pamphylia on the west. Its capital city was Tarsus.]—Bagster.

Ver. 27. Judeas and Sidas.—The former, surnamed Barsabas, is supposed to have been the brother of Joseph Barsabas, one of the candidates for the vacant apostleship, chap. i. 23.—By mouth.—Gr. "by word." Doddridge, "by word of mouth."

Ver. 29. To abstain from ments of exercit a ideals.—To abstain from "meate."

Ver. 29. To abstain from meats offered to idols.—To abstain from "meats offered to idols," knowing them to have been so offered; and more especially from partaking of idolatrous feats, in which the meats had been so offered. To these, no doubt, Christians were frequently invited, and often probably with To these, no doubt, christians were frequently invited, and offen propagity with the view of ensnaring them: we, in this age, (Paganism being abolished.) are not under the same temptations; but it deserves to be considered, whether the attendance of Christians at convivial feasts, where "Jolly Bacchus" and "Glorious Apollo" are invoked and eulogized in song, does not involve conduct very similar to that here prohibited.—Things strangled, and blood—Are understood to comprehend all creatures killed for food without discharging the blood from hem.—And from fornication.—This is, in all cases, a crime against the moral law; but the prohibition seems to be here given with particular reference to the licentious and abominable rites practised in Pagan temperature of the property of the ples, where the worst crimes made part of their religious services.

consolation. or, exhor-32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and

confirmed kthem. k c.14.22 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 1 1 Co.16.11

34 Notwithstanding it pleased Silas to abide there 2Jn.10. still. A. M. cir.

35 Paul also and Barnabas continued in Antioch, 4057 teaching and preaching the word of the Lord, with A. D. 32. many others also.

36 ¶ And some days after Paul said unto Barnabas, mc.134.&c Let us go again and visit our brethren in mevery city where we have preached the word of the Lord, and n c.12.12.25 Col.4.10. see how they do.

37 And Barnabas determined to take with them John, 0 0.13.13 n whose surname was Mark.

33 But Paul thought not good to take him with them, p c.14.25. who departed ofrom them from Pamphylia, and went 20.32. not with them to the work.

q c.16.5.

a c.14.6. b c.19.22

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Saul chose Silas, and departed, being recommended P by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirm-CHAP, 16. ing 9 the churches.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converted Lydfa 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 25 The prison does are opened. 31 The jaily is converted, 37 and they are delivered THEN came he to a Derbe and Lystra: and, behalf a certifin disciple, uses the Ro. 16.21

hold, a certain disciple was there, named b Timo c 2 Ti.1.5. theus, the son of ca certain woman, which was a Jewess, and believed; but his father was a Greek:

d c.6.3. 2 Which was well dreported of by the brethren that TS.5.10. were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and e Ga.2.3..8. took and circumcised e him because of the Jews twhich were in those quarters: for they knew all that his father was a Greek. f 1 Co.9.20.

4 And as they went through the cities, they delivered Ver. 37. Barnabas determined.—Hammond, "counselled." Doddridge, "advised."

Ver. 38. Pamphylia.- [Pamphylia was a province of Asia Minor, bounded on the south by the Mediterranean, west by Lycia, north by Pisidia, and east

by Cilicia.]—Bagster.
Ver. 39. The contention was so sharp.—The Greek word is a medical term

-a paroxysm of unger. CHAP, XVI. Ver. I. Timotheus.—In English, Timothy, to whom Paul afterwards addressed two epistles. Ver. 3. They knew all that his father was a Greek-And consequently that

he was uncircumcised, which would be an insurmountable barrier to his usefulness among the Jews.
Ver. 4, 5. And they went, &c.-Townsend, on the authority of Lord Ear

rington and other critics, places these verses at the end of chap. xv.; but Doddridge disapproves the transposition.

1	ACTS, XVI.	361
	them the decrees for to keep, that were ordained s of the apostles and elders which were at Jerusalem. 5 And so were the churches restablished in the faith,	A. D. cir. 53.
l	and increased in number daily.  6 Now when they had gone throughout Phrygia and the region of i Galatia, and were forbidden of i the Holy	g c.15.28,29
	Ghost to preach the word in Asia,  7 After they were come to Mysia, they assayed to go	h c.15.41.
	into Bithynia: but the Spirit suffered them not. S And they passing by Mysia came down to ! Troas. 9 ¶ And a vision appeared to Paul in the night; There	i Ga.1.2. 1 Pe.1.1.
	stood a man mof Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we	j Am.8.11, 12. 1 Co.12 11
	endeavoured to go anto Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.	k Re.1.4,11.
	11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;	1 2Co.2.12. 2 Ti.4.13.
	12 And from thence to Philippi, which is P the chief city of that part of Macedonia, and a colony: and we	m c.10.30.
	were in that city abiding certain days.  13 And on the q sabbath we went out of the city by a	n 2 Co.2.13.
	river side, where *prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.	o Fhi.1.1.
	14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped	p or, the
	God, heard us: whose heart sthe Lord opened, that she attended unto the things which were spoken of	q salibath day
-	Paul. 15 And when she was baptized, and her household,	r c.21.5.

besought tus, saying, It ye have judged m faithful to the Lord, come into my house, and abide s Lu.21.45

And she constrained us. 16 ¶ And it came to pass, as we went to prayer. a i H: 3.2

Ver. 6. Phrygia—[A country of Asia Minor, had Bithynia ar.a. Calatia on the north, Cappadocia on the east, Lycaonia, Pisidia, Pamphylia, and Lycia on the south, and Lydia and Mysia on the west.—Gadatia—Was situated between Phrygia on the south, Bithynia and Paphlaconia on the north, and Pontis on the cast.—Asia—That is, Proconsular Asia, which included lo-

nia, Æolia, and Lydia. |-Bagster

Ver. 7. Mysia-|Lay between Lydia on the south, Troas on the west, the ver. 7. Mysia—Lay between Lydia on the south, Troas on the west, the Proportis on the north, and Phrygia and Bithynia on the east, which had the Euxine on the north, Paphlagonia on the east, and Galatia and Phrygia on the south.]—Eagster.—But the Spirit for Jesus suffered them not.—Dadavidge says. 'So many ancient versions, readings, and citations, add the words for Jesus.] that I thought myself not only authorized, but obliged, at least to insert them thus, and perhaps might well have omitted the crotchels." Even "The improved (Unitarian) version" inserts them; and adds, "these words are introduced into the text on the most approved authorities." See

Ver. 11. Samothracia-[Now Samandrachi, was an island of the Ægean ver. 11. Samouracia—[Now Samanaroca), was an island of the Agean sea, about 20 miles in circumference, near Thrace, where the Hebrus falls into the sea.—Neapolis—Now Napoli, was a sea port of Macedoniu, a few miles from Philippin, near Thrace, to which it was formerly recknoed.]—Bagster. Ver. 12. The chief city—Doddridge, "a city of the first part of Macedonia," which was divided into four parts—"and a Roman colony."

Ver. 13. Where prayer reas woont to be anale.—Doddridge, "Where, according to custom, was an oratory." Lardner quotes Josephus for such a custom among the Jews, tolerated by the Roman laws.

certain damsel possessed u with a spirit of v divination A. M. cir. 4057. met us, which brought her masters much gain why A. D. cir. soothsaving: 53.

17 The same followed Paul and us, and cried, saying, u 1 Sa.28 7 These men are the servants of the most high \* God, v or, Pywhich show unto us the way of y salvation.

thon. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command w c.19.24.

thee in the name of Jesus Christ to come out of her. z Ge.14.18, And a he came out the same hour. 19 ¶ And when her masters saw that the hope of their

y. c.18.26. He.10.20. gains b was gone, they caught Paul and Silas, and drew them into the c market-place unto dthe rulers, z Ma.1.25, 20 And brought them to the magistrates, saying, 34. These men, being Jews, do exceedingly trouble cour a Ma.16.17.

21 And teach customs, which are not lawful for us b c.19.24.. to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: c or, court. and the magistrates rent off their clothes, and comd Mat 10.18

manded to beat them. 23 And when they had laid f many stripes upon them, e 1Ki.19.17. they cast them into prison, charging the jailer to keep

them safely: 24 Who, having received such a charge, thrust them 11 23,25. 1 Th.2.2. into the inner prison, and made their feet fast in the

stocks. 25 ¶ And at midnight Paul and Silas 5 prayed, and h Ps.34.1. sang h praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so

i c.4.31. that the foundations of the prison were shaken: and immediately jall the doors were opened, and every 1 Js. 42.7. c.5.19. 12.7,10. one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing

that the prisoners had been fled. 28 But k Paul cried with a loud voice, saying, Do 1 Ec.7.15.. thyself I no harm: for we are all here.

Vcr. 16. A spirit of divination.—Marg. "of Python," or Apollo. Dr. Dodd-ridge romarks, "The manner in which Luke relates the story, plainly implies, that he thought it a real possession, and that Paul took it himself in that view. Nor can I apprehend that her behaviour, or his, or that of her masters afterwards, can be accounted for, without allowing it to have been the case." Virgil thus describes a Pythoness

"The virgin cries-The god! behold the god! And straight her visage and her colour change, Her hair's dishevell'd, and her heaving breast, And labouring heart, are swollen with sacred rage; Larger she seems, her voice no mortal sound,

Larger she seems, her voice no mortal sound,
As the inspiring god, near and more near,
Scizes her soul."—Exeid, vi. 46.

Archbisho, Potter says, "There were but few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange, terrible noise; sometimes gnashing their teeth, shivering, and trembling, with a thousand antic motions." The Hebrews called such a one "Mistress of the Ob" (or Aub.) See 1 Sam. xxviii., with which the reader may compare Job xxvii. 18—20. —By soothsaying.—Doddridge, "prophesying."
Ver. 19. Market-place.—Marg. "Court." See note on chap. xvii. 17.
Ver. 22. Commanded to beat them.—Doddridge, "Commanded them to be beaten with rods."

beaten with rods."

29 Then he called for a light, and sprang in, and came A. M. cir.

m trembling, and fell down before Paul and Silas, A. D. cir. 30 And brought them out, and said, Sirs, what a must

I do to be saved? 31 And they said, Believe on the Lord Jesus Christ. and thou shalt be saved, and thy p house.

32 And they spake unto him the word of the Lord. and to all q that were in his house.

33 And he took them the same hour of the night. and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 Y And when it was day, the magistrates sent the serjeants, saying, Let those men go.

35 And the keeper of the prison told this saying to Paul. The magistrates have sent to let you go: now

therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly : uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily?

nay verily; but let them come "themselves and fetch us out. 38 And the serjeants told these words unto the ma-

gistrates: and they feared, when they heard that they were Romans.

39 And they came and besought v them, and brought them out, and desired w them to depart out of the city.

40 And they went out of the prison, and entered into the house of \* Lydia: and when they had seen the brethren, they comforted them, and departed.

Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Atheus, and disputch, and preacheth the living

Go.l, to them unknown, 34 whereby many are converted unto Christ JOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, a where was a synagogue of the Jews:

Ver. 39. What must I do to be seved?—Saved from what? Not the punishment of the law, for the escape of the prinoners—He had been told, "we are all here."—The answer of Paul, (ver. 31.) were absurd, if this was what he feared. For their belief in Christ they were now in prison. Saved from the wrath of God, is the meaning. It was conviction of sin that made the juller ask what

Ver. 35. The magistrates-i. e. the Pretors. - Sent the serjeants. - Bea Ver. 37. They have beaten us, &c .- Cicero says, "It is a transgression of

dles, or lictors. - Doddridge.

the law to bind a Roman citizen: it is wickedness to securge him." gallity of the proceeding of the magistrates was farther evident in their con-demning and punishing Paul unheard.—Being Romans.—As to the plen of

Pant and Silas, that they were Romans, there is no doubt but it was true; and, being so, it could not be their daty, silently and tamely to give up privileges, by Luc surveyed of or which others might be injured, and the laws of their country violate | with impunity. Bring the case home-suppose an American put upon his trial simply for preaching; and another Judge Jefferies wish to try him without empannelling a jury, would it be consistent with his duty to submit, and resign his own and the liberties of his country, without a struggle or a plea?

Undoubtedly not: nor would it have been right in Paul and Silas to have given up silently their Roman privileges.

CHAP. XVII. Ver. 1. Amphipolis—[Was the capital of the first division of

m Je.5.22

n c.2.37.

o Hab.2.4. Jn.3.16,36 6.47. c.15.39.

n c.2.39. a Ro.1.14.

r Lu.5.29.

s Ro.5.11.

t c.22.25.

u Da.6.18, Mat. 10.16

v Ex.11.3. Re.3.9

w Mai 8.34.

x ver.14.

CHAP. 17.

a ch.14.1.

15.13.

364	ACTS, XVII.
A. M. ci . 4057. A. D. cir. 53.	2 And Paul, as his manner was, a went munto them, and three sabbath days reasoned with them out of the scriptures,
a Lu.4.16. c.9.20. 13.5,14.	3 Opening and alleging, that Christ must bneeds have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
J Lu.24.25, 46. e.13.23. Ga.3.1.	4 And some 4 of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.  5 ¶ But the Jews which believed not, moved with
e or, whom, said he, I preach.	envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of I Jason, and
d c.23.21.	sought to bring them out to the people.  6 And when they found them not, they drew Jason
e 2 Co.8.5. 1Th.1.5,8.	and certain brethren unto the rulers of the city, cry- ing, & These that have turned the world upside down are come hither also:
f Ro.16.21.	7 Whom Jason hath received: and these all do con-
g Lu.23.5. c.16.20.	trary h to the decrees of Cesar, saying that there is another king, one Jesus. 8 And they troubled; the people and the rulers of the
h Lu 23.2. Jn.19.12.	city, when they heard these things.  9 And when they had taken security of Jason, and
i Mat.2.3. Jn.11.48.	of the other, they let them go.  10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither
j c.9.25. ver.11.	went into the synagogue of the Jews.  11 These were more knoble than those in Thessalo-
k Ps.119.99, 100.	nica, in that they received the word with all readiness tof mind, and searched the scriptures madaily, whether
1 Ja.1.21, 1 Pe.2.2.	those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men,
m Is.34.16.	not a few.

13 T But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at

Berea, they came thither also, and stirred up athe people. 14 And then immediately the brethren sent away

Macedonia, situated on the Strymon, which nearly surrounded it, from whence It took its name, about 70 miles east of Thessalonica. It is now a place of lit-to consequence, called Emboti.—Thessalonica—Now Salonichi, was a celebrated city and capital of the second part of Macedonia, situated at the head of the Thermaie gulf, now the gulf of Salonichi. It was a noble mark, and the most populous of all Macedonia; and it still retains somewhat of a ancient splendour, being five inless in circumierence, and containing a population of upwards of 60,000 persons. See the travels of Dr. Clarke, &c. 1—B. Ver. 4. Convorted-i. e. associated. - Devout Greeks-Or Grecians, pro-

selyted to the Jewish religion.

Ver. 5. Jason.-A resident at Thessalonica, and a kinsman of St. Paul. See

Ro. xvi. 21. Ver. 6. T These that have turned the world upside down .- The word properly implies sedition—an attempt to overturn the government. See ch. xxi. 38. Ver. 10. Berea—I Was a city of Macedonia, not far from the Thermaic gulf. west of Thessalonica, and near Felia, the birth place of Alexander the Great.] -Bagster.

Ver. 11. More noble.-Not in rank, but in disposition-"more ingenuous," or liberal minded

Ju.5.39.

n La 12.51

Ver. 13. Stirred up the people.-"Raising [a storm among] the people." Blackwall in Doddridge.

Paul to go as it were to the sea : but Silas and Ti-A. M. cir. motheus abode there still. A. D. cir. 53.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus p for to come to him with all speed, they departed.

16 T Now while Paul waited for them at Athens, a his spirit was stirred in him, when he saw the city r wholly

given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout spersons, and in the market daily with them that met with him.

18 Then certain philosophers tof the Epicureans, and of the Stoics, encountered him. And some said, What will this ababbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resur-

19 And they took him, and brought him unto v Areopagus, saying, May we know what this new wdoctrine, whereof thou speakest, is?

o Mat. 10.23 p c.18.5. A. M. cir. 4053. A. D. cir. q Ps.119.136 2 Pe.2.8.

4057

r or, full of idals. s c.8.2. u or, base

v or, Mars' was the court in w Jn. 13.34.

Ver. 14. To go as it were to the sea.—Doddridge, "As if he were to go by sea." Nevecome, "Towards the sea." So Schleusner. Bost and Rephetius have fully proved, that "towards," and not "as it were to," is the true rendering .- Boothroyd

Ver. 15. At ens-[Was the most celebrated city of Greece, not merely for political greatness and military power, but for the learning, eloquence, and politeness of its inhabitants, and for the cultivation of the arts and sciences. It was situated in a delightful plain of Attica, on the Saronic gulf, opposite the eastern coast of Peloponnesus, in a sort of pennsula formed by the two rivers, the lissus and Cephisus, about 35 miles east of Corinth, and four miles from the sea. The ruins of many of the splendid structures for which it was cele-

the sea. The runns of many of the sphenda state and which was element but depending the print page of the page of the print page of the print page of the page of the print page of the print page of the pa

Ver. 17. Denout persons—i. e. Jewish proselytes.—And in the market.—(Gr. Azora) the market.place, or firum; a large open place, where the reple assembled, and on the sides of which there were generally portices, or cloisters, where the philosophers used to dispute or lecture; where courts were sometimes held; and where temples and theatres were usually built.

Ver. 19. Epicureans.- The Epicureans were the followers of Epicurus; who acknowledged no gods except in name, and denied that they exercised any government over the world; and held that the chief good consisted in the gratification of the appeties. The Stoics were the followers of Zeno, and held that all buman affairs were governed by fate Both denied the resurrec-tion of the body, and the immortality of the soul.]—Basster.—This baib'er. —Gr. "a word-scatterer," which Beza explains in allusion to a little bird, called "the seed-picker," remarkable for picking up scattered seeds; so they catten the sect-picker," remarkable for picking hysoriteted sections when to instinute that Paul had picked up scraps of philosophy in the inarket-place.—A setter forth of strange li. c. foreign i gods—Or "demons." (Gradamonia.) "The Greeks used this tern for all the invisible powers—celestial, terrestrial, or infirmal; gods, heroes, of devils.— Jesus, and the resurrection.—In Gr. Anastasis; which latter, it is generally thought, these altoniums took for a new goddess. The Athenians worshipped Shame, Fame, Desire, &c. as

Ver 19. Areopagus .- The court of the Areopagines, before which St. Paul was now brought, was so named from the place in which it was hid, being on a hill not far from the city, called Arconagus. This court was of high noriging edges, and the sound was instituted before the time of Solon, but when is uncertain. It is also equally unknown of what number this assembly was consulted. It is however certain, that it was the most sacred and venerable to small in Grocec. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office; and though the dignity was usually held for life, yet if any of the sena-

A. M. cir. 4058. A. D. cir	20 For thou bringest certain * strange things to our ears: we would know therefore what these things
54.	mean.

x Ho.8.12 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to y or, the court of tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all

z Je.50.33. things ve are too z superstitious.

a or, gods 23 For as I passed by, and beheld your a devotions, I Vial ye found an altar with this inscription, TO THE UN-KNOWN GOD. Whom therefore ye ignorantly worb c.14.15. ship, him declare I unto you.

c Mat. 11.25 24 6 God that made the world and all things therein, seeing that he is c Lord of heaven and earth, dwelleth

:1 c.7.43.

a not in temples made with hands; 25 Neither is worshipped with men's hands, as though e Ps 50.9. Job 12.10. e he needed any thing, seeing he giveth to all life,

and breath, and sall things; g Ro.11.38.

26 And hath made of one bblood all nations of men h Mad.2.10 for to dwell on all the face of the earth, and hath dei Ps.31.15. termined the times i before appointed, and the bounds

i Is.45.21. J of their habitation:

tors were convicted of immorality, they were expelled. The utmost gravity was preserved in this assembly, and to laugh in their presence was an unpartionable act of levity. Demoschenes tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. Foreign states, frequently referred to their decision. They had three meetings every month; and always sat in the open air, a custom practised in all the courts of justice that had countract of murder. They heard and determined all causes in the night, and in the dark, that they might not be biassed by the sight of either plaintiff or defendant. Orient. Cost. No. 1319.

Ver. 21. Some neighthrig.—Literally, "newer thing." The Athenians were

as anxious to hear the last new opinions stated, as some of our ladies to receive the last new fashions from Paris. They are upbraided more than once by Demosthenes for this excessive love of novelty, and it should seem that they are remarkable for the same weakness to the present day. See Orient, Lit.

No. 1420.

Ver. 22. Mars' hill .- Gr. Areopagus; the same word as in ver. 19, but here literally translated in the text-there only in the margin. - Too superstitious, —This translation is too harsh. The learned Jos. Mede renders it, "Too full of demons." Doddridge, "Exceedingly addicted to the worship of invisible powers." St. Paul employs the most moffensive terms in reproving the Athe plants: but it is remarkable, that their own writers mention the same fact of

mans; but it is remarkable, that their own writers mention the same last of their attachment to a multitude of idols. It is said there were more gods wor-shipped at Atheus than in any other part of Greece, and that they kept a double number of festivals. Orient, Liv. No. 1421. Ver. 23. Unknown God.—Diogenes Lacritus (in his Life of Epiner, less) relates, that in his time (about 60) years before Christ) there was a terrible pestilence in Athens, to avert which they sacrificed to all the gods whom they supposed able to assist them, but without success. Epimenides therefore advised them to bring some sheep into the Arcopagus, and then letting them loose. to follow them, and, when they laid down, to sacrifice to the god whose altar was nearest. Some of these sheep, it is supposed, might lie down, at a time when Athens was far from being so full of dobs as in Paul's time, at a distance from any statue or temple, for perhaps at an equal distance between two,) when, not knowing to what god to direct their worship, they dedicated an altar "to the unknown god" who presided over the spot where the sheep

rested. Ver. 25. Neither is worshipped-(Doddridge, served)-with men's hands -i. e. all our services are of no use to him : he needeth nothing from us.

Ver. 26. And hath made of one blood all nations - By this the apostle as sures the Greeks, that, though a Jew, his benevolent affections were by no means confined to his own nation; and at the same time insinuates, that

i	ACTS, XVIII.	36.
-	27 That they should seek the Lord, if haply they might feel after him, and find him, though k he be not far from every one of us:	A. M. cir. 4058. A. 1). cir. 54.
۱		k c.14.17.
١	War we are also his offsnring.	l Col.1.17.
I	ought not a to think that the Godfield is like life Sold;	in Tit.1.12
	or silver, or stone, graven by art and man's device.	n 1=40 13, &c.
	but now recommandeth all men every where to repent: 31 Because he hath appointed a day, in the which	c Ro.3.25.
	he will judge the world in righteonsness by that man whom he hath ordained; whereof he hath r given as- surance unto all men, in that he hath raised him from	p 1.a.21.47 Ta.2.11, 12.
۱	the dead.  32 ¶ And when they heard of the resurrection of the	q Ro.2.16
	is dead, some mocked: and others said, We will hear thee again tof this matter.	r or, offered
١	33 So Paul departed from among them.	s c.26.8.
	I among the which aras Dionysius the Arcopagile, and	t 1.n.14.19. c.21.25.
Ì	a woman named Damaris, and others with them. CHAPTER XVIII. Paul laboureth with his hands, and preached at Corinth to the Gentiles.	-
	deputy, but is dismissed. 18 Afterwards passing from city to city he strengther the distributes 21 Apollos, being more perceptly instructed by Aquita and	
	Priscilla 28 presched Christ with great efficacy.  A FTER these things Paul a departed from Athens,	

theirs ought not to be restrained from him on that account. The whole family of man have one Father, and men of all nations are therefore brethren.-And hath determined the times before appointed .- Here he addresses both the above classes of philosophers, equally opposing the Epicoreans, who refer all events to chance and accident, and the Stoics, who attribute all to fate; he refers all things to the determination of an infinitely wise and good God,

who, as he is the only infinite, is also the only perfectly independent Beng. Ver. 27. If hapty—(Doddridge, "possibly")—they might feel after him.— The allusion is to people groping in the dark, and is intended to represent the

difficulty of finding out God by the mere light of Nature.

and came to Corinth:

Ver. 28. In him we live, and move, and have our being .- Doddridge, " in him we live, and are moved, and do exist." - For we are also his offspring. -The passage usually supposed to be here referred to, is thus translated:-Jove's presence fills all space, upholds this ball;

All need his aid, his power supports us all;

For the his offspring are, and he in love.
Points out to man his labour from above."
See the Phanomena of Aratus. The same words, with the variation of a

letter only, are to be found in the Hymn of Cleanthes. See Doidrides.

Ver. 20. God vinked at.—Doddridge, "Overlooked." This text does not, cannot mean that God is in any case indifferent to the conduct of his creations. tures; for it is added, that he commands all men every where to repent, and has appointed a day to judge them. So it was with the nations of Camaan-he winked, he appeared to close his eyes against their iniquities, notil they were full, and then fulfilled at once his threatenings against them, and his promises to Abraham. See Gen. xv. 16.

Ver. 51. Given assurance-i. e. evidence to support our faith; namely, the

evidence of Christ's resurrection.

Ver. 31. Dionysius the Areopagite.- A member of the tribunal Areopagus, the supreme tribunal of justice at Athens. There are two volumes, folio, or writings preserved under his name, supposed to be written by him after his conversion; but Dr. A. Clarke pronounces them to be "a mere and foolist forgery of the 5th or 6th century."

CHAP. XVIII. Ver. 1. Corinth-[The capital of Achaia, and the ornament

A. M. cir.	2 And found a certain Jew named a Aquila, born in	
4058. A. D. eir.	Pontus, lately come from Italy, with his wife Priscilla;	
54.	(because that Claudius had commanded all Jews to	
a Ro.16.3.	depart from Rome:) and came unto them.	
	3 And because he was of the same craft, he abode	
b c.20.34.	with them, and b wrought: for by their occupation	
	they were tent-makers.  4 And he reasoned in the synagogue every sabbath.	
c c.17.2.	and persuaded the Jews and the Greeks.	
	5 And when 4 Silas and Timotheus were come from	
d c.17.11,15	Macedonia, Paul was pressed in the spirit, and testi-	
	fied to the Jews that Jesus e was Christ.	
e or, is the Christ	6 And when they opposed f themselves, and blasphe-	
Citi ista	med, he shook shis raiment, and said unto them,	
f 2 Ti.2.25.	Your h blood be upon your own heads; I am clean:	
	from henceforth I will go unto the Gentiles.	
g Ne.5.13.	7 And he departed thence, and entered into a certain	
g Ne.3.13.	man's house, named Justus, one that worshipped God,	
h Eze.33.4.	whose house joined hard to the synagogue.	
11 1320.00.1.	8 And i Crispus, the chief ruler of the synagogue,	
i 1 Co-1.14.	believed on the Lord with all his house; and many of	
	the Corinthians hearing believed, and were baptized.  9 ¶ Then spake the Lord to Paul in the night by a	
j Mat.28.20	vision, Be not afraid, but speak, and hold not thy	
	peace:	
k sat there.	10 For I jam with thee, and no man shall set on	
	thee to hurt thee: for I have much people in this city.	
A. M. eir. 4059.	11 And he k continued there a year and six months,	
A. D. eir.	teaching the word of God among them.	
55.	12 ¶ And when Gallio was the deputy of Achaia, the	

and brought him to the ! judgment seat, of Greece, was situated on the middle of the isthmus which connects Peloponnesus with Attica, at the distance of 60 stadia from the Ægean and Ionian seas, on each side. It was celebrated for its extensive commerce, wealth, and luxury; for its magnitude and grandeur, its elegant and magnificent temples, palaces, theatres, and other public buildings; and for the learning and ingenuity of its inhabitants, and the number of its seminaries, where philosophy was publicly taught. — Bagster.

Ver. 2. Caudius had commanded, &c.—This is mentioned by Suctonius in the life of Claudius, and Christians were at this time considered only as a

Jews made insurrection with one accord against Paul.

Jewish sect. See Lardner's Cred.

Ver 3. Tent-makers. - A very important trade at that time, when tents were much in use; and ranking probably with our trunk-making. The early Rahbies made no secret of their trades. One was surnamed the shoemaker, another the baker, &c. (See Doddridge.) Paul's motive was evidently that he might not be burdensome to the churches for support. See 1 Co. iv. 12. 2 Co.

Fig. 14. Every Jew, whether rich or poor, was obliged to learn some trade.

15. 14. Every Jew, whether rich or poor, was obliged to learn some trade.

16. 15. Peessed in the spirit.—Doddridge, "Bome away by this) spirit.

16. Heinsins and others. "by the spirit," meaning the Hoi; Ghost, But some ancient copies read, "was earnestly employed in the word;" i. e. in preaching.

See Grieshach

I Ja.2.6.

Ver. 6. Shock his raiment.—As signifying, us he suid, that he was clean, pure. for "clear" of their blood. Compare chair xx. 26. A like ceremony is thil used in Turkey. See Orient. Ltt. No. 132. Jewish proselyte. Ver. 10. Set on thee.—Doddridge, "fall on thee."

Ver. 12. Gallio-| Was the eldest brother of the celebrated philosopher L. A. Seneca, who describes him as a most mild and amiable man. |- Bagster .-Deputy-i. e. Proconsul of Achaia, or Greece .- Achaia.- Achaia proper, was a province of Pelsonomesus, bounded on the north by the gulf of Counth, on the south by Elis and Arcadia, on the east by sievon, and on the west by the tonian sea; but in its largest sense, it comprehended all Grossey = B.

	ACTS, XVIII.	369
	13 Saying, This fellow persuadeth men to worship	A. M. cir.
	God contrary to the law.  14 And when Paul was now about to open his mouth,	A. 1). cir. 54.
	Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, in reason would	m Ro.13.3.
	that I should bear with you:	n Jn.18.31.
ı	15 But if it be a question of words and names, and of your plaw, look ve to it; for I will be no judge of	c 23 19.
	such matters.  16 And he drave them from the judgment seat.	o 1 Co 1.1.
I	17 Then all the Greeks took o Sosthenes, the chief	
ŀ	ruler of the synagogue, and beat him before the judg- ment seat. And Gallio cared for none of those things.	p Na.6.18.
	18 T And Paul after this tarried there yet a good	
I	while, and then took his leave of the Trethren, and sailed thence into Syria, and with him Priscilla and	q Ro.16.1.
I	Aquila; having shorn Phis head in Cenchrea: for he had a yow.	1 . 28.
I	19 And he came to Ephesus, and left them there:	A. M. eir.
l	but he himself entered into the synagogue, and reasoned with the Jews.	4060. A. D. cir. 56.
l	20 When they desired him to tarry longer time with	
ı	them, he consented not; 21 But bade them farewell, saying, I must by all	s c.19.21. 20.16.
ŀ	means keep this feast that cometh in s Jerusalem: but I will return again unto you, if God will. And he	1 1 Co.4.19.
ĺ	sailed from Ephesus.	Ja.4.15.
l	22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.	u Ga.1.2.
l	23 And after he had spent some time there, he departed, and went over all the country of "Galatia and	v c.14.22. 15.32,41.
l	Phrygia in order, strengthening vall the disciples.	w 1 Co.1.12.
I	24 ¶ And a certain Jew named wApollos, born at Alexandria, an eloquent man, and mighty in the scrip-	3.5,6. Tit.3.13.
	tures, came to Ephesus.	
	25 This man was instructed in the way of the Lord; and being fervent x in the spirit, he spake and taught	x Ro.12.11. Ja.5.16.

Ver. 14. Wrong-i. c. injustice.

Ver. 17. Sosthenes, the chief ruler.—Probably the successor of Crispus, who had been converted, (ver. 8.) and of course of an opposite spirit, and in this

у с.19.3.

diligently the things of the Lord, knowing youly the

case the prosecutor.

baptism of John.

Ver. 18. (Conchrea—[Now Kenkri, was the port of Corinth, on the east said of the isthmus, and about nine miles from the city.]—Bagster.—For he had a vov.—This appears to have been the vow of the Nazarile, for it is said, he had 's shaved his head at Cenchrea." By the original law, it appears that Nazariles were to shave their heads "at the door of the tabernacle," Num, vi. 18; but this must have been dispensed with, in the instance of persons residing in foreign countries, as well as that of going up to the three gircal feasts; the Rabbies, however, considered such persons as bound to come to Jernselem to complete their vows; and this is supposed to be the reason that Pinik was so anxious to go up and keep the approaching feast, ver. 21. It should not be considered and not Paul) as the person who had made the vow; and the naming Aquila after Priscilla, Contrary to every other unstance.) favours this interpretation. If this be adopted, the word there, in ver 19, must refer, not to Ephesus, but to Cenchrea.

Ver. 24. Mighty in the scriptures-Namely, of the Old Testament, the

New not being yet written.

A M. cic. 4000. whom when Aquilla and Priscilla had heard, they took 50. bit in unto them, and expounded unto him the way of God more \*perfectly.

z He.6.1. 2 Pe.3.1.3. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, a helped them me.

b Ep.2.8 which had believed b through grace:
28 For he nightly convinced the Jews, and that
5 Ju.5.39. bublicly, showing by 6 the scriptures that Jesus 4 was

d or, is the
Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews: Lispheme his doctrine,
which is confirmed by miracles. 13 The Jewish exorcists fo are beaten by the
devil. 19 Conjuring books are burnt. 21 Demetrius, for love of gain, raiseth
an uproar against Paul, 36 which is appeased by the town clerk.

CHAP. 19

a 1Co.3.5.6.

A ND it came to pass, that, while Apollos a was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

b c.8.16.
18a.3.7.
2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not b so much as heard whether there be any Hely Cheet.

Holy Ghost.

d Mat.3.11.
3 And he said unto them, Unto what then were ye baptized? And they said, Unto "John's baptism.

e Jn. 15, 27,30. 4 Then said Paul, John deverily baptized with the f cs.16. 100.113. they should believe on him which should come after

bim, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name t of the Lord Jesus.

1 Co.141, the Holy Ghost came on them; and h they spake with tongues, and i prophesied.

CHAP, XIX. Ver. 1. The upper coasts—i.e. The upper parts of Asia Minor, which were more remote from the Mediterranean sca. — Exhesus—IA much celebrated city of Ionia in Asia Minor, and the metropolis of Proconsular Asia, was situated on the river Cayster, and on the side of a hill, about 35 miles north of Miletus, 40 south of Smyrna, 100 west of Landicea, and 5 miles from the Ægean sea. It was particularly famous for a magnificent temple of Diana, 425 feet long, and 220 broad; which was supported by 127 columns 70 feet high. It had become a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised the church of \$1. Sophia on its columns, A. D. 528—566; and all that remains of this once splendid city, about half a mile from the village of Aiasaluck, when visited by Dr. Chand cr., was inhabited by "a few Greek peasants, living in extreme wretcheduses, dependance, and insensibility." An American clergyman who visited it in 1821, says, "mot a human being lives in Ephesus; and at Aiasaluck there are merely a few Turkish buts." The candlestick has now been removed out of its place. Re. ii. 5.) — Bazster.

Ver. 2. Whether there be any Holy Ghost—That is, whether it be yet given. A parallel ellipsis occurs John vii. 39: "The Holy Ghost was not yet;" i. e. "not yet given," as our translators supply the word. So here, they "had not parall whether the Holy Ghost were yet given." This is the sense we helieve generally given to the passage; and it is difficult to believe that any of John's disciples should not have heard of the Holy Ghost, for he said, "I indeed baptize you with water unto repentance: but he that cometin after me... he shall baptize you with the Holy Ghost." Mut. iii. 11. John i. 33.

Ver. 5. Baptized in the name of the Lord Jesus.—This seems clearly to in-

Ver. 5. Baptized in the name of the Lord Jesus.—This seems clearly to indicate, that John's was not Christian baptism, or it would not have been repented.

Ver. 5. The Holy Ghost came on them.—Namely, his miraculous powers; for, it is added, "They spake with tongues, and prophesied."

ACTS, XIX.	37
7 And all the men were about twelve. 8 ¶ And he went into the synagogue, and spake bolding for the space of three months, idisputing and a per-	A. M. cir. 4060. A. D. cir. 56.
snading the things concerning the kingdom of God.  9 But when divers were thardened, and believed not,	j c.15.19.
but spake evil m of that way before the multitude, he departed from them, and separated the disciples, dis-	k c.23.23.
puting daily in the school of one Tyrannus.  10 And this continued by the space P of two years; so that all they which dwelt in Asia q heard the word	A. M. cir. 4061. A. D. cir. 57.
of the Lord Jesus, both Jews and Greeks.  11 And God wrought special rmiracles by the hands of Paul:	Re 11.7. Had.13.
12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.	m 2Ti.1.15 2 Pe.2.2 Jude 10.
13 Then certain of the vagabond Jews, exorcists,	n ver.23.
took upon them to call over them which had evil	o 1 Ti.6.5.
spirits the name of the Lord Jesus, saying, We adjure "you by Jesus whom Paul preacheth.	p c.20.31.
14 And there were seven sons of one Sceva, a Jew,	q c.20.13.
and chief of the priests, which did so.  15 And the evil spirit answered and said, Jesus I	r Ma.16.20
know, and Paul I know; but who are ye?	s c.5.15
16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and	t Ma.9.33, Lu.9.49,
wounded.	u Jos.6.26.
17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear wfell on them all,	v Lu.3.29.
and the name of the Lord Jesus was magnified.	w Lu.1.65.

18 And many that believed came, and \*confessed,

and showed their deeds. 19 Many of them also which used curious arts brought x Mat.3.6.

their books together, and burned them before all men:

Ver. 10. All they which dwelt in Asia.—This term (Asia) was used to very different extents in different periods. Paley says, "Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor, or Anatolia, nor even the whole of the Proconsular Asia; but a district in the antenor part of that country, called Lydian Asia, dyided from the rest, much as Portugal is from Spain, and of which district Ephesus was

Ver. 12. Handkerchiefs or aprons.-The former the Asiatics usually carry in their hands to wipe off perspiration, as, we are informed by Geumenius and Harmer, was the case both formerly and is to this day; the latter resembled napkins tied before then, (or "half round," as the original imports, see John xiii. 4,) to preserve their garments, when doing any thing that might soil them -as, perhaps, tent-making. Even these were made the instruments of curing

Ver. 13. Exorcists.-The original term literally means those who cast out demons, by adjuring them in God's name. That some of the Jews made this profession, even in our Lord's time, is certain from Mat. xi. 26—23. Mark it 33. Linke it. x49, &c. The Jewish exorcists certainly used the name of the God of Abraham, but finding the name of Jesus, as they supposed, a more potent charm, were willing, as Dr. Hammond remarks, (on Mat. xii. 27,) to exchange it for that of Jesus

Ver. 19. Curious arts.—The principal of these were, 1. Astrology, or the prediction of events by the configuration of the planets. 2. Necronancy, or conferring (whether really or in pretence) with the souls of dead men, or with infernal spirits. The witch of Endor was a pretender to this art. 1 Sam. xxviii, 3. Mugic, the power of producing wonderful effects by secret arts, or spiritual agency: but it is often used in a sense so extensive, as to include both the 272 ACTS, XIX. and they counted the price of them, and found it fifty A. M. cir. 4981 thousand pieces of silver. A. D. cir 20 So mightily grew ythe word of God and pre-

vailed.

v c.12.24. 21 T After 2 these things were ended. Paul purposed in the spirit, when he had passed through Macedonia A. M. cir. and Achaia, to go to Jerusalem, saying, After I have been there, I must also see a Rome. A. D. cir.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and b Erastus; but he hims (ia.2.1. self stayed in Asıı for a season. 23 And the same time there arose no small stir · about

a Ro. 15.2 that wav.

24 For a certain man named Demetrius, a silver-: Ro.15.23. smith, which made silver shrines for Diana, brought

no small again unto the crastsmen; c 2 Co.1.8. 25 Whom he called etogether with the workmen of like occupation, and said, Sirs, ye know that by this

craft we have our wealth. d c.16.16.19

26 Moreover ve see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath e Re.18.11. persuaded and turned away much people, saying that

f Ps.115.4. they be no gods, which are made with hands: Is.41.10... 27 So that not only this our craft is in danger to be

set at nought; but also that the temple of the great g Zep.2.11. goddess Diana should be gdespised, and her magnificence should be destroyed, whom all Asia and the h I Jn.5.19. Re.13.8.

world h worshippeth. 28 And when they heard these sayings, they were full i Je.50.33.

of i wrath, and cried out, saying, Great is Diana of the Ro.16.23.

Ephesians. 29 And the whole city was filled with confusion; and having caught | Gaius and & Aristarchus, men of Ma-

preceding. 4. A science peculiar to this people, was that of the Ephesian December 1. A Section of which some account may be found both in Hammond and Doddridge, but which, as we do not pretent to understand, we shall not attempt to explain. They were, however, used as magical spells, or charms, by these people.——Fifty thousand pieces of sitter.—Probably about \$\$400. The Earl of Rochester, of whom it hay heen sud, that he was "a great wit, a great scholar, a great poet, a great sinner, and a great penitent," left a strict charge to the person in whose custody his papers were, to burn all his profame and lewd writings, as being only fit to promote vice and immorality, by which he had so highly offended God, and shanned and blasphemed that holy religion into which he had been baptized.

Ver. 22. Erastus—Chamberlam of Cormth.—See Rom. xvi. 23. Ver. 23. No small stir about that way.—Namely, the Christian worship, in

opposition to idolatry.

opposition to toparty. Ver 24. Which made silver shrines.—These shrines are understood to mean small models of the temple, with the goddess within; and Pliny mentions such of the Venus of Cindius. The late Mr. Taylor, in his Fragments, No. exxvii., has given various figures of this goddess, most of them ending in what artists call a term; a also the copy of a medal exhibiting the famous temple of Diana, with the idol in the centre.—Craftsmen—i. e. artisans, including centure. These comparers & Configuration. casters, chasers, engravers, &c.

Ver. 26. Saying that they be no gods, which are made with hands.-Implying, as Doddridge remarks, that Demetrius would have them believe they

Ver. 28. Diana.-[The Ephesian Diana is represented in some statues all covered with breasts, from the shoulders down to the feet; and in others from the breast to the bottom of the ubdomen; from which we find that she was widely different from Diana the huntress, and that she represented Nature, as is stated on two inscriptions in Montfaucon. |- Bagster.

ACTS, XIX.	273
cedonia, Paul's companions in travel, they rushed with one accordinto the theatre.  30 And when Paul would have entered in unto the	A M. dr. 4063. A. D. cir. 59.
people, the disciples suffered him not.  31 And certain of the chief of Asia, which were his friends, sent unto him, desiring thim that he would not adventure himself into the theatre.	1 c.21.12
32 Some m therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.	m c.21, 34.
33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander ** beckoned with the hand, and would have made his defence unto the people.	n 1 Ti.1.%. 2 Ti.4.14.
34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.	o Ep.2.12
35 And when the town clerk had appeased the peo- ple, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is Pa worshipper of the great goddess Diana, and of the image which fell down from Jupiter?	p the tem- pls-keepe
36 Seeing then that these things cannot be spoken	o Pr 11 90

vour goddess. Ver. 29. Into the theatre.-'Theatres, it is known, were sometimes used for public meetings; but from the great tumult raised on this occasion, and other circumstances, it has been supposed that the Et hestians were at this time celebrating games to the honour of Dinas.—Macedonia—[Au extensive province of Greece, was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægenn sea and Thrace, and on the west by the Adriante sea; celebrated in all histories as being the third Lingdom which, under Alexander the Great, obtained the empire of the world, and had

r c.25.8

against, ye ought to be quiet, and to do anothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of

under it 150 nations.]-Bagster.

Ver. 31. Certain of the chief of Asia.-The Asiarchs, here mentioned, were the priests who presided in the Greek games, whence a principal reason of the conjecture in the last note; some of these, it appears, were so far friendly to Paul, (as a man of talents, perhaps,) that they wished to save his

Vcr. 33. Alexander.—Who this was is uncertain; some have supposed it to have been "Alexander the coppersmith," but it is plain, from the opposition

made to him, that he was a friend of Paul.

Ver. 35. The toron clerk.—Doddridge, "The Chancellor." Taylor. "The Recorder," which is more literal. This appears to have been an officer of high rank and great influence.—Is a voyshipper.—Doddridge, "Is devoted to." He means to represent the city of Ephesus as the guardian (Neckores) of her temple, her image, and her rites. Mr. Taylor seems to think it impossible that the Ephesians could believe that a carved statue came down from heaven; but if the people of Rome can believe that the house of "our Lady of Loretto" was removed thither from Nazareth in a night, what is there more incredible in believing that a statue should be lowered from the skies? This original statue of Diana, according to different accounts, was of ivory, of cedar, or the vine.—Orient, Lit. No. 1431, 1435. The image of Dian (was a female figure, crowned with a kind of turret, (sometimes triple ) her neck ornamented with signs of the Zodiac and other emblematical figures, her body covered with from two to four rows of small breasts with nipples, and all her drapery adorned with carved figures of lions, oxen, deer, or other animals, down to her feet. There can be no doubt but this image was intended to represent the bounty of Nature to man and all the animal creation, for, on some of the statues have been found this inscription, "All-diversified Nature, the universal mother."

Ver. 37. Robbers of churches. - The word "churches," is here very impro-

A. M. eir. 4061. A. D. cir 59.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, "the law is open, and there are deputies: let them implead

s or, the days are

39 But if ye inquire any thing concerning other matters, it shall be determined in a tlawful assem-

nary. n 2 Co.1.S. 10.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the

o assembly. CHAPTER XX.

a c 19 40. b 1 Co 16.5

Paul greth to Macelonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Entrychus having fallen down dead, 10 is raised to like. 17 At Miller tunn he called the celest septement, etleth them what shall befall to himself, 23 committed God's flock to them, 29 warneth them of false teachers, 32 commended them to God, 35 prayeth with them, and goeth his way.

A. M. ch

ND after the uproar a was ceased, Paul called unto A him the disciples, and embraced them, and departed for to go binto Macedonia.

A. P. cir.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months. And when the Jews laid wait d for him, as he was about to sail into Syria, he purposed to return through Macedonia.

g Ep.6.21.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, e Aristarchus and Secundus; and Gaius of Derbe, and I Timotheus; and of Asia, I Tychicus and I Trophimus.

5 These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days

of unleavened bread, and came unto them to ) Troas in five days; where we abode seven days. k 1 Co.16.2. 7 I And upon the first k day of the week, when the

c.2, 12, 16,

disciples came together to break thread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

purly introduced; the original (hierosulous) means sacrilegious persons—
"robbers of temples," as Doddridge renders it.
Vor. 33. The law is open.—" Court days are kept." Doddridge, "Courts are held."—And there are deputies—i. e. the Roman Procousuls, or Pro-

Ver. 39. Lawful assembly—i. e. lawfully called together.
CHAP, XX, Ver. 2. Greece—(That is, Greece properly so called, bounded on
the west by Epirus, on the cast by the Ægenn sea, on the north by Magadonia, and on the south by the Peloponnesus. In its largest acceptation, it also comprehended all Macedonia, Thessaly, Epirus, Peloponnesus, and the circumja-

cent islands.]—Dagster Ver. 5. Tarriel for us.—Another indirect hint that Luke the Evangelist was now travelling with Paul.—Trons—[Was a maritime city and country of Phrygis, in Asia Minor, anciently called Dardania, lying on the Hell pout,

of Phrysis, in Asia Minor, anciently cancer Datagram, page of the responsibility west of Mysia. I—Bazzst. I datagram, who of Macedon, who fortified it against the incursions of the Thracians, was one of the chi-f-cities of Macedonia, situated at the cast of the river Strymon, on a rising ground which abounded with springs, and on the borders of Thrace. I—Bazster.

Ver. 7. First day of the week.—From the time of our Lord's resurrection, the constraint of the weekledge and the processing of the street.

there is no recognition of a seventh day sabbath in the Christian Church, especially among the Gentiles, though there are many moofs of the first day of the week heirg occupied in religious worship. In this our Lord himself set the example by repeatedly appearing on that day to his disciples. (John xx. 1,19, 28.) On that day, it is believed, fell the day of Pentecost; and, in the chapter now

8 And there were many lights in the upper mchamber, where they were gathered together. A. D. cir.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up

10 And Paul went down, and fell non him, and embracing him said, o Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had oroken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were

not a little comforted. 13 T And we went before to ship, and sailed unto o Mat 9.24. Assos, there intending to take in Paul: for so had he

appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him

in, and came to Mitylene.

15 And we sailed thence, and came the next day v c.18.21. over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be Pat Jerusalem | 1 co. 1. the day of Pentecost.

before us, we find the Christians, at Troas, were accustomed to meet on the same day for religious worship, and for "breaking bread," or the administra same day for religious worship, and for "breaking bread," or the administra-tion of the Lord's Supper. On this day the churches were required to make collections for their poor and afflicted brethren. (1 Co. xxi, 2.) This day also appears to be marked by the Apostle John as the Lord's day, (Rev. i. 10.) which we naturally understand to mean, the day on which he arese from the dead. The first day of the week was, therefore, peculiarly honoured in apos-tolic times, and we know that it has been observed as the Christian, subbath ever since. - Came together to break bread. - In Arts ii. 42, 46, we have followed Doddridge, in referring this phrase to the friendly meals of the disciples; but, upon farther consideration, we are inclined to make a distinction between "the breaking of bread, and prayers," in verse 42, which, as closely connected with public worship, we should refer to the Eucharist; and the "breaking of bread from house to house," as connected with "eating their meat with gladness;" this we would apply to their triendy and domestic

Ver. 9. In a window. - Doddridge, "an open window," with a wooden casement, which he supposes was set open to admit the air, on account of the many lamps burning, (ver. 8.) As we know not the construction of the building, we cannot exactly tell how he fell. Perhaps it was a large house, with three lofts or stories, fitted up in a temporary manner for the occasion. instance of sleeping in public worship, affords neither encouragement not apology for such conduct; for where would Eutychus have be n if Paul had

apolicy for silen conduct; for where would reasy this late of the interest and who would willingly die sleeping under a sermon?

Ver. 13. Assos. — Assos, Troggillium, and Miletins, (now called Melos and Palatsha,) were maritime cities of Asia Minor; the former in the province of the silent form. Troas, the second in Lydia, a little below Ephesus, and about five miles f om Samos, and the latter in Caria, about ten stadia south of the mouth of the river Meander. Mitylene was a city on the east side of the island of Lesbos, now Mythin, reckoned about seven miles from the main land; next to which is the island of Chios, now Scio, opposite Sayrna, and about four leagues from the continent; and south-east of which is the island of Samos, now Samo, about five niles from the coast of Asia.]—Bagster.—To go afoot—

Ver. 16. To sail by Ephesus-i. e. to sail past it, that he might not be de-

tained there.

(9)

A. M. cir. 17 \ And from Miletus he sent to Ephesus, and called 411653 D. cir.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all

s. I.Co.15.9. seasons. 19 Serving the Lord with all a humility of mind, and with many t tears, and " temptations, which befell me or 2Co.S., 11.

v ver.3. by the lying in wait of the Jews: 20 And how "I kept back nothing that was profitv: ver.27. x 2 Ti.4.2 able unto you, but have showed you, and have taught

y Ma.1.15. you publicly, x and from house to house,

Testifying both to the Jews, and also to the z c.19.21. Greeks, repentance y toward God, and faith toward a Ja.4.14. our Lord Jesus Christ.

b c.9.16. 22 And now, behold, I go z bound in the spirit unto Jerusalem, not a knowing the things that shall befall c or, wait

23 Save that the Holy Ghost witnesseth in every d c.21.13. city, saying b that bonds and afflictions c abide me.

24 But none d of these things move me, neither count I my life dear unto myself, so that I might e finish my course with joy, and the ministry, which I have received sof the Lord Jesus, to testify the gospel of the g Ga.1.1.

li 2 Co.7.2 grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. k fle.13.17. 1 Pr.10 21.

26 Wherefore I take you to record this day, that I am h pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel i of Ged.

28 Take heed j therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you k overseers, to feed the church of God, which he 1 Pe.1.13,

hath purchased m with his own blood. Re.5.9. 29 For I know this, that after my departing shall

The elders of the church.—in Greek, Presbyters. Temptations.—Doddridge, "trials."

Ver. 19. Ver. 22. Bound in the spirit. - Our translators, by referring in the margin to chap, xiy, 21, understood this in the sense of being firmly resolved; but *Dodd-ridge*, and the commentators generally, explain this, of his going under "a strong lunguake" of the Spirit of God.

Ver. 26. Pure from the blood of all men.—See note on chap. xviii. 6. Ver. 27. For I have not shunned.—Doddridge says, "the proper import of the word in such a connexion, (as used by Demosthenes and Lucian.) is to disguise any important truth; at least to decline the publication of it."-

but the centurion, willing t. c. determined to save Paul, kept them from their purpose" for will be kill them. Here we have both senses of the word. Ver 28. Overseers.—Gr. Episkopous, or Bishops. The German Lutherans call their Bishops "Superintendents."—To feed the chrorch of God.—Griesback gives no less than six readings. That of our common version is found in about seventeen Greek MSS, of which one, the Vaticua, fin the Pope's library,) is reckniced to the 5th or 5th century. This reading is also supported by the Syring of the 6th, and two Fathers of the close of the 4th century. Another reading, "The church of the Lord," has the following authorities:—"Of MSS, all the most uniquest the most arbuilde and those derived from diff. MSS., all the most uncient, the most valuable, and those derived from dif-

4061.

60.

Eze.31.2,3

Judel.&c

c.25. S

1 Th.5.14.

grievous wolves nenter in among you, not sparing A. M cir. othe flock A. D. cir.

30 Also of Pyour own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore 9 watch, and remember, that by the space of three years I ceased not to warn revery one o Jaliana

night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which s is able to build you up, and to give you an inheritance tamong all them

which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves vknow, that these hands have

ministered unto my necessities, and to them that were

35 I have showed you all things, how that so labouring ye ought to wsupport the weak, and to remember the words of the Lord Jesus, how he said, It x is more v c.18.3. 1 Cc.4.12. 1 Th.29.

blessed to give than to receive. 36 % And when he had thus spoken, he kneeled

y down, and prayed with them all w Ro.15.1. 37 And they all wept sore, and 2 fell on Paul's neck,

and kissed him,

38 Sorrowing most of all for the a words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

Paul will not by any means be dissnaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul couneth to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and a ver.25. permitted to speak to the people.

ND it came to pass, that after we were gotten CHAP. 21. from them, a and had launched, we came with a a ch.27.24.

ferent and independent sources, viz. the Alexandrian, the Ephrein, the Canibridge, Abp. Laud's, and many others of various dates, from the 4th to the 8th onage, App. Lada 8, and many others of various dates, from the 4th to the 8th centuries. Of the Versions, the two Coptic, the Armenians, the Old Italic; of Fathers, Ireneus, Eusebius, Athanasius, Chrysostom, and many others. The preponderance of evidence is thus in favour of Lord, (Kurios,) which is therefore decidedly adopted by Griesbach, and approved by Dr. Pye Smith, Boothroyd, however, udopts another reading, which embraces both "Lord and God." On this he judiciously remarks, "I have preferred the last, (the one just named,) as supported by the greatest number of MSS, collated, [viz. one ancient and 46 others.] and as accounting best for the other variations. For it is more easy to omit a word in transcribing than to insert one; and one transcriber might omit God and insert Lord, as judging the latter more accordant with what follows. The reading he admits to be singular, but finds the scutiment in John xx. 28: and the phrase "churclf of the Lord," occurs not in the New Testament.

occurs not to the .ew Testament. Ver. 29. Grievous tobates—Our Lord describes false prophets as "woives in sheep's clothing;" so false teachers in the Christian church are described as not only erroneous, but rapacious—"not sparing the flock." Ver. 31. The expects——See chap. xix. 8, 10. After preaching three months in the synancouse, he taught two years in the school of Tyrannus; but the three years may probably include his preaching in the neighbouring towns and witheres. So Dealtridge. villages: So Doddridge

Ver. 35. Showed you all things.—Of Paul, indeed, it might well be said.—

"His preaching much, but more his practice wrought,

(A living sermon on the truths he taught!) For this by rules severe his life he squar'd,

For this by rines severe his the ne squard,
—More blessed, &c.—This is a saying of Christ, traditionally preserved by
the apostles, and happily here recorded.

CHAP XXI. Ver. I. Gotten from thex.—Hammond, "plucked or snatched." Wesley, "tom away from then "I implies a reluctancy on both

378	ACTS, XXI.	
A. M. cir. 4061. A. D. cir. 60.	straight course unto Coos, ar d the day following unto Rhodes, and from thence unto Patara:  2 And finding a ship sailing over unto Phenicia, we	
a ver.12	went aboard, and set forth.  3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to initade her burden.	
b e.20 36.	4 And finding disciples, we tarried there seven days: who said a to Paul through the Spirit, that he should not go up to Jerusalem.	
c c.5.2640.	5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till ne nere out of the city; and we kneeled b down on the shore, and	
d Ep.4 11. 2 Tr.4.5.	prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre,	
e c.6.5.	we came to Ptolemais, and saluted the brethren, and abode with them one day.  8 And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered	
f Joel 2.28. c.2.17.	into the house of Philip of the evangelist, d which was one of the oseven; and abode with him.  9 And the same man had four daughters, virgins, which odd prophesy.	
g c.11.23.	10 ¶ And as we tarried there many days, there came down from Judea a certain prophet, named <sup>7</sup> Agabus. It And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said,	
h ver.33. c.20 23.	Thus saith the Holy Ghost, So h shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.	

they of that place, i besought him not to go up to Jerusalem. 13 Then Paul answered. What mean ve to weep and

12 And when we heard these things, both we, and

sides to part.—Coos.—[Coos, Cos, or Co, now Zia, is an island in the Ægean sea, one of those called Cyclades, near the south-west point of Asia Minor. and about 15 miles from Halicarnassus. - Rhodes-Ia a celebrated island in the same sea, southward of Caria, from which it is distant about 20 miles, next to Cyprus and Lesbos in extent, being 120 miles in circumference. It was remarkable for the clearness of the air, and its pleasant and healthy climate, and chiefly for its Colossus of brass 70 cubits high, with each finger as large as an ordinary man, standing astride over the mouth of the harbour, so that ships in full sail passed between its legs.—Patara—Was a maritime town of Lycia in Asia Minor, situated on the eastern side of the river Monthus, with a capacious harbour, and a temple and oracle of Apollo.]—Baggeter. Ver. 2. And finding a ship, &c.—This was the second vessel, the first car

ried them only to Patara. — Set forth—i. e. set sail.

Ver. 4. And finding disciples, &c.—Doddridge, "We continued there se

ren days, finding disciples, who told Paul, by the Spirit, not to 35." &c. Ver. 6. We took ship.—This was the third vessel; the second stopped at Tyre; the third carried them on to Ptolemais. Here they left this vessel, and travelled by land to Cesaren, and so on to Jerusalem,

Ver. 7. Ptolemais.-An uncient city called Accho, (Judg. i. (1,) but rebuilt

by Findente, who gave it his name, and now known as Acra.

Ver. 8. Philip the evangel'st.—See clup, vi. 5; viii, v5, &c.

Ver. 13. It has near ye?—Compare clup, xx. 24. When Lather was surproposed to attend the diet at Worms, his friends, notwithstanding the safe compared to the compar

	ACTS, XXI.	379
	to break my heart? for I am ready inot to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.	A. M. cir. 4064. A. D. cir. 60.
	14 And when he would not be persuaded, we ceased, saying, The k will of the Lord be done.	j 2 Ti.4.6.
	15 And after those days we took up our carriages, and went up to Jerusalem.  16 There went with us also certain of the disciples of	k Mat.6.10. 26.42.
	Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.  17 ¶ And when we were come to Jerusalem, the	I Pr.16.31.
	bretiren received mus gladly.  18 And the day following Paul went in with us unto  "James; and all the elders were present.	ın c.15.4.
	19 And when he had saluted them, he declared particularly owhat things God had wrought among the Gentiles by P his ministry.	n c.15.13, &c. Ga.1.19.
	20 And when they heard it, they glorified the Lord, and said unto him, Thon seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:	o Ro.15.13, 19.
-	2t And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their	p c.20.24. 2Co.12.12.
	children, neither to walk after the customs.	

22 What is it therefore? the multitude must needs | c.23. come \*together: for they will hear that thou art

23 Do therefore this that we say to thee: We have r Ga.5.3.

four men which have a vow on them; 24 Them take, and purify thyself with them, and be

at charges with them, that they may shave t their sc.19.32 heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but | No.6.2, that thou thyself also walkest orderly, and keepest

person, would have dissuaded him from going thither. Luther replied, "I am determined to enter the city in the name of the Lord Jesus Christ, though as many devils should oppose me as there are tiles upon all the houses at Worms."
He was accompanied from Wittenburg by some divines, ead one hundred horse. but the took only eight horsemen into Words. When he stept out of the carriage, he said, in presence of a great number of persons, "God shall be, on my side."

Ver 15. Carriages.-[The word carriages here denotes any thing II at is emried, luggage or baggage. The original, aposkeuasmenoi, from apo, from, and skenos, furniture, baggage, signifies, having packed up one's laggage.]

All Provider Associated With them one Minason.—(Pronounced Nason.) [Or, Ver. 16. Brought with them one Minason. with whom we might lodge." Combriding us to one Minason. with whom we might lodge. Minason. a native of Cyprus, probably then lived at Jerusalem; though he minason. a native of Cyprus, probably then lived at Jerusalem; though the lodge. might have been down at Cesarea, met the apostles, and invited them to lodge with him. ]- Bagster.

Ver. 20. How many thousands.—Doddridge, "Myriads," (so the Greek;) but he thinks the word may here rather be taken for a large, than a precise number; perhaps, he says, twenty or thirty thousand were present at Jerusa-

lene to keep the feast; but we believe there were often many more Ver. 21. That they ought not to circumcise. &c.—St. Paul's conduct, with regard to Timothy, might have been a sufficient answer to this part of the charge. See ch. xvi. 3. Ver. 24. Be at charges with them-| That is, in furnishing sacrifices; which was a common and very popular act among the Jews. Thus Josephus observes, that Agrippa among other acts of thankfulness for being advanced

ACTS, XXI. 380 A. M. cir. 25 As touching the Gentiles which believe, we whave 4061. written and concluded that they observe no such thing, save only that they keep themselves from D. cir. 60. things offered to idols, and from blood, and from u c.15.20 29 strangled, and from fornication. 26 Then Paul took \* the men, and the next day pur .v 1 Co.9.20. fying himself with them entered winto the temple, to signify the accomplishment x of the days of purificution, until that an offering should be offered for every ₩ c.24.18. one of them. 27 ¶ And when the seven days were almost ended, the Jews y which were of Asia, when they saw him in \* No.6.13. the temple, stirred up all the people, and laid \* hands on him, v c.24.13. 28 Crying out, Men of Israel, help: This is the man, that a teacheth all men every where against the people, and the law, and this place; and farther brought 3 c.26.21. Greeks also into the temple, and hath polluted this 29 (For they had seen before with him in the city a c.6.13.14. 24.5.6. Trophimus ban Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran b c.20.4. together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. c 1 Co.11. 31 And as they went about c to kill him, tidings came

unto the chief captain of the band, that all Jerusalem was in an uproar. 32 Who dimmediately took soldiers and centurions. d c.23.27. 21.7. and ran down unto them: and when they saw the

chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, e ver.11. and commanded him to be bound e with two chains; Ep.6.20. and demanded who he was, and what he had done.

from a prison to a throne, ordered very many Nazarites to be shaven, furnish-

ing them with money for their expenses, I—Basster.

1. 3. 4s touching the Gentles which believe. [James and the elders here away, that they intend nothing contrary to their [Former determination respecting the Gentile converts. It is doubtful whether on this occasion Paul

and his advisors acted in strict consistency with Christian simplicity; and it seems very difficult wholly to defend them from the charge of temporizing, accommodating, and rehning too much in this matter. Though the apostles were infallably preserved from mishiking, corrupting, or mutilating the doctrine which they communicated to the church, yet it is evident, they were not rendered infallible in their personal conduct 1—Basster. Ver. 26. Then Paul took the men. - This has been censured by Voltaire and

others, as a work act of temporizing to please the people; but see Findley's Answer to Voltaire.

Ver. 27. When the seven days—Namely, of purification; see verse 21.——Were almost ended.—Doddridge, "Were almost one and "—The Juos which mere of Asia.—From whom he had before net with much opposite the processing of the

sition. Ch. xix. 9; xx. 3, &c.
Ver 31. The chief captain.—Lysias, tribune of the cohort and chilia.ch, or commander of 1000 men.

Ver 33. Two chains.-Prisoners amongst the Romans were fettered and confined in a singular manner. One end of a chain, which was of a commodious length was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier was coupled to the poson r, and ever, where attended him. In this manner was Paul confined when he made his me amountable apology before Pestus. Sometimes the prisoner was fash red to two soldiers, one on each side. See Acts xii. 6 .- Oriental Customs, No.

h Lac.23.18

A. D. 55. c.5.36,

k c.22.25.

l c.12.17.

34 And some cried one thing, some another, among A. M. eir. 4061. the multitude: and when he could not know the cer-A. D. cir. tainty for the tumult, he commanded him to be car-60. ried into the feastle.

f c.23,10,16, 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence 5 of the g Ps.55.9.

36 For the multitude of the people followed after, crying. Away h with him.

37 % And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that i Egyptian, which before these i This days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I I am a man which am a Jew of Tarsus, a city in Cilicia, a k citizen of no mean city: and, I beseech thee, suffer me to speak unto the peo- | c.9.11.

40 And when he had given him license, Paul stood on the stairs, and beekoned with the hand unto the people. And when there was made a great silence.

he spake unto them in the Hebrew tongue, saying, CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apost ship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 21 He should have teen scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEX, a brethren, and fathers, hear ye my defence by which I make now unto you.

2 (And when they heard that he spake in the Hebrew CHAP. 22

tongue to them, they kept the more silence; and he

Ver. 34. The castle .- [This was the eastle built by John Hyrcanus, the high priest, at the angle formed by the northern and western porticoes of the inter court of the temple. It was anciently called Baris; but Herod having repaired and beautified it, called it Antonia, in honour of his friend Mark Antony. Josephus describes it as having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stars from it, by which the soldiers in the garrison were used to come down with their aims to the porticoes, on the festival days, to keep the people quiet. |-Bagster

Ver. 38. That Egyptian, &c.—[This Egyptian is mentioned by Josephus, who says, that he pretended to be a prophet, and persuaded a multitude of people to below him to the top of mount Olivet, telling them that they should see the walls of the eff glall down before them; but Felix attacked them with horse and loot, killed 300 on the spot, took 200 prisoners, and put the Egyptian

horse and toot, killed 400 on the spot, took 20k prisoners, and put the Legiphan himself to flight.]—Razyfer.

Ver. 29, Tarsus.—ITarsus, now called Tarsous and Tarsoso, was an ancient and celebrated city of Cilicia, situated in a plain on the banks of the Cydins. It was made the metropolis of Cilicia; and from its adherence t, the Romans, it was made a free city, and probably endowed with the city arship of Rom. by Julius Cesar. It was a rich and populous city; and was once the rividual Akay adria and Athers in literature and the policy arts. Josephia.]—Box der.—A citizen of no mean city.—The people of Tarsus breasted than how a manufacture and many forms. their high naterally from Tarshish, the son of Javan, Gen. x. 4. They also aspined to literary fame, (compare note on ch. ix. 11.) and were rendered emi-

ashid through the property of the control of the co

Ver. 2. In the Hebrero ton sue-That is, as then spoken, which the learned are pretty well agreed was the Syro-Chaldaic, a mixed dialect,

382	ACTS, XXII.
A. M. cir 4064. A. I). cir. 60.	3 I am everily a man which am a Jew, boin in Tarsus, a city in Cilicia, yet brought up in this city at the feet of a Gamaliel, and taught according to the per-
c c.21.39. 2Co.11.22. Phi.3.5.	fect manner of the law of the fathers, and f was zealous toward God, as ye z all are this day.  4 And I persecuted b this way unto the death, binding and delivering into prisons both men and women.  5 As also the high priest doth bear me witness, and
d c.5.34.	all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to
e c.26.5.	bring them which were there bound unto Jerusalem, for to be punished.  6 And it came to pass, that, as I made my journey.
f Ga.1.14.	and was come nigh unto Damascus about noon, sud- denly there shone from heaven a great light round about me.
g c.21.20. Ro.10.2.	7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
h e.8.3. 26.913. Phi.3.6. 1 Ti.1.13.	8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me I saw indeed the light,
i c.9.2, &c.	and were afraid; but they heard not the voice of him that spake to me.  10 And I said, What shall I do, Lord? And the Lord
j Da.10.7.	said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
k c.9.17.	11 And when I could not see for the glory of that light, being led by the hand of them that were with
1 c.10.22. 1 Ti.3.7. 1fe.11.2.	me, I came into Damascus.  12 And one k Ananias, a devout man according to the law, having a good 1 report of all the Jews which dwelt there,
m c.3.13. 5.30.	13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I

n thee, that thou shouldest know his will, and see Born in Tarsus. - See note on chap. xxi. 39. - Brought up at the feet of Gama'iel. - The Jewish students used to sit on the ground before

14 And he said, The m God of our fathers hath chosen

the feet of their Rabbins.

Ver. 4. Unto the death.—Unto death.—Bishop Lowth. Ver. 5. The high priest—Of that time, namely, Caia Ver. 5. The high priest-Of that time, namely, Caiaphas, (as Doddridge supposes.)—With the elders doth bear me witness—By the official letters

which they gave him. Ver. 6. And it came to pass .- [It is evident that the apostle considered his extraordinary conversion as a most complete demonstration of the truth of gious principles, his zeal, his enmity against Christians, and his prospects of secular honours and preferments by persecuting them, are compared with the secular monours and preferments by presecuting decay are consistent with subsequent part of his life, and the sudden transition from a firrious pens cutor to a zeulous preacher of the gospel, in which he laboured and suffered to the end of his life, and for which he died a martyr, it must convince every candid and impuritial person, that no rational account can be given of this change, excopt what he himself assigns; and consequently, if that be true, that Christiantly is divine.) Bagster. Ver. 9. Heard not the voice of him that spake.—Compare note on chap.

ix. 7. Ver. 12. And one Ananias.—Compare chap. ix. 10, et seq.

o that P Just One, and shouldest hear the voice 9 of his A. M. cir. 4061. A. D. cir.

15 For thour shalt be his witness unto all men of what thou hast seen and heard.

o ver.18. 1 Co.9.1. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the tem-

ple, I was in a " trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, they wknow that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was t Ro.10.13 shed, I x also was standing by, and consenting y unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for 2 I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for ait is not fit that he should live.

23 And as they cried out, and cast off their clothes.

and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they

cried so against him. 15 I And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you b c.19.37.

to scourge a man that is a b Roman, and uncondemned? Ver. 14. That Just One-Namely, Jesus Christ. See chap. iii. 14; vii. 52. Ver 16. And roash away thy sins .- See chap. ii. 33, and compare 1 Peter

Ver. 17. When I was come again to Jerusalem .- After he had been to Damascus and Arabia-then while he was in the temple-perhaps in a portico, an lat a time when no one was with him.

Ver. 19. Lord, they know.—Paul is understood here to plead for the probabi-

lity of his success among the Jews, on the ground of his having been formely

The very secutor.

Ver. 20. Consenting unto his death.—So ch. viii. 1. Scott thinks this version much too weak. The word rendered "consenting," implies a complacency in the deed; and the word rendered "death," implies "murder." Ver. 23. Cast off their clothes.—Sir J. Chardin mentions, that the Persians, when they complain to their sovereign, go in numbers, with strange exies, tearing their garments, and casting dust into the air.—Harner's Obs.

Ver. 24. The chief captain.—IAs the chief captain did not understand Helevy, by we imported to the characterist.

brew, he was ignorant of the charge against Paul, and also of the delic cowhich the apostle had made, but as he saw that they rew more and more offerageous, he supposed that Paul must have given them the highest process. make him confess his crimine.]—Bagster.—Examined by scorreing.—I has is the cruel method by which evidence was formerly extorted; but it was not a plicable to a Roman citizen. See note on ch. xv. 37.

Ver. 25. 18 it laught for you?—By the Roman law, no magistrate was allowed to punish a Roman ettizen eapitally, or by inflicting stripes, or estinding him; and the single expression. I am a Roman ettizen, arrested their sever st decrees, and obtained, if not an escape, at least a delay of his punish-

ment 1-Bagster.

p c.3.14.

o 1Co.11.23.

r 223.11. 26.16, &c. a He. to 22

u 2 Co.122

v ver 14.

w ver.4. x c.7.5%

y c.8.1.

z c.13.2,47.

15.16. Ga.2.7,8. Ep.3.7.8. 1 Ti.2.7.

26 When the centurion heard that, he went and told A. M. cir. the chief captain, saying, Take heed what thou doest : for this man is a Roman. A. (). cir. (61)

27 Then the chief captain came, and said unto him, c or tortured him.

Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said. But I

was free born.

d c 23,28, 29 Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman.

30 ¶ On the morrow, because 4 he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the CHAP, 23. chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul plealeth his cause, 2 Aminas commandeth them to sm'te him. 7 Dissersion mong his accusers. 11 God encouraged him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 21 He sendeth him. a c.24.16. 2 Co.1.12. He.13.18. to Felix the governor.

AND Paul, earnestly beholding the council, said, Men and brethren, a I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him bon the mouth.

3 Then said Paul unto him, God shall smite thee,

c Le.19.35. De.25.1,2. Jn.7.51. thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary

4 And they that stood by said, Revilest thou God's

high priest' d Ex.22.28.

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is d written. Thou shalt not speak evil of the ruler of thy people.

Ver. 28. I was free born .- [It is extremely probable, that the inhabitants of Ver. 28. I 1938 free 697n.—It is extremely probable, that the meanitable of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a grant or charter from Julius Cesar, from whom it was called Juliopois. But, if this were not the case, St. Paul's father, or some of his uncestors, night have been rewarded with the freedom of the city of Rome, for his hidelity and bravery in some military service, as Josephine says several of the Jews were; or he might have obtained it by purchase, as in the instance of the chief captain.]—Bagster.
CHAP. XXIII. Ver. 2. To smite him on the mouth.—Hanway mentions,

that when a rebel Persian chief was brought before one of Nadir Shali's gene-rals, his answers not pleasing him, he ordered him to be struck across the mouth, to silence him, which was done with such violence, that the blood is-sued forth. Compare I Kings xxii. 24.

Ver. 3. God shall smite thee .- God did smite him in a remarkable manner; for about five years after this, after his house had been reduced to ashes, in a tumult raised by his own son, he was besieged and taken in the royal palace; where, having attempted in vain to hide himself, he was dragged out and

where, nations with a specific state of the Jonathan appointed in his room. Jonathan, however, had been nurvered, and one Isnuel appointed in his stead, but had not yet taken possession of his office, and in this interval of vacancy, Ananias pushed himself forward to pre-ade in the connect, but probably without either the robes or instains of the former office. This is the explanation of the learned Michaelis and is adopted by Preb. Townsend. So also Boothroud

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the

multitude was divided. 8 For the Sadducees & say that there is no resurrection, neither angel, nor spirit: but the Pharisees

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find a no evil in this man: but if a ispirit or an

angel hath spoken to him, let us not i fight against i c.2217.18 God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood k by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear wit-

ness also at Rome.

12 ¶ And len it was day, m certain of the Jews banded together, and bound themselves " under a curse, saying that they would neither eat nor drink o till they had killed Paul.

13 And they were more than forty which had made

this conspiracy.

14 And they came to the chief P priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come q Ps.21.11.

near, are ready q to kill him.

A. M. cir. A. D. cir. 60.

e c.26.5. Phi.3.5. f c.24.15,21

23.20.

Lu.20.27.

26.31.

k Ps.46.1,7. 27.23.24

1 c.29.30,31

m ver. 21, 30,

n or, with

o Ps.31, 13,

p Ho.4.9.

Ver. 6. Of the hope and resurrection, &c .- For a vindication at large of

Paul's conduct in this place, see Pr. Findley's Answer to Voltaire.
Ver. 9. Fight against God.—Compare Acts v. 33, ix. 5.
Ver. 12. That they would neither cat.—(Such execrable vows as these were not unusual among the Jews, who, from their perverted traditions, challenged to themselves a right of punishing, without any legal process, those whom they considered transgressors of the law; and in some cases, as in the case of one who had forsaken the law of Moses, they thought they were justified in killing them. They therefore made no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul, and applying for their countvance and support: who, being chiefly of the sect of the Sadducees, and the apostle's bitterest enemies, were so far from blaming them for it, that they gladly aided and abetted them in this mode of despatching him, and on its failure they soon afterwards determined upon making a smilar attempt. If these were, in their bad way, conscientious men, they were under no necessity of pershing for hunger, when the providence of God had hindered them from accomplishing their yow; for their yows of abstinence from eating and

from accompusing their vow; for their vows of austinence from earing and dinking were as easy to loose as to bind, any of their wise men or Rabbies having power to absolve them, as Lightfoot has shown from the Talmud.]—B. Ver. 14. A great curse.—Dodding., "a solomn anathema." See note on Num. xxii. 6.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

w c.21.33. 25 And he wrote a letter after this manner: 24.7. 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This wman was taken of the Jews, and should have been killed of them: then came I with an army.

x c.22.30. and rescued him, having understood that he was a Ro-28 And when I would have known the cause

wherefore they accused him. I brought him forth into y c 18.15. 25.19. 29 Whom I perceived to be accused of questions y of

Ver. 21. Which have bound themselves .- This is the principle on which Stul the Pharisee "breathed out threatenings and slaughter" against the

satists; and the measure which he meter out to them, vis afterwards measured to him again by his former friends, the priests and scribes.

It is expected to the property of the property of the processor of Cumanus in the covering strong of the covering the processor of Cumanus in the covering strong of the processor of Cumanus in the covering strong of the processor of Cumanus in the covering strong of the processor of Cumanus and Intelligence of Paillas, also a freeding in the processor of Cumanus and the processor of the proc at base, mercenary, and cruel governor; and when he was recalled to Rome.

A. D. 60, the Jews brought forward so many proofs of his extortions and violence before Nero, to whom they accused him, that he would certainly have been executed or ruined, if it had not been prevented by the influence of his brother Pallas. Josephus. J. Bagseter. Ver. 27. Should (rather, would) have been killed.

z		
I	ACTS, XXIV.	387
	their law, but to have nothing z laid to his charge worthy of death or of bonds.  30 And when a it was told me how that the Jews	A. M. cir. 4064. A. 1). cir. 60.
-	laid wait for the man, I sent straightway to thee, and gave b commandment to his accusers also to say before thee what they had against him. Farewell.	z c.26.31.
•	3t Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.  32 On the morrow they left the horsemen to go with	a ver.20,21.
-	him, and returned to the castle:  33 Who, when they came to Cesarea, and delivered the epistle c to the governor, presented Paul also be- fore him.	b c.21.8. 25.6.
	34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of d Cilicia:	c ver.2530.
	35 I will hear thee, said he, when thine accusers e are also come. And he commanded him to be kept in f Herod's judgment hall.	
	1 Paul being accused by Tetruil's she orator, 10 answereth far his life and doctrine 24 He preschaft Christ to the grant and his mile. Of The and doctrine 24 He preschaft Christ to the grant and his mile.	
Ì	hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.	f Mat.27.27
	A ND after five days Ananias a the high priest descended with the elders, and reith a certain orator named Tertullus, who informed b the governor against Paul	
The supplemental of	2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done	CHAP. 24.
Statement or over	unto this nation by thy providence, 3 We accept it always, and in all places, most noble	a c.23.2 25.2

Felix, with all thankfulness.

4 Notwithstanding, that I be not farther tedious unto b Ps.11.2 thee. I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and c Ps. 12.2

Ver 31. Antipatris-The ancient Caphar Saba, was so called by Herod the Great, in honour of his father Antipater. It was situated in a very fruitful plain, watered with many springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cesarea, (Jesephus), 150 stadia, or 17 miles, from Joppa, and according to the Old Jerusalem Itinerary, 10 miles from Lydda, and 25 from Cesarea.]—Bagsler.

Vor. 35. Herod's judgment half—Or Pretorium, one of Herod's palaces, with a state grison, probably, in the tower of it, CHAP, XXIV, Ver. 1. Ananias. . . descended with the elders—i. e. came down from Jerusalem to Cesaron; and they brought with them a professed

Ver 2. Seeing that by thee .- [Felix, bad as he was, had certainly rendered some services to Judea. He had entirely subdued a very formidable banditty some services to Junea. He had entirely submued a very formulable bunditude which had infested the country, and sent their captain, Eliezar, to Ron 2, (Josephus;) had suppressed the solution raised by the Egyptian impostur, (chap. xxi. 2c) and had quelled a very afflictive disturbance which took place between the Syrians and Jews of Cisarea. But, though Tertullus migather truly say, "by thee we enjoy great quietness," yet it is evident that he was guil y of the grossest flattery, as we have seen, both from his owe insterious and Josephus, that he was both a bad man and a had governor. —Baseter. —By thy providence.—Wesley, "prudence." Doddridge, "prudent administration."

Ver. 5. A pestilent f-llow.-More emphatically, "a pestilence;" or, as we should say, a pes! to society.

A. M. cir. Id a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naza A. D. cir. 60.

renes:

6 Who also hath gone about to profane e the temple: whom we took, and would have judged f according to our law. 7 But the chief 5 captain Lysias came upon us, and

with great violence took him away out of our hands.

e c.19.37. 8 Commanding his accusers h to come unto thee:

by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. f Ju.18.31.

9 And the Jews also assented, saving that these things F C-21.33.

were so. b c.23.30. 10 I Then Paul, after that the i governor had beck-

oned unto him to speak, answered, Forasmuch as I i Felix, know that thou hast been of many years a judge unto this nation, I do the more cheerfully i answer for

A. D. 53. 11 Because that thou mayest understand, that there are yet but twelve days since I went up to k Jerusalem

for to worship. k c.21.15.

12 And they neither I found me in the temple dispu-1 c.25.8. ting with any man, neither raising up the people, nei-

ther in the synagogues, nor in the city: m 1 Pe.3.16. 13 Neither can they prove in the things whereof they

now accuse me. n Mi.4.5.

14 But this I confess unto thee, that after the way which they call heresy, so n worship I the God of my fathers, believing all things which are p written p La.24.27. c.26.22

in the law and q in the prophets:

2 Mat. 22.40 15 And have hope r toward God, which they themselves also allow, that there shall be a resurrection 5 of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have 1 always a conscience void of offence toward God, and toward

26.6,7. 28 30, &c. men.

17 Now after many years I came u to bring alms to a Da.12.2 my nation, and offerings.

18 Whereupon certain Jews from Asia found me puri-Ro.26 6. fied in the temple, neither with multitude, nor with

19 Who ought to have been here v before thee, and t c.23.1.

object, if they had aught against me. u c 11 29.30

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, v c.25 16. 21 Except it be for this one voice, that I cried stand-

Ver. 10. Many years. - According to Bishop Pearson, five and a half; but

Ver. 10. Many wars.—According to Essago Pearson, the and a harry our according to Mr. Biscock, seven.

Ver. 14. Heresy.—This is the same word that, in ver. 5, is translated sect, which is admitted to be its primary meaning; though it afterwards acquired a theological or ecclesiastical use, as implying the maintenance of important or fundamental error. So Dr. Haterland defines heresy to be, "Not merely a mistake of judement, (though in fundamentals,) but espousing such enonea mistace of judgment, (though it tundenterins), out especially supporting and out judgment, either teaching or disseminating it, or openly supporting and assisting those that do. This I conceive (said be) to be the trace scripture notion of heresy." Weterland's importance of the Trinity. Ver. 15. Just and unjust.—The Pharisees, according to Josephus, admitted only the resurrection of the just—not tire unjust.

ing among them, Touching the resurrection of the dead I am called in question by you this day.
22 ¶ And when Felix heard these things, having

more perfect knowledge of that way, he deferred them, and said, When Lysias w the chief captain shall come

down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have x liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 T And after certain days, when Felix came with Jn. 168. his wife Drusilla, which was a Jewess, he sent for 2 Pr. 31.4,5 Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of y righteousness, temperance. and judgment a to come, Felix b trembled, and an-

swered, Go c thy way for this time; when I have a convenient season, I will call for thee.

26 THe hoped also that money a should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a

pleasure; left Paul bound.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him of having done any thing worthy of death

JOW when Festus was come into the province, after three days he ascended from Cesarea to Je-

rusalem. 2 Then the high priest and the chief of the Jews in-

formed him against Paul, and besought him,
3 And desired favour against him, that he would send for him to Jerusalem, laying a wait in the way to A. M. cir. A. D. cir. 60.

w ver.7. c.27.3.

22,16 y 1'r.16.12

Da.5.1..4 110.7.5.

2 Co.5.10 b Ps.99.1.

25.1..10.

A. M. 4066. A. D. 62.

e Ma.15.15.

CHAP, 25. a c.23.14.15

Ver. 22. Having more perfect knowledge. - Doddridge, "After I have been more accurately informed." Dr. D. remarks, that the words themselves are ambiguous, and may refer to his having obtained by this examination a better knowledge of the subject; or, more properly, (as Beza and Grotius explain them,) to a desire of obtaining farther information, when Lysias came, which seems far more natural.

Ver. 24. Drusilla .- Josephus says, this woman was the daughter of Herod Agrippa, before named, and sister to the Agrippa mentioned in the next chapter. She had been married to Azizus, king of the Emesenes, but Felix seduced her by means of one Simon, a magician; so that they, in fact, lived in adultery,

under the mask of marriage

Ver. 25. Felix trembled .- No topic could be better calculated to alarm a rapacious tyrant, a seducer, and an adulterer; no eloquence more adapted to make him tremble, than the masterly and energetic reasoning of St. Paul. He did tremble, and could hear no more; but hastily dismissed the preacher-"Go thy way for this time; when I have a convenient season I will send for thee." Alast how many have thus put a way from then the words of ciernal life, and found no other opportunity for ever! Ver. 27. Porcins Festus.—Porcus Festus was put into the government of Judea in the sixth or seventh year of Nero; and died about two years after-

Judea in the sixth or seventh year of Nero; and died about two years afterwards, and was succeeded by Albinas.]—Bazster.

CHAP. XXV. Ver. 1. The province.—[By the province Judea is meant; for after the death of Herod Agripa, Claudius thought it imprudent to trust the government in the hands of his son Agripa, who was then but 17 years of acc; and, therefore, Juspius Fadus was sent to be procurator. And when afterwards Claudius had given to Agripa the tetraciby of Fulin, he nevertheless he t the province of Judea in his own hands, and governed it by procurators was them. Pages Leave from Pages Leave for the province of Judea in his own hands, and governed it by procurators

4 But Festus answered, that Paul should be kept at A. M. 4066. A. D. 62 Cesarea, and that he himself would depart shortly

b or, as some read, no norethan

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

8 or 10 days.

6 And when he had tarried among them b more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which

c they could not prove.

8 \ While he answered for himself. Neither against the law of the Jews, neither against the temple, nor o Ps.35.11. Mat.5.11

yet against Cesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem,

and there be judged of these things before me? 10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done

no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal d unto

d c.26 32.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar?

13 T And after certain days king Agrippa and Ber-

nice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is

a certain man left in bonds by Felix:

: ver.23, 15 About whom, when e I was at Jerusalem, the chief

Ver. 8. Answered .- Gr. "apologized."

Ver. 10. I stand at Cesar's judgment seat .- Doddridge, "Tribunal." The tribunals of the Roman procurators were held in Cesar's name, and by com-mission from him. So our courts are held in the name of the people, the state, or the commonwealth.

Ver. 11. I appeal unto Cesar.—[An appeal to the emperor was the right of a Roman citizen, and was highly respected; the Julian law condemned those magistrates, and others, as violaters of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. This law was so sacred and imperative, that, in the persepeages to Ocsair. This haw was so sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizeas, who were proved to have furned Christians, but determined to send them to Rome, probably because they had appealed. I—Bagster.

Ver. 13. King Agrippa.—This Agrippa was the son of Herod Agrippa,

(chap, xiii...) who, on his father's death was thought too young to succeed him, (being only seventeen.) but had now the tetrarchies of Philip and Lysanias, tuding only seventeen, but had now the tetrarenes of Philip bild Lysanias, with part of Galilee.—Herrice,—Or Berenice, was the daughter of Herod Agrippa, and sister of King Agrippa. She was first married to her uncle Herod, king of Challeis; upon winose death, she went to her brother Agrippa, with whom she was said to live in incest, which is a fulled to by Juregual. She was afterwards married to Polemon, king of Chicia, but soon left him to live with her brother. (Josephus.) Titus Vespasian fell in love with her and would have made her emperess, had he not been prevented by the clamour and would have made her emperess, had he not been prevented by the clamour of the Romans. ]-Bagster.

ACTS, XXV.	391
priests and the elders of the Jews informed me, desir-	
ing to have judgment against him.  16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which	f ver.6.
is accused have the accusers face to face, and have license to answer for himself concerning the crime	g c.18.15.
and against miles of they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.	h or, Iwas
18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:	doubtful how to in- quire hereof.
own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.  20 And because h I doubted of such manner of ques-	j or, judg-
tions, I asked him whether he would go to Jerusalem,	1
21 But when Paul had appeared to be reserved unto the i hearing of Augustus, I commanded him to be	j Ex.7.24.
the man myself. To-morrow, said he, thou shalt	k c.9.15.
23 And on the morrow, when Agrippa was come, and Bernice, with great I pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment	1 ver.3,7.
Paul k was brought forth.	m c.22.22
are here present with us, ye see this man, about whom all 1 the multitude of the Jews have dealt with me both at Jerusalem, and also here, crying m that he ought not to live any longer.	n c.23.9,29 26.31.
25 But when I found that he had committed nothing	3

worthy of death, and that he himself hath appealed o ver.11,12. o to Augustus, I have determined to send him.

Ver 15. Desiring to have judgment—i. e. on the ground of his trial before Fel. 4. Chap. xxiv. 1. &c.
Ver. 16. Face to face.—Paul complains of the want of this, chap. xxiv. 19.

The Jews of Asia did not attend his trial. Ver. 19. Of their own superstition .- Doddridge, "their own religion:"

Ver. 18. Of their old superstition.—Doddridge, "their Hammond," way of worship." See note on chapter xvii. 22. Ver. 21. Of Augustus—Meaning Nero.

Ver. 24. King Agrippa—(Was the son of Herod Agrippa; who upon the death of his uncle Herod king of Chalcis, A. D. 48, su receiled to his dominions, by the favour of the emperor Claudius. (Josephus.) Four years afterwards, Claudius removed him from that kingdom to a larger one; giving him the tetrar-chy of Philip, that of Lysanias, and the province which Varus governed. Ner-alterwards added Julias in Perea, Tarichæa and Tiberias. Claudius gave him the power of appointing the high priest among the Jews.—and instances of his exercising this power may be seen in Josephus. He was strongly attached to the Romans, and did every thing in his power to prevent the Jews from tebelling; and when he could not prevail, be united his troops to those of Titus, neurons, that when he come not prevent, he threat his thop's to those of 110ts, and assisted at the siege of Jerusalem. After the run of his country, he retired with his siter Berenice to Rome, where he died, ared 70, about A. D. 90. Tactitus, 1-Barrier, Dealt.—Doddrige, "pleaded."
Ver. 5. Augustus.—[The honourable title of Augustus, that is, renerable,

or angust which was first conferred by the senate on Octavianus Cesar, was afterwards assumed by succeeding Roman emperors. Nero, the blood thirsty

tyrant, was the emperor at this time.]-Bagster.

26 Of whom I have no certain thing to write unto my A. M. 4066. A. D. 62 Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after p Pr.18.13 Jn.7.51. examination had, I might have somewhat to write.

27 For P it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against

him. CHAP, 26.

CHAPTER XXVI.

a De 17.18. h c.21.4. c 2 Ti.3.10.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and rant, in the presence of Agerppa, declared his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 21 Festus chargeth him to be mad, whereanto he answered molesily. 23 Agrippa is almost persoaded to be a Christian. 31 The whole company pronounce him

d c.22.3.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth to speak for thyself. the hand, and answered for himself:

e c.23.6.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 Especially because I know thee to be a expert in all

De. 18.15. 2 Sa. 7.12

customs and questions which are among the Jews: wherefore I beseech thre to hear b me patiently. 4 My manner c of life from my youth, which was at

9.6,7. Je.23.5. 33.14..16.

the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would

Da. 9.24. Mi. 7.20. Mal.3.1.

testify, that after the most straitest sect of our religion I lived a d Pharisee. 6 And now e I stand and am judged for the hope of

g Ln.2.37

the promise f made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God had and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

day.

8 Why i should it be thought a thing incredible with you, that God should raise the dead? 9 I I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Naza-

j 1 Ti.1.13

10 Which thing I also did in & Jerusalem : and many

Ga. 1.13.

of the saints did I shut up in prison, having received authority 1 from the chief priests; and when they were put to death, I gave my voice against them.

Ver. 25. Unto my lord—i. e. the emperor.—[The title Lord, was refused both by Augustus and Tiberius, who forbade even by public edicts, its application to themselves.—Therius used to say, be was lord only of his strongs, conperior of his troops, and prince of the senate.—Nero, however, would have it.]

Chap, XXVI, Ver. 5. Most straitest sect. - Doddridge, "the strictest sect." Josephus says, "The Pharisees were reckoned the most r ligious of any of the Jews, and to be the most exact and skilful in explaining the laws."

War, book i. chap. v. § 2.

War, book i, chap. v. § 2. Ver. 6. Stand and an judged.—"Stand judged." Dr. John Edwards. Ver. 7. Unto which promise.—Parl contends that the promise to the fathers included, not only the dectring of a future like, but of a recurrection from the dead. So our Lord, Mat. xxii, 31, 32. Compare chap. xxiii 6.—Day and night.—Gr. "Night and day."

Ver. 8. Why should it be thought, &c.—! What is it thought a thing in credible?" &c. Such is the purefundion of Brea, Dr. J. Edwards, &c.; and Dad fridge remarks, that "this is suited to the animated manner of Paul's speaking."

Ver. 10. I gave my voice .- Doddridge, "Vote:" but as Paul (or rather

1 Co.1.30.

11 And I punished them oft in mevery synagogue, A. M. 4066. and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto me 2 19 strange cities.

12 Whereupon as I went " to Damascus with autho- n c.93.

rity and commission from the chief priests, 13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. p c.22.15.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew g c.22.21. tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I r Is.25.5.

am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have aps Lu.1.79. Ju.8.12. peared unto thee for this purpose, to make thee a o minister and a p witness both of these things which Ep.1.18. thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the

Gentiles, unto 4 whom now I send thee,

18 To open " their eyes, and to s turn them from dark - a Lu.1.71. ness to light, and from the power tof Satan unto God, that they may receive forgiveness u of sins, and inheritance vamong them which are wsanctified by v Ep.1.11. faith x that is in me.

19 Whereupon, O king Agrippa, I was not disobe-

dient unto the heavenly vision:

w Jn. 17.17. 20 But showed y first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works 2 meet for repentance. x Ep.2.8. He.11.6.

21 For these causes the Jews a caught me in the

temple, and went about to kill me.

у с.9.10,&с. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which be the pro-

phets and Moses did say should come: a c.21.30. 23 That Christ should suffer, and that he should be the first c that should rise from the dead, and should

show light unto the people, and to the Gentiles. 24 T And as he thus spake for himself, Festus said 01Co.15.23.

Saul) never had any vote in the Sanhedrim, Lardner explains this of his joining the popular ery, or clamour, against them. The Syriac renders it,

joining the popular cry, or clamour, against them. The Syriac renders it, "I joined with those that condemned them." Ptini) says, that the heathen per Secutors obliged professors of Christianity, not only to renounce Christ, but to curse him; and the Jews were not less virulent. See Doddridge.

Ver. 12—15. Whereupon, &c.—Compare chap. ix. 8—5.

Ver. 16. To make the a minister and a voltness.—Part of this commission seems to have been delivered by the medium of Anamas; at least it corresponds therewith. See chap. ix. 15—17. Damascus.—Compare chap. ix. 19—22. Ver. 20. Showed first unto them of Damascus.—Compare chap. ix. 19—22. Ver. 21. For these causes.—That is, because he preached Jesus first to the Jaws, and then also to the Gentiles.—The Jews caushi me, &c.—See chap. xi. 19—21.

Ver. 22. Both to small and great—Le, to all ranks of society. Ver. 23. The first that should rise.—Compare 1 Co. xv. 20.

A. M. 4066. with a loud voice, Paul, thou art beside thyself; muc!

d 2KI 9.11. learning doth make thee d mad. 25 But he said, I am not mad, most noble Festus; hut sneak forth the words of truth and soberness.

but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this

thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou epersuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked be-

tween themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might

have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. H They are tossel to and fro with tempest, 41 and suffer shipvereds, 22, 34, 34 yet all come safe to land.

CHAP. 27.

And when it was determined that we should sail into Italy, they delivered a Paul and certain other into Italy, they delivered a Paul and certain other into Italy.

prisoners unto one named Julius, a centurion of Augustus' band.

Ver. 24. Much learning doth make thee mad.—Doddridge, "Much study drives thee to madness." This, adds the Doctor, is the exact import of the original.—Modern infilels have generally considered Paul as a fanatic, an enthusiast, or insune. That his zeal was fervid, in whatever he considered to be true muly jist, is certain; but the strength and coolness with which he reasoned, the kindness and benevolence with which he acted, and, above all, the purity and consistency of his life and conduct, abundantly demonstrate that was nother an enthusiast nor insane. Where is the enthusiast whose writings have borne the test of seventeen or eighteen centuries; and particularly that minute and critical comparison to be found in Paley's Horæ Paulius? Here all his Epistles are shown to exhibit an exact harmony with each other, and with St. Luke's History of the Acts of the Apostles, even in the m5st minute particulars.

next minute particulars. Ver. 28. A most — Gr. "In a little;" that is, in some things—particilly. Ep Hopkins. Alast it was "almost" only. The consciousness of a heentious lib, together with the dread of the opposition he was sure to meet with, prevented him from going farther; and this has been the unhappy case of thousands, whose judgments larve been convinced of the truth of Christianity, but either the offence of the cross, or the lasts of their own hearts, have effectually

efflier the offence of the cross, or the justs of their own nearts, have enectuany prevented them from cordwily receiving it.

Ver. 29. Both almost, and altogether.—Gr. "In little and in much;" i. e. altogether.—These bonds,—It has been thought that Festus would hardly have set Paul to plead in chains; but perhaps he preferred this; we know that some martrys esteemed chains for Christ, more than chairs of gold; is all Lardner cites in instance of a Roman citizen of quality pleading before the

CHAP, XXVII. Ver. 1. We should sail:—Some ancient copies and versions read, "He should sail," referring to Paul only; yet Luke and Aristurcius spipear, by ver. 2, to have gone with him. Of Aristarchus, see chap, xix. 29,

d or. Cante

10. Da.2.20.

2 And entering into a ship of Adramyttium, wela M. 4066. launched, meaning to sail by the coasts of Asia; one b Aristarchus, a Macedonian of Thessalonica, being b c 1929 with us. 3 And the next day we touched at Sidon. And Julius courteously centreated Paul, and gave him liberty c c.24.23.

to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed

under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria

sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and e The Fast scarce were come over against Cnidus, the wind not suffering us, we sailed under d Crete, over against Salmone:

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city

9 Now when much time was spent, and when sailing was now dangerous, because the efast was now f 2 Ki.6.9 already past, Paul admonished them,

10 And said unto them, Sirs, I perceive f that this voyage will be with ghurt and much damage, not only of the lading and ship, but also of our lives.

also, if by any means they might attain to Phenice,

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things g or injury

which were spoken by Paul. 12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence

xx. 4. Col. iv. 10. Philemon 24. - Italy-[Is a well-known country of Europe, bounded by the Adriatic or Venetian Gulf on the east, the Tyrrhene or Tuscan nounced by the Almand of Venezan on the north, |-Bagster. — Certain Other prisoners.—Lardner proves that prisoners of importance used to be sent from Judea to Rome. —Of Augustus' band.—Doddridge, "Of the Augustan colord." Ver 2. Adramyttium—(Now Adramyti, was a maritime city of Mysia in

Asia Minor, seated at the foot of Mount Ida, on a gulf of the same name, op-

posite the island of Leabos. |- Earl r. Ver. 4. Cyprus.—One of the largest islands in the Mediterranean.

chap. xiii. 4—12. Ver. 5. Myra—[Was a city of Mysia, situated on a hill, 20 stadia from the

Ver. 6. Alexandria-[Now Scanderoon, was a celebrated city and port of

Ezypt, built by Alexander the Great, situated on the Mediterranean and the lake Mæris, opposite the island of Pharos; and about 12 miles from the west-

Ver. 7. Cn. dues—Was a town and promontory of Caria in Asia Minor, epposite Crite, now Cape Kno. — Crete.—Now called Candia, or Candy.—Source—Now Salamina, was a city and cape on the east of the island

Ver. 8 Foir Havens.-[The Fair Havens, still known by the same name, was a port on the south-eastern part of Crete, near Lasca, of which nothing

Ver. 9. The fast was now already past-i. e. The great day of atonement, which occurred in the last week of our September-a dangerous time for sail-

ing in the Mediterranean.

Ver. 11. The master . . . of the ship—i. e. the pilot who steered the vesset

Ver. 12. Phenice—[Was a sea-port on the western side of Crete; probably defended from the fury of the winds by a high and winding shore, forming a

ACTS, XXVII. A. M. 4066 and there to winter; which is a haven of Crete, and A. D. 62. lieth toward the south-west and north-west. i ver.7 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing I thence, | ver 21. they sailed close by Crete. k or, beat 14 But not long after there k arose against it a tempestuous 1 wind, called Euroclydon. 15 And when the ship was caught, and could not m ver.41. bear up into the wind, we let her drive. 16 And running under a certain island which is called Clauda, we had much work to come by the boat: o Job 2.4. 17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should p Ps. 105.23. fall minto the quicksands, strake sail, and so were o Eze.37.11. driven. r ver.10. 18 And we being exceedingly n tossed with a tempest, s ver. 13. the next day they lightened the ship; t Job 22.29. 19 And the third day we cast out owith our own hands the tackling of the ship. 20 And when neither psun nor stars in many days и с.23.11. appeared, and no small tempest lay on us, all hope v He.1.14. That we should be saved was then taken away. w De.32.9. 21 T But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, Jn.17.9,10 1 Co.6.20. and to have gained this harm and loss. 22 And now I texhort you to be of good cheer: for there shall be no loss of any man's life among you, x Ps.116.16 but of the ship. Da. 3.17. 6.16. 23 For there stood by me this night " the angel v of

God, whose wI am, and whom xI serve, 24 Saying, Fear not, Paul; thou must be brought Jn. 12.26.

before Cesar: and, lo, God hath given thee yall them y Ge.19.21, that sail with thee. 29.

25 Wherefore, sirs, he of good cheer: for 2 I believe z Lu.1.45. Ro.4.20, God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain a isl-

a c.28.1.

27 But when the fourteenth night was come, as we

semicircle, and perhaps by some small island in front; leaving two openings, one towards the south west, and the other towards the north west. |- Bagster one towards the sount-west, and the other towards the north-west.]—Bagsder, Ver. 14. Arosa against 17.—Query, what? 1. Against the ship? So Dodd-ridge, Wolfins, Schleusner, &c. Or, 2. Against the island Crete, mentioned in the preceding verse? Kinnor!, Townsend, &c. —Euroolydon.—Dr. Shaw explains this of the wind called a Levanter, which blows in all directions. The learned Bentley (who is followed by Hammond and others) centends here for the reading of the Alexandrian MS, and Vulgate, Euraquilo, the NY. E. wind, but this governed by Brunarian Resear.

tends here for the reading of the Alexandrian MS, and Vulgate, Euraquilo, the N. E. wind; but this is opposed by Bruard and Branell.

Ver. 15. Cauld not bear up into the veind.—The original properly signifies to bear up; or, in the sea blurse, "to luft up against the wind;" or 10 look the stormain the face. On the paw of the nucient, slips was placed a round piece of whod, called the eye of the ship, from being fixed in its foredeck.

Ver. 16. Clauda—[Called Cauda, and Gaudos by Mela and Pliny, and island, situated at the south western extremity of the island of Crete.;—H. Ver. 17. Undergirding the ship—1. e. tysting the called sequent lines.

Ver. 17. Undergirding the ship—1. e. twisting the cable several times round the vessel, to prevent its bulging. Orient. Lit. No. 1457. Ver. 20. Neither sun nor stars.—Before the meriner's compass was discovered, it was by these they sailed. — Was then taken.—Campbell, "was theneforth taken," &c.

were driven up and down in Adria, about midnight the A. M. 4066. shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and b Ph. 130.6. when they had gone a little farther, they sounded

again, and found it fifteen fathoms.
29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished b for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, o Mai 15 9 under colour as though they would have cast anchors

out of the foreship.

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the four-teenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health; for there 4 shall not a hair fall

from the head of any of you.

35 And when he had thus spoken, he took bread, and egave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also

took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Mai 10.30 Lu.12.7. 21, 18,

1 Sa. 9. 13. Mat. 15. 36 Ma. 8. 6.

Ver. 21. Driven up and down in Adria.—Doddridge, "In the Adriatiosea."—[Adria, strictly speaking, was the name of the Adriatic gulf, now flow flowings and of the Mediterranean, about 200 miles long, and 50 broad, stretching along the eastern shores of Italy on one side, and Daimatia, Sclavonia, and Macedonia, on the other. But the term Adria was extended far beyond the limits of this gulf, and appears to have been given to an indeterminate extent of sea, as we say, generally, the Levant. It is observable, that the sacred historian does not say in the Adriatic gulf, but in Adria, which, says Hesychius, was the same as the lonian sea; and Strabo says, that the lonian gulf "is a part of that now called the Adriatic." But not only the Ionian, but even the Sicilian sea, and part of that which washes Crete, were called the Adriatic 1-Bagster.

Ver. 29. Four anchors.—Rather, a "four-fluked anchor," or an anchor with four points, to hold the ground. Such are described both by Bruce and Buckingham.—Out of the stern.—It is evident the uncients sometimes did this: and Sir John Chardin says, the modern Egyptian vessels always carry their anchors at their stern. Orient. Lit. No. 1453.

Ver. 31. Except these abide.—It may seem strange, that, after assuring them

that none should perish in this shipwreck, the apostle should afterwards insist on retaining in the ship the mariners, as absolutely necessary to that end. But, as Scott remarks, "If the end was absolutely decreed, the means of attaining it were so decreed likewise; and the case is the same in things of still higher importance." Nothing can be more inconsistent with Scripture, or with Christian philosophy, than to suppose that the end is to be attained without means: this is the rock on which enthusiasts have often split.

Ver. 32. Let her fall off—i. e. let her drift away, that the sailors might not

use it for escape.

Ver. 33. This is the fourteenth day .- Some render it, "all this fourth day," (Markland in Bowyer,) confining the fasting to one day; but this is a hardship scarcely worth naming.

Ver. 38. The wheat into the sea.—[The Romans imported corn from Egypt,

g Pa.74.20

A. Ma 4066 39 And when it was day, they knew not the land. A. D. 62

but they discovered a certain creek with a shore, into f or, cut tre the which they were minded, if it were possible, to thrust in the ship.

40 And when they had f taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind. and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel g was to kill the prisoners, lest any of them should swim out, and escape.

pieces of the ship. And so it came to pass, that they

b 2Co.11,25 43 But the centurion, willing to save b Paul, kept them from their purpose; and commanded that they which could swim should east themselves first into

the sea, and get to land: 44 And the rest, some on boards, and some on broken

by way of Alexandria, to which this ship belonged; for a curious account of which, see Bryant's Treatees on the Europetylon,—Begster,
Ver. 39. A certain creek with a shore.—Dodaridge, "with a levely shore," convenient for landing, "A bay with a beach," says the lete Mr. New-

ton, who was more conversant with nautical allairs than most commentators,

See note on ch. xxvii. I. Ver. 40. Taken up—Margin, "cu"—the anchors, they committed themselves—Margin, "they left them (the anchors) in the \*ca."—Loosed the
rudder bands—Or, "the bands of the rudders;" for large vessels in ancient
times had two or more rudders, which were fastened to the ship by means of
ban ls, or chains, by which they were hoisted out of the water when incepable of being used. These bands being lossed, the rudders would fall into the reper places, and serve to steer the vessel into the creek, which they had in view.—Hoised—Obsolete, for "hoisted."—The mainsoit.—So our translators render the Greek word: but Gratins (who contends that the grained in ver. 17. signifies the mainmast, and consequently that the mainsoit was now gone, ver. 19.) supposes that it was a sail near the fore part of the ship, now swaing either to what we call the foresail or the jib; which is more in accordance with the account that Stephens has collected from the best authorities. rilien

Ver. 41. Where two seasmet.—Bochart, "washed on each side by the sea;" meaning an isthmus, or narrow neek of land; hat Bryant understands the cause to refer to a cape, or headhard, the natural barrier of a harbour. See Par harst in Dithulassos. See note or chap, xvyii. I.

could not be put to death without a trial and condemnation. Some suppose, the Centurion had become either a Christian or decidedly favourable to Christian of Recording to the Constructive, and was confident of the innocease of Paul. Dodavidse makes the following remark: "Thus God, for Paul's sake, not only saved all the syst of the shirt's company from being lost in the sca, but kept the priseners. solds is, who could have thought of no worse scheme had they been all condown in mediactors, and had these enacts, instead of correcting them to their the last of correcting them to the place of execution.—Treey control and some mediactors are commanded first to cast themselves into the sea and set to make the sea. in order either to assist the others who were unable to swim, or, it they were

Vir. 44. Some on boards, &c.—Notwithstanting the revelation made to Paul, "that there should be no loss of any man's 1 fe, but of the ship," ver. 4, and "there shall not a hair fall from the but of any," ver 34, stall it was manner but on them to use differently all the rears of salety within their reach. The namouse of God always includes the cream requeste for the accomplishment of those purposes. It was necessary of the special process of continuous of those purposes. It was necessary of the shapen to remain on board and do their duty in managing the lity of 25 and 31. It was necessary that the

CHAPTER XXVIII.

Paul after his shipwrock is kindly entertained of the barbarians. 5 The viper on his hand hurreth him not. 8 He healeth many diseases in the island. If They depart towards Rome. 17 He declareth to the Jews the cause of his anning. 24 After his preaching some were persuaded, and some believed not

annual 24 Alter in preasuring some weep personal and an arrangement there were escaped, then they knew that the island a was called Melita.

CHAP. 28. a c 27 26.

276 persons in the ship should either swim or use the boards and broken pieces, or they would have failed of safety. Dependance upon God does not supereade activity. But when properly viewed, it is a strong motive to the vigorous performance of ale that lies in our power.

Chap. XXVIII. Ver. 1. Melita.-Melita, now Malta, is an island in the Mediterranean sea, about fifty railes from the coast of Sicily, towards Africa : and is one immense rock of white soft free stone, twenty miles long, twelve and is one immense cock of white soft free stone. I wenty miles long, I welve in its greatest breadth, and satty in circumference. It has alternately been possessed by the Picaccians, Phenicians, Greeks, Carlinginians, Romans, Gotas, Saracens, Sicilians, Knights of St. John, French, and now by the Eschish. The present population, including troops, is 102,000, which, considering that the whole island is little else that a rock, is very large; being 670 to the square mile. "The space that in England supports 152 [cople and in Holland 234, contains in Malta 1103. The rock is soft and finable; and much of it has been imported from Sicily. It is an island of platforms or terraces, agreend a bill, and you look down mon a surface of the rights are not. terraces; ascend a hill, and you look down upon a surface of the richest green; but look up, from the shore, and you see only the gray walls that support the terraces, and Malta seems to be one entire rock. There are many level and fertile spots, but the enclosures are small and the walls high. The fields seem at a distance little larger than pounds, in that pleasant country where there are pounds and field-drivers. The roads are more lanest generally too narrow for two carriages to pass abreast and when one enters, a horn is sounded to keep others out: but most of the reads are too rough for wheels."—Modern Traveller. Some, however, with the learned Jacob Bryant, are of opinion, that this island was Melita in the Adriatic gulf, near Illyricum; but it may be sufficient to the sufficient of the sufficient to the suffici cient to observe, that the course of the Alexandrian ship, first to Syracuse, and then to Rhegium, proves that it was the present Multa, as the proper course from the Illyrian Melita would have been first to Rhegium, before it reached Syracuse, which indeed it need not have gone to at all. On the identity of this with Malta, we subjoin the following letter, extracted from the New York

Observer of August 2t, 1924.
"My dear Christian Brother-You will perhaps think it strange, that I should reside more than two entire years in this island, without once visiting. during that period, the spot where it is supposed the apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called 'St. Paul's Bay,' distant from Valetta, the principal city in the Island, about six miles. In reading the account of the apostle's shipwreck us it is re-corded in the Acts of the Apostles. I have always encountered difficulties which I could not overcome. The difficulty of understanding this account; s mich greater in our English translation than in the original. In the English, we hear of their 'falling into a place where two seas met;' the original is (cis topon dithalasson) a place washed on both sides by the sea. On the N. W topon annual property a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends half a mile, perhaps, or more, into the sea, in a direction from S. W. to N. E. This, of course, is washed on both sides, as often as the wind blows from the cast, or N. E., which was anciently called Eurochydon, but at present Gregale. The sea, brought in by this wind, dashes upon the point of this forgate of land, as the side of the control of the state. is divided, and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might thank differently. The vessel struck upon the rocks, probably, for I saw no sand near the place, and I be-

lieve there is none. "Our translation informs us, that they discovered 'a certain creek with a shore.' This language, to me, coaveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores.' The original is not attended by this difficulty. They discovered a certain gulf, or bay having a shore or a convenient landing place. Such in reality is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and appalling shore, where it would be totally im-practicable, if not impossible, to land, especially during a storm.

The depth of water in this bay is not great, for you can distinctly see the

A. M. 4066. 2 And the barbarous b people showed us no little A. D. 62 kindness: for they kindled a fire, and received us e every one, because of the present rain, and because b Ro.1.14 of the cold.

3 \ And when Paul had gathered a bundle of sticks. and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

u Mat.10.42 Ile. 13.2 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt d this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
5 And he shook off the beast into the fire, and felt d Jn.7.24.

e no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had e Ma.16 18. looked a great while, and saw no harm come to him.

bottom when half a mile, or more, from the land; and as you approach the land the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. The bottom is solid rock, and not sand. The bay extends inland, I should think, (for we did not measure it,) at least a mile, and probably considerably farther, and

is, perhaps, half a mile in width
"There is a small clurch standing on the spot where it is said the apostle
gathered the bundle of sticks and put them on the fire, whence the viper came
forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot from the branches of fig trees, caroob trees, and other

small trees, growing within the neighbouring enclosures.

'Our visit to this bay was by water, and from nearly the same direction in which the apostle probably was driven by the furious Euroclydon. This bay so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us, the ship which hore the apostle was broken in pieces by the violence of the waves. I am not aware, that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

"If we reflect on the miraculous preservation of the whole company on hoard, amounting to 276 persons, wrecked in a tremendous storm upon an un-known coast, the preservation of the apostle from the mortal hite of the viper, and the succeeding miracles which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked would be ever afterwards well known.

The holy apostle and his shipwrecked companions have gone, ages ago, to their long home; the vipers, which then infested the island, have long since disappeared; but every winter hears still the load roar of the fierce Euroelydon, and the shores feel the terrible shock of the mountain waves which it sets to motion; but, also it to the three sines of the motion and waves when it sets in the motion; but, also it hough the same winds still blow, and the same orean still roars, the same gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few.

After reading this short description of St. Paul's Bay, and then glancing at the present state of the island, you will unite. I trust, with me, in praying, that God would send hither another apostle, holy and zealous as Paul, to preach again the unsearchable riches of Christ, as the ratives believe Paul did, when he was sent by Divine Providence to visit this island eighteen hun-I remain your very affectionate brother, "D. TEMPLE." dred years ago.

Ver. 2. The barbarous people.—Bar, a Chaldee word, which signifies mithout. Whence Bar, a stranger, or one of another country. In the Samantan version it is Bari, a foreigner: so that the word being doubled, as Barbari, denotes a great foreigner. The inhabitants of this island, according to Bochart, were originally a colony of Phenicians, or Carthagmians, and had still their ancient language in use, which, though mixed with some Greek and Latin words, was unintelligible to the Greeks, who called all barbarians whose language was unintelligible.-Orient. Lit. No. 1459.

Ver. 3. A viper.-The most venomous and fatal of all serpents, and thought by the ancients to be sent by heaven to punish the most enormous crimes.

Ver. 4. Beast.—Rather, animal, or creature.

they changed their minds, and said f that he was a god. A. M. 4066. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; f c.14.11.

who received us, and lodged us three days courte-

8 And it came to pass, that the father of Publius lay

sick of a fever and of a bloody flux: to whom & Paul entered in, and prayed, and laid h his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured i us with many honours; and when we departed, they laded us with such things i as were necessary.

11 T And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward

15 And from thence, when the brethren heard of us, k e.21.5. they came k to meet us as far as Appli-forum, and

Ver. 6. Said that he was a god .- But it seems an unlucky conjecture of Grotius and Whitby, that they took him for Hercules, since he was a man of small stature, and weak bodily frame. We should rather have guessed Apollo,

or Mercury, as in ch. xiv. 12.

You 10. Who honoured us with many honours—That is, bestowed many gifts upon us; "Manoah said to the angel of the Lord, What is thy name, that when thy words shall come to pass, we may do the honour? What is my name. That there gift or do thee honour with some gift. See also Num. xxn. 16, and 1 Tim. v. 3.—Lightfoot.

Ver. 11. Whose sign—i. e. the name of the vessel, which was generally decreased.

Ver. 11. [Hosse sign=1, e. the name of the vessel, when was generally deficiled to some deity.—Castor and Polinz.—The sign Genum in the Zoriac.

Ver. 12. Syracuse.—[Syracuse was the capital of Sicily, situated on the eastern side of the island, 7 achies 8, by E. of Messian and about 112 of Permo. In its ancient state of sylendour, it was twenty-two and a half miles in extent, according to Strabo, and such was its optioner. That when the Romans took it, they found more riches in it, than they did all Carthag. [—B. Syracuse is built on the extremity of a p- int of land, the area in island of Without the gates is the place of the old cities, which had I \$10,000 geogle, but passed over them, for the Sicilians have too little to do with but vious functional manner that the goats brows: among them, Two or three columns have occur mised. It hink) and row stand upon their bases. Wherever the carb is turned up, coins, medals, or statues, are found and old coins may be had for about their value as copper, ""Modern Travelier".

Vor. 13. Rhegium.—Rhegium, now Reggio, was a maritime city and tre-montory in Raty, opposite Messiva.—Purcoft—Now Posz-polf, is an an-cient sea-port of Campania, in the kincilon of Nayles, about 6th miles S. W.

of that city standing on a hill in a creek opposite to Bane | -Pe steet Ver. 14. Tarry with them seven days.—St. Paul and the rist risk a Putcoli (a city, a very great mart town, where there are having for shirs made by art and labour) seven days, at the entreaty of the Christians of the place: which redounded to the credit of the Conturion, whose have must have been obtained in list case; so that his yielding so far may somewhat

Ver. 15. Appil Forum, and The Three Tarryns.—The former was a market in the Apoint Way, both which received their femos from the Apoint Birdly; and probably a fish-market, like Billiesgate, from its being cheffy abhabited

g Ja.5.14.15

1,0.4.10.

A. M. 4086. A. D. 62. The Three Taverns: whom when Paul saw, he thank-ed God, and took 1 courage.

I Jos. 1.6.7.9
18.3.0.6.
Ps. 27.14
Ps. 27.14
Paul was suffered to dwell by himself m with a soldier that kept him.

27.3. 17 ¶ And it came to pass, that after three days Paul

n. c.\$4:12,13 called the chief of the Jews together: and when they were come together, he said unto them, Men and oc. c.\$1.33, the people, or customs of our fathers, yet was I delivered optioner from Jerusalem into the hands of the Romans.

q c.25.11.

18 Who, when P they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal qunto Cesar; not that I had aught

to accuse my nation of.

Ep.31.
4.1.
20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope r of Israel I am bound with this r chain.

Phil.10,13 21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the

c.24.5,14. Drein 1 Pe.2.12. thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every

where tit is spoken against.

v Lu.24.27.
e.17.3.
19.8.
23 ¶ And when they had appointed him a day, there came many to him into his "lodging; to whom he "expounded and testified the kingdom of God, per-

wc.26.6,22 suading them concerning Jesus, both wout of the law of Moses, and out of the prophets, from morning till

evening.

19.9. 24 And some \*believed the things which were spoken, and some believed not.

by watermen; as "The Three Taverns," by publicans or innkeepers. Neither place was far from Rome, but The Three Taverns nearcest. Via Appia and Appii Forum are much spoken of in authors; but the mention of the three taverns is not so frequent. There is mention, in Zosinus, of the three vict walling houses; where Sevens the emperor was stringled by the treason of Maximianus Herculius, and Maxentius his son.—Light/jost.

Ver. 16. Rome.—[Rome. the canital of Italy, and once of the whole world, is situated on the hunts of the Thier, about 16 miles from the sea; 410 miles S. S. C. Of Vienna, 600 S. E. of Paris, 730 E. by N. of Madrid, 750 W. of Constantinople, and 750 S. E. of London.]—Bagster.——The captain of the guard.—Doddridge, "the prefect for captain of the pretonan band." It was customary for prisoners who were brought to Rome to be delivered to the prefect or commander of the pretorian colorts, who had the charge of the state prisoners; as appears from the instance of Agripa, who was taken into custody by Macro, the pretorian prefect who succeeded Sejanus.—Orient. Cust. No. 133.—To direct by himself.—Doddridge, "to dwell apart from the other prisoners," a house of his own."—With a soldter—i.e. chained

the other presentes, it a muse of ins own. — \*\*\* and a souther—\*\*. e. channed to one. See note on ch. xxvi. 28.

Ver. 20. \*\*This chain—[That is, the chain with which he was bound to the "soldier that kept him," (ver. 16.) a mode of custody which \*\*Lardner\* has shown was in use among the Romans. It is in exact conformity, therefore, with the truth of St. Paul's situation at this time, that he declares himself to be "an ambassador in a chain," (Eph. vi. 20.) and the exactness is the more crearkable, as a chain is no where used in the singular number to express any

other kind of custody. |- Bagster.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias y the prophet unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye

shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the 2 Gentiles, and that they will

25 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 I And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching a the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

A. D. 62

y Ps.81.11, Is.6.9 Je.5.21. Eze.3.6,7 14,15.

Ro. 11.8. z Mat.21 41 c.13.46 47 26.17,18.

Ro. 11. 11. A. M. cir. 4069. A. D. cir. 65.

Ep.6.19.

Ver. 25. Well spake the Holy Ghost, &c.—This passage from Isa. vi. 9, 16, is quoted in the New Testament oftener than any other—six times; namely, in each of the gospels, here, and in ch. xi. 8; yet in such variety of expression, as plainly proves the apostles did not confine themselves exactly either to the

words of the original, (Hebrew,) or the Greek version.

Ver. 30. In his own hired house.—"Lardner proves from Ulpian, that the proconsul was to judge whether a person under accusation was to be thrown into prison, or delivered to a soldier to keep, or committed to sureties, or trusted on his parole of honour. It appears from hence, that the persecution of Christians at Rome was not then begun; and perhaps Paul's friends in Nero's family, (Phil. iv. 22.) used their interest with the Emperor to procure him this liberty."—Doddridge.

Much of Paul's time was also occupied in corresponding; and at the end of two years, it is highly probable he was set at liberty. Whether he went again into the East, is doubtful; but Clement of Rome (in his first epistle) expressly says, that he preached in the West to its utnost bounds, which must include Spain; and Theodoret adds, that he went to the islands of the sea, of which Britain is understood to be one: and there is the best authority to believe that, after this, he returned to Rome, where, according to primitive tradition, he was beheaded by order of Nero, A. D. 66, at Aquæ Salviæ, three miles from Rome, and interred in the Via Ostensis, two miles from the city, where Constantine erected a church.

#### CONCLUDING REMARKS ON THE BOOK OF ACTS.

[THE Acts of the Apostles is a most valuable portion of Divine Revelation; and, independently of its universal reception in the Christian Church as an authentic and inspired production, it hears the most satisfactory internal evidence of its authenticity and truth. It is not a made up history: the language and manner of every speaker are different; and the same speaker is illiferent in his manner according to the audience he addresses. St. Luke's long attend ance upon St. Paul, and his having been an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian; and his medical knowledge, for he is allowed to have been a physician, enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an authentic and circumstantial detail of them. The plainness and simple give an authentic rative are also stong circumstances in its favour. The writer vident y appears to have been very honest and inpurtial; and to have set down, very fairly, the objections which were made to Christianity, both by Jews and Heathens, and the reflections which were east upon it, and upon its first preachers. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the Apostles and their converts. There is also a great and remarkable harmony between the occasional hints dispersed throughout

St. Paul's epistles, and this history; so that the Acts is the best clue to guide us in studying the Epistles of that Apostle. The other parts of the New Testament are likewise in perfect unison with this history, and tend greatly to confirm it; and the doctrines and principles are every where the same. pels close with a reference to those things recorded in the Acts, particularly the promise of the Holy Spirit, which we know from this history, was poured out by Christ upon his disciples after his ascension; and the Epistles of the other Apostles, as well as these of St. Paul, plainly suppose, that these facts had actually occurred which are related in the Acts of the Apostles. So that the history of the Acts is one of the most important parts of the Sacred His-tory; for, without it, neither the Gospels nor Epistles could have been so clearly understood; but, by the aid of it, the whole scheme of the Christian Revelation is set before us in a clear and easy view. Lastly, even the incidental circumstances mentioned by St. Luke, correspond so exactly, and without any previous view of such correspondence, with the accounts of the best ancient his torians, both Jews and Heathers, that no person who had forged such a history in later ages, could have had the same external confirmation; but he most have betrayed himself by alluding to some customs or opinions which have have neither up, or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, if St. Luke had published his listory at so early a period, when some of the Apostles, and many other persons concerned in the transactions, were alive, and his account had not been true, he would have exposed armself to an easy confutation, and certain infamy. Since, therefore, the Acts of the Apostles are in themselves consistent and uniform; the incidental relations agreeable to the best historians that have come down to us; and the main leets, supported and confirmed by the other books of the New Testamen? con tude, to t if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false. I-Bagster.

### TABLE OF ST. PAUL'S APOSTOLIC JOURNEYS.

Various opinions are entertained as to the precise number of journeys performed by the Apostle to the Gentiles. The accompanying table however taken from Walaurs Reference Bible, will greatly help the student, to trace but the extended missions accomplished by this indefatigable. Missionary in the slear's gase of about 24 years, at a period when tew facilities were locard for passing from place to place.

45 July	3 m I Journey,	Third Journey,	Fourth Journey,	
A D. 14 to	A. 1). 50 to	A. D. 51 to	A. D. (0 to	A. D. G. to
A. 1). 15.	A. D. 54.	A. D. 53.	A. D. 61.	A. D. 65.
Antioch in Sy-	Rest of Syria	Galatia		Colosse
a rin	Cilicia	Phrygia	Cesarea	Philippi
Schurin	Derbe	Enhesus	Sidon .	Nicopolis
Salamas	Listra	Troas	Myra	Upiras
	Iconium	Macedonia	Near Salmone	
Pe _ in Pam-		Greece		Troas
	Galatia	Corinth	Mehte Island	Miletum in
Antioch in Pi-		Macedonia	Sylveuse	Crete
rida	Samothracia	Philippi	Rhesium	Rome
leonnum	Neapolis	Troas	Puteoli	
I.ve ra	Philippi	Assos	Appai Forum	
Derhe	Amphipolis	Mitylene Isl-	Three Taverns	
Lystra	Arollonia	and	Rome	
Iconsun	Thessalonica	Chios Island	Italy	
Pisidia.	Berea	Samos Island	Spain, only in-	
Perga	Athens	Trogyllium	tended	
Attalia	Corinth	Miletus in Asia	Crate	
Antioch in Sy-		Coos Island	Jerusalem	
na	Luhesus	Rhodes Island		
	Cesarea	Patara in Ly-		
Sama a	Jerosalem	cia ni Ly		
Jerusten	Antroch in Sy-			
Antiech in Sy-		Prolemais		
	11a			
ria		Cesarea		
		Jerisaiem	1	-

# INTRODUCTION TO THE EPISTLES OF ST. PAUL.

HAVING gone through the historical books of the New Testament, what remain (except the last) are Epistolary; and by far the larger part of the were written by the Apostle to the Gentiles. The Epistles, especially Paul s, being addressed to persons or societies already initiated into the principles of Christianity, enter more deeply into the distinguishing doctrines of the Gospel, and the controversies which in that early age were raised thereon, and purilcularly by Jewish converts, who were extremely loth to relax their prejudices in favour of the Jewish institutions.

Much has been said for and against Paul's style. Dr. Macknight, who objects to some of the strong language or the learned Beza, still admits that it contains beauties of the highest character, and passages to which it would be difficult to find any of superior merit among the most admired classical writers

of Greece and Rome.

of the deed and notice with first full of the matter he treats; and writes with warnth, which usually neglects method, and those partitions and pauses which men, educated in the schools of rhetoricians, usually observe." It must be remembered that Paul's object was not to advance his own fame as a writer, but the glory of his Saviour: that classical writers did not glivays furnish words or phrases sufficient to explain the mysteries of the Gospel: that the connexion between the New and Old Testaments often led him necessarily to adopt Hebrew allusions, terms, and phrases, which, though they may be considered as blemishes in Greek composition, form some of his chief beauties as a Christian teacher; and wo be to them who hang the perishing garlands of human eloquence on the cross of Christ, thereby in any degree to hide him from our view.

The Epistle to the Hebrews, though it does not bear the author's name, is now universally ascribed to St. Paul, and was written from Italy, and probably from Rome, in the years 62 or 63. This, with the Epistles to the Romans and Galatians, are perhaps the most difficult to explain, as referring frequently

to the prophetic writings and to Jewish literature

We shall only here add, that in addition to Doddridge and other Expositors of the New Testament, we shall, throughout the Apostolical Epistles, carefully compare them with the popular versions ("New Translations and Commentaries") of Mackright and Boothroyd, and pay a particular attention to those writers who have devoted their attention to single Epistles only.

## TABLE OF ST. PAUL'S EPISTLES.

Order of   Where written. When written.			***			
the B				re written.	W nei	a written.
In the English Bible.	According to date.	To whom written.	According to our Biblo margins.	According to Mr. Horne.	In our Bible.	In Mr. Horne.
1 2 3	5 4 6 3	To the Romans 1st to the Corinthians 2d to the Corinthians To the Galatians.	Corinth. Philippi. Philippi. Rome.	Corinth. Ephesus. Macedonia, perhaps Philippi. Corinth.	A. D. 60 59 60 58 64	A. D. 57 or 8 57 58 52 or 3
4 5 6 7 8 9	8	To the Ephesians.	Rome.	Rome.	64	62 or 3
7	9	To the Colossians.	Rome.	Rome.	64	62
8	1	1st to the Thessalonians.	Athens-	Corinth.	54	52 52
	2	21 to the Thessalouians.	Athens.	Corinth. Macedonia.	65	64
19	12	131 to Timothy.	Rome.	Rome.	54 65 66	65
12	13	To Titus.	Nicopolia.	Macedonia.	65	64
13	10	To Philemon.	Rome.	Roine.	6-1	62 0.7 4
14	n	To the Hebrews.	Italy.	perhaps Rome.	64	62 or 3

Considerable additional interest will be felt in the Epistles of Paul, by simply reading them in the chronological order in which they were written. The above table gives that order, according to the best information which at so late a table gives that order, accounting the result of the place from whence the letter was written, also the occasion which called it forth, throw much light upon its contents. The place is named in the table, and the occasion, when known, will be found either in the introductory remarks or the notes

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

(That St. Paul was the author of the Epistle to the Romans is proven, not only by the whole current of Christian autiquity, but by the most satisfactory ordered evidence. We find that it was dictated by the Apostle in the Gres k language to his amanuensis Tertius, (ch. xvi. 22,) and was forwarded to the Church at Rome by Physic, a deaconess of Cenchrea, a port of Corinth, (ch. with a farming of the first state of the first stat well as Erastus the chamberlain of that city, (2 Tim. iv. 20.) It also a nears that it was written there, at the time that the Apostle was preparing to take the contributions of the charches to Jerisalem, (ch. xv. 25-27:) and consequently, the most probable date assigned to this Eoistle is A. D. 59, which is supported by Bishop Tontline, Lardner, Lord Barrington, Benson, and others. It is not certain at what time, or by whom, the rosped was first preached at Rome; but it has been conjectured, with much probability, that it was carried thilther by some of the Jews who were converted on the day of Pentuons (Ac. ii. 10.) St. Paul himself had not, yet visited that city; but being rande fully acquainted with the circumstances of the church there by Aqual and Priscilla, (ch. xvi. 3.) he deemed it proper to adopt this method of establishing believers in the faith, and of giving them such a comprehensive view of the Christian religion, as might guard them against the insinuations of false teachers of various descriptions. ]-Bagster.

A. M. cir. 4 102. A. D. cir.

## CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What he gospel is, and the rig geousness which it showeth, angry with all manner of sin. 21 What were the sins of the Gentiles.

b Ac.9.15. 1 Co.1 I.

DAUL, a servant of a Jesus Christ, called b to be an apostle, separated ounto the gospel of God,

2 (Which he had promised afore by his prophets in c An. 13 2. Ga. 1 15. the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made dof the seed of David according to the

f Al- 13.33,

4 And edeclared f to be the Son of God with nower, according to the s spirit of holiness, by the resurrection from the dead:

CHAP, I. Ver. I. Paul, &c.—It was anciently the practice to prefix the name, instead of subscribing it at the end of letters, as is now customary.

— Celle I to be an apostle.—Paul not being converted till after the death of Josis, the judanzing teachers were ready to dispute his tille to be an apostle, want is seems to be the reason of his so constantly insisting on the heavenly vision wherein he was called by Carist himself to the apostleship. See Acts

Not. 16—18.

Ver 3.4 Concerning his Son, &c.—Prof. Strart renders these verses—
"Governing his Son, who was of the seed of David as to the flesh, and was constituted the Son of God with power as to his halp sprittual nature, after the resursection from the dead, Jesus Clarist out Lord, by whom," &c. Ver. 4. And declared.—Doddridge, "determinantly marked out." Boothroyd, "boved to be the Son of God with power! Cer." powerfully demonstrate." &c.—The spirit of holines—(or Holy Spirit.) Doddridge agas. It seems to me so lattle agreeable to the style of Sripture in general, to all the divine nature of Christ the spirit of holiness, for the Holy Synt.) that, hi ligh as I esteem the many learned and accurate commentators who have even it this tyrn. I rather refer it to the operation of the Spirit of God in the troduction of Christ's hody, by which means the opposition between "according to the flesh," and "necording to the spirit," will be preserved; the concretering to the materials acted upon, the other to the divine and mirraculous agent. See Luke i. 35.—By the resurrection.—Macknight, "By (his) resurrection." (his) resurrection."





ı	the desired services and the services and the services are the services and the services are the services and the services are the services ar	
İ	ROMANS, I.	407
	5 By whom we have received grace and apostleship, of for i obedience to the faith among all nations, for his name:	A. M. cir. 4092. A. D. cir. 58
	6 Among whom are ye also the called of Josus Christ:	h or, to the
	7 To all that be in Rome, beloved of God, called <i>ito</i> be saints: Grace k to you and peace from God our Father, and the Lord Jesus Christ.	of faith. i Ac.6.7. c.16.16.
	8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.	j 1 Co.1.2 1 Th.4.7.
	9 For God is my witness, whom mI serve n with my spirit in the gospel of his Son, that without ceasing	k 1 Co.1 3, &c. 2 le 1.2
I	OI make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by P the will of God	1 c.16.19. m Ac.27.23.
	to come unto you.  11 For I long to see you, that I may impart unto	n or, in.
	you some spiritual gift, to the end ye may be esta-	o 1 Th.3.10
	blished; 12 That is, that I may be comforted together with	p Ja.4.15. q c.15 2°,22
	you by the mutual t faith both of you and me. 13 Now I would not have you ignorant, brethren,	r c.17.19.
	that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit samong	s or, in.
1	you also, even as among other Gentiles.  14 I am "debtor both to the Greeks, and to the Bar-	t 2 Fe.1.1. u 1 Ct.9.16
	barians; both to the wise, and to the unwise.  15 So, as much as in me is, I am ready to preach	v Ma.8.38. 2 Ti T.S.
	the gospel to you that are at Rome also.  16 For I am not ashamed yof the gospel of Christ:	w Je.23.29. 1 Co.1.1s.

for it is the power wof God unto salvation to every one that \* believeth; to y the Jew first, and also to

from faith to faith: as it is a written, The just shall

of faith."-Prof. Stuart.

of fauth."—Prof. Stuart.

Ver. 7. Called to be saints.—As in ver. 1. Paul is re-said to be "called an nostle," but "called to be" one: so here, these Remans are not no now called a sints, but "called" by the grace of God "to be such."—"the called of Chrict Jestis." See chap, viii. 20.

Ver. 8. Theoreford the whole world—i. e. throughout the whole Roman Empire. Sue note, Luke ii. 1.

Ver. 11. Some spiritual sjit.—This refers probably to a miraculous gift. 5 ce 1 (co. sii. 1–9; siv. 1, 12.

Ver. 12. By the mutual faith both of you and me. - A plow soul, says Calvin, reliases not to seek confirmation even from now because in know-ledge. There is none so poor in the charch of Christ. that he count in the stress of seek of the count in the charch of Christ. that he count in the case of the sacramage. Ver. 13. But was let—i. e. hindered. Ver. 14. For it is—Cox. Boothroyd. &c. "Pecanse it is," &c. Ver. 16. For it is—Cox. Boothroyd. &c. "Pecanse it is," &c. Ver. 16. For the reint is the righteovishess. &c.—Macking in, "For the righteovishes of Good by Guith is remember in a color to be conventional."

righteousness of God by faith is revealed in it, in order to ( roduce | faith," dec. The righteousness of God is the justification or paraoning mercy bestowed on sinners who are under the curse of the divine law .- The just shall live by faith.—This appears to be quoted from Hab. ii. 4, and very nearly corresponds with the reading of the LNX. To "hee by" (or "from," Gr. &/) faith, and is safety here, and his chartest a safety here, and his salvation nereafter, from his faith in God.

A. M. cir. A. D. cir. 58.

18 For the wrath b of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

b Ep.5.6.

19 Because that which may be known of God is manifest in them; for a God hath showed it unto them.

c or to them. of Jp. 1.9.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things e that are made, even his eternal power and Godhead; f so that they are without excuse:

e Ps. 19.1.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became g vain in their imaginations, and their foolish heart was darkened.

f or, that they may

22 Professing themselves to be wise, they h became fools.

g Je.2.5. Ep.4.17, 18.

23 And changed the glory of the uncorruptible God into an image i made like to corruptible man. and to birds, and four-footed beasts, and creeping

h Je.S.8,9. i Is. 40.18.

24 Wherefore God also gave I them up to uncleanness through the lusts of their own hearts, to dis-honour their own bodies between themselves:

Ez.8.10.

25 Who changed the truth of God k into a lie, and worshipped and served the creature I more than the Creator, who is blessed for ever. Amen.

J Ps.81.12 2 Th.2.11. k Am.24.

26 For this cause God gave them up unto vile m affections: for even their women did change the natural use into that which is against nature:

l or, rather.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unm Ep.5.12 seemly, and receiving in themselves that recompense Jude 10. of their error which was meet.

Ver. 18. Wrath of God. - The wrath of God is that feeling or affection in him. which moves him to look on sin with disapprobation, and to punish it when connected with impenitence.—Who hold the truth.—The original verb means either to gain hold, or to keep hold; and the latter, sometimes in the sense of keeping back, or withholding. 2 Thes. ii. 6, 7. See Parkhurst in Katecho. The heathen did retain, in the works of nature, a sufficient proof of the Divine Providence to render their infidelity inexcusable, and still more. of the Divine Providence to render their infidelity inexcusable, and still more so their vices; and those vices also did vithbold, or restrain the progress of the truth. Doddridge, "restrain." Macknight, "confine." "Who hinder the truth by unrighteousness."—Prof. Staurt. The Apostle here particularly designates the heathen as hindering the truth by unrighteousness. Ver. 19. In them.—Macknight, "among them." So Doddridge, Ver. 29. The invisible, &c.—Macknight, "His invisible things, even his elvenal power," &c. "God," says Aristotle," who is invisible to every mortal, is seen by his works."

Ver. 26-32. For this cause God gave them up, &c. -Such being the character of the heathen world, it is evident they he under the condemning sen-

racter of the heating world; he then cold a Savionr—that they need gratuitous pardon, and must perish unless such a provision is must need for them. Ver. 25. Gave them up units vite affections—"Those unnatural crimes, which

are now considered most scandalous, and most severely punished when discovered, so far from being prohibited by the religion and laws of the beathen, were authorized in both, and avowedly practised by persons of the readuest celebrity among them."—Ozz. See also Macknight. Many of the headien philosophers represent virtue and vice as the mere covalures of statute and custom; or to use the words of Justite, they maintain. "that there is nothing either virtuous or vicious, but that things are made good or evil merely by the force of opinion."

	ROMANS, II.	40
	28 And even as they did not like n to retain God in their knowledge, God gave them over to n a reprobate mind, to do those things which are not conve-	A. M. cir. 4062. A. D. cir. 58.
	nient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness; maliciousness; full of envy, nurder, debate, deceit, malignity; whisperers,	n cr, to ac- know- ledge.
	an Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.	o or. a mind voi of judg- mess.
I	31 Without understanding, covenant-breakers, Pwithout natural affection, implacable, unmerciful: 32 Who, knowing the judgment of God, that they	p or, unso- ciable.
	which commit such things are worthy of death, not only do the same, but a have pleasure in them that do them.	q or, con- sent with them.
	CHAPTER II.  They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 not yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.	
	THEREFORE thou art inexcusable, O man, who- soever thou art that judgest: for a wherein thou judgest another, thou condemnest thyself; for thou	CHAP, 1.
	that judgest doest the same things.  2 But we are sure that the judgment of God is ac-	a 2 Sa. 12.5
	cording to truth against them which commit such things.  3 And thinkest thou this, O man, that judgest them	b c.9.23.
	which do such things, and doest the same, that thou shalt escape the judgment of God?	c 12.63.7, &c.
	4 Or despisest thou the riches b of his goodness and c forbearance and d long-suffering; not knowing that	d Jo.4.2

5 But after thy hardness and impenitent heart trea- e Is. 30.18. Ver. 23. Things not convenient.—" A figure of speech, intimating the most detestable crimes."-Cox.

the goodness of God leadeth e thee to repentance?

Ver. 30. Inventors of evil things-That is, probably, of false and scandalous reports, agreeing with the preceding articles-" Backbiters," &c.

Without natural affection.-This is supposed to refer particularly

to the Stoics.

Ver. 32. Have pleasure in them that do them.—" To behold vice with complacency, is the last stage of a degenerate mind."-Cox. Paul considers this as the very climax of all the charges that he had to bring against the heathen, that they not only plunged into acts of wickedness, but had given their more

deliberate approbation to such disciss.—Prof. Stuart.

1. Ver, 1. Therefore.—This word here has been the subject of much discussion, from the difficulty of showing how it stands connected as an illative particle, with the preceding discourse. "The connection," says Prof. Stuart, appears to be this: Store it will be conceded, that those who know the ordinates the profession of the standard of the profession of the profession of the standard of the profession nances of God, against such vices as have been named, and still practise them. and applaud others for doing so, are worthy of punishment; it follows, therefore, that all who are so enlightened as to disapprove of such crimes, and who

still commit them, are even yet more worthy of punishment." Ver. 2. The judgment.—Macknight, "The sentence;" i. e. the judgment produced. Compare clup. v. 16. Chrysoston thus paraphrases this verse "Thou hast not escaped thine own condemnation, and shalt thou escape that

of God ?"

Ver. 4. Or despisest thou.-Macknight, "Dost thou misconstruct?" But

Daddridge, Cox, and Boothroyd, prefer the common rendering.
Yes, 5. Hardness and impenitent.—Mackright, "Obdurate and impenitent.—Mackright," Obdurate and impenitent.—Hen God's nighteous inligment shall be revealed-i. e. in the great day of judgment.-Stuart.

ROMANS, II. A. M. cir. surest f up unto thyself wrath against the day of wrath and revelation of the righteous judgment of D. cir. 58. God ;

6 Who h will render to every man according to his

r or, be-

tizeen them-

f De.32.31. deeds: 7 To them who by patient continuance in well dog Ec.12.14

ing seek for glory and honour and immortality, eterh Pr.24 12 Mat.16.23 Re.20.12.

8 But unto them that are i contentious, and i do not obey the truth, but obey unrighteousness, indignation 1 75.6.3.4 and wrath, 1 2 Th.1.8

9 Tribulation and anguish, upon every soul of man k or. Greck. that doeth evil, of the Jew first, and also of the & Gentile; 10 But 1 glory, honour, and peace, to every man that 1 1 Pe.1.7. worketh good, to the Jew first, and also to the m Genin or, Greek.

tile : n De. 10.17 11 For n there is no respect of persons with God. 2 Ch. 19.7, Ga. 6.7 S.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned o Ja.1.22.. in the law shall be judged by the law: 23.

13 (For o not the hearers of the law are just before p 1Co.11.14 God, but the doers of the law shall be justified. q or, the

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, ing with having not the law, are a law p unto themselves;

15 Which show the work of the law written in their hearts, 9 their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

selves. g Lu. 8.17. 16 In the day when God shall judge the secrets of t c.16.25. men by Jesus Christ according to my 1 saspel.

Ver. 6. His deeds.—Doddridge, "His works." This word, "works," should be preserved throughout, on account of the argument £ and \$\pi\$ on \$\text{d}\$. Ver. 8. Them that are contentions.—Gr. "Are or contentions." Doddridge, "Children of Contention," which preserves the Esebew down. Ver. 12. Without law.—Doddridge and Boothroyd understro. I has of "the law of Moses;" Mackenight and Coz, of divine revelation \$\text{g}\$. This is the must remember, that at this time (A. D. 60) scarcely any \$\text{c}\$ is described. We will be a word to the product with \$\text{m}\$ is the \$\text{L}\$ in \$-Doddridge, &c. " we're the law." Ver. 13. For not the heavers, &c.—Not those who nearly \$\text{e}\$ is only similar to a resolution it is only

privilege of a revelation have any first cann to divine a probation; it is only those who obey the precepts of such a revelation who Law any ground to expect this.—Stuart.—The doers of the law shad be furtified.—This is the first time the important term "justified," occurs in the quastle; and it is evidently used in a forensic sense, referring to a judicial sentence, as in Mat. xi. 37.—"If a lew sinned in respect of any of the proceepts of the Mossic law and this not offer the prescribed sacrifice, he could not on acquitted or justified. Boothroyd

Ver. 14. For when the Gentiles.-Thus the voice of conscience, who a Ver. 11. For inner the Gentiles—Thus the while of conscience, when proceeds from a moral feeling of dislike or upstaining, and the judgment of the mind when it examines the nature of actions, unite in testliying left when the moral law of God requires, is impressed in some good measure on the hearts even of the heathen—Prof. Schuert.

Ver. 15. Their thoughts the mean white, &c.—Doddridge, "Their mutual reasonings among themselves, accusing or defending," &c.

Ver. 16. In the day, &c.—This verse connects with verse 12, the three inter-

vening verses (13, 14, and 15) being a parenthesis; and the sense is that the day of judgment, the heathen who sinned against the light or nature, and their own consciences, will be thereby judged; but the Jews, who had been favoured with a written revelation by Moses and the prophets, will be subjected to a severe scrittiny, according to their decidence of disobetience to it. According to my gaspet.— "Not any written goaps' or history of Jesus Christ, but the doctrine of the gospet, which had been pear a ed by Pank."

ROMANS, II.	411
17 Behold, thou " art called a Jew, and restest in the aw, and makest thy boast of God, 18 And knowest via will, and " approvest the things that are more excellent, being instructed out of the	A. M. cir. 4062 A. D. cir. 58.
law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,	v Ps 147.19, 20.
20 An instructor of the foolish, a teacher of babes, which hast the form 7 of knowledge and of the truth in the law.	w or, tries the things that differ
21 Thou 2 therefore which teachest another, teachest thou not thyself? thou that preachest a man should	□ Ph.1.30.
not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest	y 2 T5.1.13. 3.5.
idols, dost thou commit sacrilege?  23 Thou that makest thy boast of the law, through	z Mat.22.3, &c.
breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is a written.	a Fizr.\$6.20, 23.
25 For circumcision verily profiteth, if thou keep the law: but b if thou be a breaker of the law, thy cir-	b Ga.5.3.
cumcision is made uncircumcision.  26 Therefore if c the uncircumcision keep the right-	c Ac.10.34, 35.
courses of the law, shall not his uncircumcision be counted for circumcision?	d Mat.12 41,42
27 And shall not uncircumcision which is by nature, if it fulfil the law, a sadge thee, who by the letter and circumcision dost transgress the law?  28 For he sis not a lew, which is one outwardly;	e Mat.3.9. Jn.8.39. c.9.6,7. Ga.6 15. Re.2.9.
neither is that circumcision, which is outward in the	f De.10.16.

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise s is not of men, but of God.

g 2Co.10.19

Ver. 17. Called a Jew.—"Bearest the name of a Jew." Doddridge, Cov., &cc. But Boothroyd, following Griesbach, reads, on the authority of some MSS, and ancient versions, "But if thou be called a Jew, and rest in the law, and glory in God," &c.

Ver. 19. A guide of the blind, &c .- These are titles in which the Rabbies

were used to glory, in relevence to the Gentiles
Vcr. 22. Thou that sayest.—Doddridge, "that preachest." So Cox.—
Dost thou commit sacriege?—Macknight, "rob temples." See Mal. iii. See Mal. iii. 8. Ver. 24. As at is written. - See 2 Sam. xii. 14. Isa. lii. 5

Ver. 25. Is made (or becomes) uncircumcision-i. e. is rendered nugatory

Ver. 26. Shall not his uncircumcision, &c .- That is, a Gentile who fears God shall be preferred far before a Jew who apostatizes from him

Our shall be presented an orbital set who appearances to a which is natura to man. — By the letter and circumcision.—Macknight, "By the literal circumcision."—Dost transgress the law.—Josephus, their own historical, declares that there was not a morewisked nation under beaven than the Jews. And he afterwards adds, "I verily believe, that if the Romans had delayed to destroy these wicked wretches, their city would either have been swallowed up by the earth, or overwhelmed by the waters, or struck with fire from heaven, as another Sodom; for it produced a far more impious generation than thece who suffered such punisha ent.

Ver. 29. But he is a Jew .- (Rabbi Lipman states, that "faith does not consist in circumcision, but in the heart. He who has not genuine faith is not a partaker of the Jewish circumcision; but he who has genuine faith is a Jew, although not circumcised;" agreeably to which is the maxim of the Tal-

A. D. cir. 58.

a De.4.7.8.

### ROMANS, III.

A. M. cir. CHAPTER III. 4082

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the !aw convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

HAT advantage then hath the Jew? or what CHAP. 3. profit is there of circumcision?

2 Much every way: chiefly, because that unto them a were committed the oracles of God.

3 For what if b some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man 1. c.E.).16. a liar; as it is c written, That thou mightest be justi-Fle.4.2. fied in thy savings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousc Ps 51.4. ness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid; for then how a shall God judge the d Job 8.3. world? 7 For if the truth of God hath more abounded

through my lie unto his glory; why yet am I also e c.6.1.15. judged as a sinner? 8 And not rather, (as we be slanderously reported,

and as some affirm that we say,) Let e us do evil, f charged. that good may come? whose damnation is just.
9 What then? are we better than they? No, in no wise: for we have before f proved both Jews and

g Ps.14. Gentiles, that they are all under sin; 10 As it is g written. There is none righteous, no, not

one: 11 There is none that understandeth, there is none n Ps.5.9.

that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth

good, no, not one. Ps.140.3. 13 Their h throat is an open sepulchre; with their tongues they have used deceit; the poison i of asps is under their lips:

1 Ps.10.7. 14 Whose mouth 1 is full of cursing and bitterness: mudists, "That the Jews sit in the inmost recesses of the heart."] -Bagster.

-Whose praise, &c .- The praise of the Jew, who is truly a Jew after the hidden or internal man, is not of men but of God. Man looketh on the outward appearance, but God lookel ho in the outward appearance, but God lookel ho in the heat.—Prof. Stuart.

CHAP. III. Vor. 3. Make the faith of God without effect.—Dodd ridge, "Disannul the faith of God;" which may mean either our faith in him, or his fidelity to us. Macknight and Cax prefer the latter.

Ver. 4. Let God be true.—Let God be regarded as faithful, although all men should thought be decomed with a faithful although all men

Ver. 4. Let Gob be true.—bet Gob a resalted lines. Stuart.—But every should thereby be deemed guilty of unfaithfulness. Stuart.—But every man—or, "Though every man be," &c. Doddridge and Macknight. Ver. 5. 1. God unrighteous who taketh vengsance I—Doddridge, Mack-Ver. 5. 1. God unrighteous who taketh vengsance I—Doddridge, Mack-Ver. 5. 1.

Ver. 5. Is God unrighteous who taketh vengcance I-Doddridge, Mack-night, &c. taking this to be the objection of a Jew, (as ver. 1,) render the words, "I s NoT God unrighteous?" which version the latter has shown the Greek will bear; but taking them as the words of the apostle, the negative must be omitted

Ver. 6. God forbid.—Gr. "Let it not he."—So ver. 4, and frequently. Macknight, "By no means;" and others, "Far he it." We confess the common rendering is more animated and pointed; but we fear the introduction of God's name here and elsewhere, (when not in the original,) has occasioned too often a light and trifling use of the divine name

Ver. 8. Whose damnation .- Doddridge and Macknight, "Condemnation."

Ver. 9. Proved.-Gr. "charged."

A. D. cir.

53.

ordained

ing over.

u Ac.13.38,

15 Their feet k are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known: 18 There is no fear of God before their eyes.

k Is.59.7.8. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every m mouth may be stopped, and all the world may 1 Pr. 36.1 become a guilty before God.

20 Therefore o by the deeds of the law there shall no m Ps. 107.42 flesh be justified in his sight: for by the law is the n or, sub- " ject to the

knowledge of sin. judgment 21 But now the righteousness of God without the law is manifested, being witnessed by the Plaw and

the prophets; o Ps. 143.2. 22 Even the righteousness of God which is by faith 9 of Jesus Christ unto all and upon all them that bep Ac. 22.26

lieve: for there is no difference: 23 For all have sinned, and come short of the glory q c. 5. 1, & c. of God ;

24 Being justified freely by his grace through the redemption that is in Christ Jesus: r Ec.7.20.

25 Whom God hath a set forth to be a propitiation through faith in his blood, to declare his righteouss or, foreness for the t remission of sins that are past, through

the forbearance of God: 26 To declare, I say, at this time his righteousness: t or, passthat u he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that va man is justified

by faith without the deeds of the law. v ver.20..22 29 Is he the God of the Jews only? is he not also of

the Gentiles? Yes, of the Gentiles also: Ga. 2.16. 30 Seeing it is one God, which w shall justify the

circumcision by faith and uncircumcision through w Ga. 3.8,28 faith. 31 Do we then make void the law through a faith? | x He 10.15. God forbid: yea, we establish the law.

Ver. 15-17. Their feet, &c .- i. e. they are ready and swift to engage in crimes of the highest degree: destruction and misery attend their steps, i. e. wherever they go, they spread destruction and misery around them. The way of happiness they take no knowledge of, or they give no heed to what concerns their own true welfare, or that of others.—Stuart

Ver. 19. What the law saith.—Doddridge, This proves that the term "law" extends to the whole Scriptures of the Old Testament, as none of the passages here referred to are in the Pentateuch.—Become guilty before God.—Doddridge. "Stand convicted before God."

Ver. 20. By the deeds.—Doddridge, "works."

Ver. 23. Come short of the glory of God—i. e have failed in rendering him

that glory which is his due. - Doddridge. Beza says, it is an allusion to those

that glory which is his due.—Doddridge. Beza says, it is an allusion to those who, in the Greek games, fell short of the goal.

Ver. 25. Set forth.—Doddridge, "proposed."—A propitiation.—Mackingh, a "propitiatory," in allusion to the Jewish mercy seat, or proplitatory, which was the cover of the ark, whereon the Jewish high priest annually sprinkled blood. Heb. it. 25.

Ver. 26. That he might be just, &c.—That is, that his justice might not be

impeached in his justifying sineers through Christ. Ver. 27. The law of faith—i. e. the gospel. Ver. 31. Make void.—Doddridge, "set uside." less." set uside." Macknight, "Make use-

pute sin. e Flab. 2.4. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. f Pa.32.1.2. 10 How was it then reckoned? when he was in cir-

but in uncircumcision.

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A. D. 58. CHAP. 4.

a Mat.3.9

c Ge 15.6.

d c.11.6.

8: C-

g Ge.17.10, of the righteousness of the faith which he had yet being uncircumcised; that he might be the father hof all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: h Lu. 19.9. 12 And the father of circumcision to them who are

Jn. 8.33, not of the circumcision only, but who also walk in &c. Ga.3.7,29. the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that i he should be the heir of the world, was not to Abraham, or to his seed, through i Ge.17.4, the law, but through the righteousness of faith.

CHAP. IV. Ver. I. As pertaining to the flesh, hath found?—Macknight, "obtained by the flesh." See Gal. iii. 3. Phil. iii. 3, 4.

Ver. 3. It was counted .- " As the same verb frequently occurs in this chapter, (says Mr. Cox.) it seemed desirable always to translate it by the same

ter, (says Mr. Coz.) It seemed desirable always to translate it by the same word (reckoned.) instead of arbitrarily varying it, as in the authorized version, where it is indifferently rendered, counted, reckoned, and imputed." Ver. 5. The ungody.—"It is not here implied," says Mr. Coz. "that they who are justified may continue in a state of ungodliness, (which would be completely in opposition to what the apostle states in a subsequent part of this Epistle; ) but merely that they had been ungodly, and consequently that their justification originated from the free mercy of God."

Ver. 10. Learnic required in a ""Faith was repkoned to Abraham for right.

Ver. 10. In uncircumcision .- ["Faith was reckoned to Abraham for right-

eousness," at least 14 years before he was circumcised; the former having taken place some time before Ishmael's birth, at which time he was 86 years old, and the other when Ishmael was 13 years of age, and Abraham 99. See Ge. xv. 5, 6, 16; xvi. 1-3; xvii. 1, 23-27.]—Bayster. Ver. 11. Sea!—i. e. a full confirmation. "This seems an incontestable proof

that circumcision was a seal of the covenant of grace, and not merely of temporal promises."-Doddridge.

Ver. 13. Heir of the world-Not personally, but in his seed, in whom all the nations of the earth should be blessed.

ROMANS, V. 14 For if 1 they which are of the law be heirs, faith | A. M. 4062. A. D. 53. is made void, and the promise made of none effect: 15 Because the law k worketh wrath: for where no | Ga.3.18. I law is, there is no transgression. k c.5.20. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; ! 1 Jn.3.4. not to that only which is of the law, but to that also x Gc. 17.5. which is of the faith of Abraham; who is the father n like unto. of us all, 17 (As it is written, mI have made thee a father of o Ep. 21,5. many nations,) " before him whom he believed, even God, who quickeneth othe dead, and calleth those 1 Fe 2.10. p things which be not as though they were. 18 Who against hope believed in hope, that he might | Ge. 15.5. become the father of many nations, according to that r He.11.11. which was spoken, 9 So shall thy seed be. 19 And being not weak in faith, he considered not s Ge.18.14. his own body now dead, when he was about a hun-Lu.1.37, dred years old, neither yet the deadness r of Sarah's womb: 20 He staggered not at the promise of God through t c. 15. 4. ICo.10.11 unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had prou Ac.2.39. mised, he was sable also to perform. 22 And therefore it was imputed to him for righteousv Ma.16.16. Jn.3.14.. ness. 23 Now tit was not written for his sake alone, that it was imputed to him: w Is.53.5,6. 2 Co.5.21. 24 But for us " also, to whom it shall be imputed, if we believe von him that raised up Jesus our Lord from 1 Pe.2.24.

the dead: 25 Who was delivered w for our offences, and was x 1 Co.15.17 raised again for our justification.

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and Joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more trighteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

HEREFORE a being justified by faith, we have peare with God through our Lord Jesus Christ:

a Is.32.17. Ep.2.14. Ccl.1.20.

1 Pe. 1.21.

CHAP. 5.

Ver. 14. They which are of the law-i. e. they who seek salvation by the law, and not by faith, are not the children of Abraham's faith, nor heirs with him of the same promises. See Heb. xi. 9.

Ver. 15. Where no law is .- [When no law, or rule of duty, is enacted and acknowledged, there is no transgression, and consequently no punishment. "Nomos," says Bishop Middleton, "is used by St. Paul, of every rule of life, of every revelation, especially of the Mosaic law. Our English version, by having almost constantly said the love, whatever be the meaning of norms in the original, has made this most difficult epistle still more obscure." When without the article, it is commonly used for law in general, when with the

article, of the Mosaic law. |-Begsts-.

Ver 16. The father of us 2 - Poat is, of believing Gentiles, as well as

Jews. Ver. 17. Before.—Boothroyd, "In the sight of," So Macknight.—Calleth those things which be not.—i. e. do not yet exist—as though they were.—To him who "seelt the end from the beginning," (Isa. xlvi. 10.) all things, past or future, are alike present.

Ver. 19. His own body.—See Gen. xviii. 11
Ver. 22. And therefore it—i. e. his faith.
Ver. 25. Delivered.—See Acts ii. 23. 24. "In the death of Christ," says Mr
oz, "we see an atonement made for sin, and in his resurrection a proof that

A. M. 4062. 2 By whom b also we have access by faith into this A. D. 58. grace wherein we stand, and rejoice in hope of the glory of God. b Jn.14.6.

3 And not only co, but we glory din tribulations also : c He.3.6. knowing that tribulation worketh patience;

d Mat.5.11 4 And patience, experience; and experience, hope: 5 And hope e maketh not ashamed; because the love Ja.1.2.12 of God is shed abroad in our hearts by the f Holy Ghost

e Phi.1.20 which is given unto us.

f Ep.1.13, 6 For when we were yet without strength, g in duc h time Christ died for the ungodly.

according to the 7 For searcely for a righteous man will one die: yet time peradventure for a good man some would even dare h Ga 4.4. to die.

Ju. 15, 13, 8 But God commendeth his love toward us, in that, 1 Pe.3.18, while i we were yet sinners, Christ died for us. 1 Jn.3.16.

9 Much more then, being now justified by his Iblood, i He.9.14, we shall be saved & from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much 1 more, bek 1 Th.1.10. c.8.32.

ing reconciled, we shall be saved by m his life. 11Jn.14.19 11 And not only so, but we also " joy in God through n Hab.3.18 our Lord Jesus Christ, by whom we have now re-

o or, reconceived the oatonement.

12 Wherefore, as by p one man sin entered into the p Ge. 3.6.19. world, and death by sin; and so death passed upon all men, a for that all have sinned: q or, in whom.

13 (For until the law sin was in the world: but sin is r c.4.15. not rimputed when there is no law. 1 Jn.3.4.

his atonement was accepted. He may also be said to be raised for our justification, because we are justified through his intercession; and he could not have interceiled had he not been raised."

Ver. 2. By whom we have access.-Some critics suppose this CHAP. V. alludes to the formal introduction of a heathen worshipper into the immediate presence of his idol: but why may it not rather allude to the introduction of a subject into the royal presence by the king's son? - This grace wherein we stand—Namely, the grace of adoption: Christ introduces his adopted brethren into the Father's presence.

Ver. 6. Yet poithout strength.—"The original," (Asthenon.) says Mr. Cox.

"signifies weak through sickness; and here refers to the pernicious influence of sin, which affects, as it were, the whole man with an incarable malady."

See Isa. i. 5 .- In due time-viz. the time predicted.

Ver. 7. A righteous man-i. e. one remarkable for honour, equity, and strict justice.—A good man.—A man of kindness and benevolence. Godreyn thinks that this and the preceding verse allude to a rabbinical distinction of the Jews into three classes—good, just, and ungoilly. Ver. 10. Saved by his life—i. e. by his being raised from the dead. Compare

ch. iv. 25.

Ver. 11. Received the atonement.—Doddridge and Macknight. "the reconciliation." The Greek noun is nearly related to the verb twice rendered reconciled in the preceding verse. Reconciliation, however, certainly implies

atonement.

Ver. 12-19. Wherefore, as by one man sin entered, &c.—"The main design of this passage," says Professor Stuart, "is indeed plain. It lies, one may say, upon the very face of it. It is this; viz. 'to exalt our views respecting the blessings which Christ has procured for us, by a comparison of them with the cvil consequences which ensued upon the fall of our first ancestor, and by showing that the blessings in question not only extend to the removal of these cvils, but even far beyond this; so that the grace of the gospel has not only abounded, but superabounded."

"A full synopsis of what is taught in ver. 12-19, comprises the following

particulars; viz. Sig entered the world [commenced] by the offence of Adam; and death, i. e. punishment or misery, came in as the necessary result of it.

14 Nevertheless death reigned from Adam to Moses, A. M. 4062 even over them that had not sinned after the similitude of Adam's transgression, who is the t figure of s He.9.27.

him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much u Ep.2.8. more the grace "of God, and the gift by grace, which | 18.53.11. is by one man, Jesus Christ, hath abounded unto

many.

16 And not as it was by one that sinned, so is the w Is 1.18. gift: for the judgment was by one to condemnation, but the free gift is of many woffences unto justification.

17 For if \*by one man's offence death reigned by

one; much more they which receive abundance y of grace and of the gift 2 of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as a by the offence of one judgment came upon all men to condemnation; even so bby the righteousness of one the free gift came upon all

men unto justification of life.

22,45.

Mat 20.28 13622

x or, by cas offence. y Jn. 10.10.

z. c.6.23. a or. by one offence.

b or, hy one enusness. c Jn. 12.32.

In like manner, death came upon all men, because that all became sinners,

ver. 12.
"It is indeed true, that all men have been the subjects of sin and death; for that even those have been so, who have not lived under the light of revelation, or been made acquainted with any express commands of God, is proved from the fact, that all those who lived between Adam and Moses, were sinners, and

lay under sentence of death, ver 13, 44.

Adam, who was the occasion of introducing sin into the world, and of bringing sin and death upon all men, may be considered as a *Tupos* of Christ, in respect to the influence which he has had on others; thut not as to the kind of influence, or the degree of it, for here is a wide diversity; Juer. 14,

last clause

That the kind and degree of influence which Adam had on all men, is not like that which Christ has on them; or that Adam, when regarded as a Tupos of Christ, is not to be so regarded in these respects, is plain: 1. From the fact, that Adam occasioned the condemnation of all men; but Christ delivers manifest the condemn kind from condemnation, and bestows eternal happiness on them, yer.15. 2. The and from concentration, able beconvered an apphiness on men, ver. 13. 2. In condemnation of which Adam was the occasion, has respect only to one of fence; the pardon which Christ procured, extends to many offences, ver. 16. Hence, 3. If death reigned over men because of one offence; much more shall they reign in life, who through Christ receive pardon for many offences, and a

ittle to future blessedness, ver. 17.

"Having thus gnarded his readers against extending the idea of Tupos to points of which Tupos cannot be predicated; and having shown that the influence of Christ on the human race is exactly the reverse of that of Adam, in respect to its kind or nature; and also that it far surpasses it in degree; the apostle now returns to the consideration of the real point of resemblance or Tupos between Adam and Christ, viz. the universality or extent of influence.

This he states as follows:

As the consequences of Adam's sin were extended to all men, so the consequences of Christ's obedience [viz. unto death] are extended to all; i. e. Jews and Gentiles all come on an equal footing into the kingdom of Christ, or the blessings which the gospel proflers are made equally accessible to all men witnout exception; and to all on the same terms or conditions, ver. 18, 19. Compare, as an illustration of this last idea, Rom. iii. 23—30. Ver. 14 Figure of him.—[Or, "type, pattern or resemblance, of him who was to come," i. e. the Messiah; in this, suys Beza, that each of them shares

what he has with his; but they are clearly unlike in this, that Adam by nature

communicates sin unto death to his posterity, but Christ by grace communicates his righteonsness unto his people, unto life.]—Bagster. Vcr. 18. By the offence of one.—'The whole context," says Dr. Hawes, "clearly shows that the Apostle is reasoning against a common error of his day, viz. that the benefits of Christ's mediation were to be restricted to the Jews, and not extended at all to the Gentiles. To disprove this, he runs a sort of parallel between Adam and Christ; and argues, that, as in consequence of the first transgression all have fallen into a state of sin and condemnation, 418 ROMANS, VI. 19 For as by one man's disobedience many were A. M. 4060. A. D. 58. made sinners, so by the obedience of one shall many be made righteous. d Jn.15.22. 20 d Moreover the law entered, that the offence might Ga. 3.19. But where sin abounded, grace did much abound. e Jn.10.10. I Ti.1.14. more e abound : 21 That as sin hath reigned unto death, even so might f Jp.1.17. grace freign through righteousness unto eternal life by Jesus Christ our Lord. CHAPTER VI. CHAP. 6. 1 We may not live in sln, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin. a c.3.8. WHAT shall we say then? Shall a we continue in b ver.6..11. sin, that grace may abound? 1 Pe.2.24. 2 God forbid. How shall we, that are dead b to sin, c or, are. live any longer therein? d 1 Co. 15.29 3 Know ye not, that so many of us as c were baptized into Jesus Christ were baptized into d his death? e Col. 2.12. 4 Therefore we are buried e with him by baptism into 1 Pe.3.21. death: that like (as Christ was raised up from the 2 Co.13.4. dead by sthe glory of the Father, even so we also should walk in newness h of life. g Mat.23.2, 5 For if i we have been planted together in the likeh Ga. 8. 15. ness of his death, we shall be also in the likeness of Ep.4.22. his resurrection: 1 Jn. 2.6.

6 Knowing this, that our old man is crucified with him, that the body lof sin might be destroyed, that i Phi.3.10. henceforth we should not serve sin.

Col.2.11. 7 For k he that is dead is 1 freed from sin.

8 Now if we be dead with Christ, we believe that we k 1 Pe. 4.1.

shall also live with him:

l or, justi-9 Knowing that m Christ being raised from the dead dieth no more; death hath no more dominion over him. m Re.1.13. 10 For in that he died, he died "unto sin once: but

in that he liveth, he liveth unto God. n He.9.23.

so the provisions of mercy, through Christ, extend to all-to all classes of men, whether Gentiles or Jews."

Ver. 21. As sin hath reigned, &c.—" Sin and grace are here most happily personified under the character of two mighty monarchs exercising their power personlined under the character of two mighty monatons exceeding the power over their respective subjects,"—Cox.

CILAP. VI. Ver. 1. What shall vor say then?—Margin and Doddridge, "What shall we say then?—(Shall we say) Let us continue," &c. Compute

chap. iii. 8 Ver. 2. God forbid.—Macknight, "By no means."—How shall we, &c.
—i. e. How shall we who are dead to lust live in adultery? How shall we who

are dead to the world, live in the pursuit of its wealth and pleasures?

Ver. 3. Were (twice over)—Doddridge, "Have been."

Ver. 4. Into death.—Doddridge and Mackinght, "Into this) death."

Ver. 5. Planted together.—Wells and Doddridge, "Made to grow together." Boethroyd, "United together." See Eiphes, ii. 21; iv. 15.

Ver. 6. Old man crucified.—"Five persons," says Brooks, "were studying what were the leave the

what were the best means to mortify sin; one said, to meditate on death; the second, to meditate on judgment; the third, to meditate on the joys of heaven; the fourth, to meditate on the torments of hell; the hilth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all. If ever we would cast off our despairing thoughts, we we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee away."—Might be destroyed.—Doddridge, "enervated," that it might not destroy us. Ver. 7. Is freed.—Doddridge says, "the word here seems to import, being delivered from fature claims of subjection." So Macknight.

Ver. 10. Died unto sin once.—Doddridge, "Died for sin once."

	ROMANS, VI.	419
H	11 Likewise reckon ye also yourselves to be o'dead indeed unto sin, but Palive unto God through Jesus	A. M. 4062. A. D. 58.
H		o ver.2.
1	that ye should obey it in the lusts thereof.	p Ga.2.19
ij	13 Neither yield ye your members ras sinstruments of unrighteousness unto sin; but yield tyourselves unto foot as those that are alive from the dead, and	q Ps.19.13
	your members as instruments of righteousness unto	
-	God. 14 For sin shall not have a dominion over you: for	r Col.3.5.
П	ve are not under the law, but under grace.	s arms, or,

t c.12.1.

15 What then? shall we sin, because we are not un-

der the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye u Mi.7.39. obey: whether of sin unto death, or of obedience unto v Jn.8.34.

2 Pe. 2.19. 17 But God be thanked, that we were the servants of sin, but we have obeyed from the heart that form wof w 2 Ti.1.13

doetrine which was delivered you. 18 Being then made free from sin, ye became the z mhereto

servants of righteousness. ye were 19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded-your members servants to uncleanness and to iniquity y Jn.8.32. unto iniquity; even so now yield your members serz ver.16. '

vants to righteousness unto holiness. 20 For when ye were the servants z of sin, ye were a or, to.

free a from righteousness. 21 What fruit b had ve then in those things whereof b c.7.5. ve are now ashamed? for the end of those things is c c.1.32

22 But now being made free from sin, and become

servants to God, ye have your fruit unto holiness, and d Ge.2.17. the end everlasting life. 23 For 4 the wages of sin is death; but the gift e c.5.17,21.

e of God is eternal f life through Jesus Christ our f 1 Pe.1.4.

Ver. 13. As instruments-i. e. military instruments. - Unto sin-i. e. as soldiers armed in the cause of sin.

Ver. 14. Not under the law, but under grace.- The two dispensations are here contrasted, as in John i. 17.

Ver. 17. But God be thanked, that ye neere the servants of sin.—This is one of 'the most unhappy translations in the New Testament. Eishop Lowth renders it, 'But thanks be to God, that [though] ye were the slaves of sin; yet law ye obsyed from the heart the doctrine, on the model of which ye were formed." Doddridge translates it to the same effect thus—"Thanks be to God, that whereas ye were the servants of sin, ye have obeyed from the heart the model of doctrine into which ye were delivered." The allusion undoubtedly is to the casting of figures in a mould .- Form of doctrine which was delivered you .- The margin reads, "whereto ye were delivered."

Ver. 19. After the manner of men.—See chap. iii. 5. Ver. 20. Free from righteousness—i. e. not under the control of its pre-

Ver. 21. What fruit had ye, &c.—i. e. what advantage did ye derive from a life of sinful pleasures? Ver. 23. The wages of sin is death.—The term "wages," according to Macknight, is an allusion particularly to the pay of soldiers. Sin is here described as a tyrant, whose service is sure to end in misery and death; Jesus,

420	ROMANS, VII.
1	
A. M. 4062. A. D. 58.	CHAPTER VII.  1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I accessw-
CHAP. 7.	ledge, who am grieved because I cannot keep it.
	KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion
a 1 Co.7.3	over a man as long as he liveth?
	2 For a the woman which hath a husband is bound
b Mat.5.32.	by the law to her husband so long as he liveth; but if
	the husband be dead, she is loosed from the law of her husband.
c Ga.5.18.	3 So then if, while bher husband liveth, she be mar-
	ried to another man, she shall be called an adulteress:
d Ga.5.22.	but if her husband be dead, she is free from that law;
	so that she is no adulteress, though she be married to
e Ro.8.8,9.	another man.  4 Wherefore, my brethren, ye also are become dead to
e no.o.o,5.	the law by the body of Christ; that ye should be
	married to another, even to him who is raised from the
f passions.	dead, that we should bring forth a fruit unto God.
	5 For when we were ein the flesh, the motions of
g c.6.21.	sins, which were by the law, did work in our members to bring forth fruit gunto death.
	6 But now we are delivered from the law, h that being
h or, being	dead wherein we were held; that we should serve in
that.	newness of spirit, and not in the oldness of the letter.
	7 What shall we say then? Is the law sin? God for-
i c.3.90.	bid. Nay, I had not i known sin, but by the law: for
	I had not known I lust, except the law had ksaid, Thou shalt not covet.
	8 But sin, taking occasion by the commandment,
j or, concu-	wrought in me all manner of concupiscence. For with-

k Ex.20.17. the commandment came, sin revived, and I died. as a conqueror, bestowing the rich reward of eternal life and happiness.

9 For I was alive without the law once; but when

death her mentioned must certainly be more than temporal.

App. VII. Ver 1. Over a man—lor person, either man or woman; anthropos and homo having this extent of signification.]—Bagster.—As long as he liveth.—Doddridge, "as IT liveth," meaning the late; but by the gospet the relation is dissolved on both sides. The Christian is dead to the Mosaic

law, and the law to him, as to all hopes of salvation from it.

Ver. 2. The woman-[Rather, a woman. The apostle here illustrates the

out the law sin was dead.

position laid down in the preceding verse by a familiar instance.]—Bagster. Ver. 5. When we were in the fleek.—We understand by this expression, an unconverted state.—Which were \(\frac{t}{t}\) y the law.—"By the law was the knowledge of \(\frac{t}{t}\),"\) chap. iii. 20. So here, ver. 7.—Fruit unto \(\frac{t}{t}\) the law. Truits, or wicked works, in opposition to good works, or fuit towards God.

Ver. 6. In newness of spirit—i. e. in a new and spiritual manner.—Cox.

Ver. 7. Is the law sin?-i. e. sinful, or inclining us to sin?-I had not known lust—Or what hist was, namely, that it was an inordinate or unlawful desire. — Thou shalt not covet.—Paul here refers to his own experience, were it not for his knowledge of Godt's law, he would not have known the

criminality of lust.

Ver. 8. Concupiscence, - Macknight, "strong desire," which here means lust, and is so rendered in the preceding verse.—For without the law-[Rather, "For without a law sin is dead." Where there is no law, there is no transgression; for sin is the transgression of the law: the very essence of sin

consists in the violation of some positive law.]—Bagsters.

Ver. 3. Ivas alive. &c.—We do not think this proves the 'speaker to be either Jew or Gentile, but a converted man. Before he understood the law in its spirituality, as explained by our Lord in Mat. v. 28, he was "alive" and well; or, as our Lord expresses it, he was, like other plastices, "whole, need-

1	ROMANS, VII.	421
١	10 And the commandment, which was ordained to	A. M. 4062. A. D. 58.
	11 For sin, taking occasion by the commandment, deceived me, and by it slew me.	1 Eze.20 11,
I	12 Wherefore the law m is holy, and the commandment holy, and just, and good.	m Ps.19.7,9.
l	13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin,	n 2 Ki. 17. 17
ĺ	working death in me by that which is good; that sin by the commandment might become exceeding sinful.	o knino.
ļ	14 For we know that the law is spiritual: but I am carnal, sold nunder sin.	p Ge.6.5
۱	15 For that which I do I oallow not: for what I would, that do I not; but what I hate, that do I.	q Ga.5.17
I	16 If then I do that which I would not, I consent unto the law that it is good.	r Ps.65.3.
I	17 Now then it is no more I that do it, but sin that dwelleth in me.	s Ps.1.2.
	18 For I know that in me (that is, in my flesh,) dwelleth no P good thing: for to will is present with me; but how to perform that which is good I find not.  19 For the good that I would I do not; but the evil	t 2 Co.4.16, 1 Pe.3.4.
l	which I would not, that I do. 20 Now if I do that I would not, it is no more I that	и с.6.13,19.
I	do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good,	▼ Ps.142.7.
	evil is present with me.  22 For I delight in the law of God after the inward man:	# Ps.38-2,10 77.39.
	23 But I see another law in "my members, warring against the law of my mind, and bringing me into captivity" to the law of sin which is in my members.	x or, this body of death.
I	24 O wwretched man that I am! who shall deliver me from *the body of this *death?	y Ps. 38.5.

me from \* the body of this y death? ing no physician," Mat. ix. 12: but "when the law came," i. e. appeared to him as it really is, he was "sick;" he felt the danger he was in, and "died," as to all hope of life or salvation thereby.

as to all lone or ne or survation thereby. Ver. 10. Which was ordained to life.—See chap. x. 5.

Ver. 13. Might become—i. e. might evidently appear—exceeding sinful—i. e. in its true colours—altogether criminal and inexcusable.

Ver. 14. The law is spiritual.—See on verse 9.
Ver. 15. I allow not.—Gataker, Doddridge, Macknight, and Cox, "approve not."

Ver. 20. Sin that dwelleth in me .- To illustrate this passage, Doddridge alludes to the story of Araspes, in Xenophon's Cyropædia, who, on being reannues to the story of Araspes, in Xenophon's Cyropesha, who, on being reproved by Cyrus for some improper conduct toward Panthae, replied—'Alast now I know myself, and perceive plainly that I have two souls; one that inclines me to good, and the other to evil: in your presence the former prevails; but when I am alone, I am conquered by the latter.''

Ver. 24. The body of this death.—Margin, "this body of death," alluding to a cruel custom of fastening the living to the dead. Doddridge says—'It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their heads.

some tyrants on miserable captives who fell into their hands; and a more forcible and expressive image of the case represented, cannot surely enter into the mind of man." That such a cruelty was once practised is certain from Wirgil:-

"What words can paint those execrable times; The subjects' sufferings, and the tyrant's crimes t The living and the dead, at his command Were coupled, face to face and hand to hand:

Till chok'd with stench, in loath'd embraces tied The ling'ring wretches pined away and died."-Dryden. A. Nº 4062. 25 1 2 thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: 2 1 Co. 15.57 but with the flesh the law of sin.

CHAFTER VIII. I They that are in Christ, and live according to the Spirit, are free from conancy unit are in Corat, and live according to the Spirit, are free from con-demnation. S, 13 What harm consell of the flesh, 6, 14 and what good of the Spirit: 17 and what of being Gol's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 33 What can sever us from [4] tove?

a Jp.3.13. THERE is therefore now no a condemnation to

5 Ga.5.16. them which are in Christ Jesus, who walk b not c 2 Co.3.6. after the flesh, but after the Spirit.

2 For the law of the Spirit of life cin Christ Jesus hath d Ga 21S made me free d from the law of sin and death.

3 For what the law could not edo, in that it was weak through the flesh, God sending his own Son fin the 2 Ac. 13.19. likeness of sinful flesh, and g for sin, condemned sin

f Ga.3.13. 4 That the righteousness of the law might be fulfilled in us, who walk a not after the flesh, but after the g or, by a

sacrifice 5 For they that are after the i flesh do mind the things k ver.1. of the flesh; but they that are after the Spirit the things

J of the Spirit. i Jn.3.6. 6 For k to be carnally minded is I death; but " to be spiritually minded is life and peace.

7 Because & the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed k the mind-

can be. ing of the 8 So then they that are in the flesh cannot please

1 Ga.6 8. 9 But ye are not in the flesh, but in the Spirit, if so be

that the Spirit of God dwell n in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from

Ver. 25. But .- Doddridge, "though;" (Gr. de)-with the flesh, &c .- Mac knight and others read these words in the interrogative, but, we think, in direct contradiction to the apostle's train of argument. See the opening of claps viii. A more full, and, we think, a complete justification of the application of the chapter to Paul's own case, may be found in Cill's Cause of God and Truth Prof. Stuart, in his Commentary, interprets ver. 5-25 as having respect to a

person under the law, and not under grace.

CHAP. VIII. Ver. 1. No condemnation.—The Greek is emphatic, "Not one condemnation."—Itho reak not after—(Greek, kata) "according to;" se

Ver. 3. What the law could not do.-Literally, "the impossible of the law." This expression is evidently elliptical, and Poothroyd thus samplies the ellipsis —" What the law could not do . . . . God (hath done,) sending, &c. — And

what the taw could not do . . . God (nath done,) sending, &c. . . . And for sin.—The word sin is, in both Testaments, sometimes used in the cense of a sacrifice for sin. See 2 Co. v. 21.—Condemned sin—i. e. punished it in our surety under a legal sentence, on our account. Vcr. 4. In us.—This is the most usual sense, but it often means for us, and both senses may be here included. The law was fulfilled for us by Christ, and

Ver. 6. For.—Doddridge, "Now."

Ver. 7. Because the carnal mind is enmitty. Ver. 7. Because the carnal mind is enmity, &c.—The carnal mind is the object of aversion to God.

Ver. 8. They that are in the flesh-i. e. that " walk after the f esh;" as in verse 1. Ver. 10. The body is dead-i. e. mortal, or condemned to die.

the dead shall also quicken your mortal bodies P by his [A. M. 4002 A. D. 55. Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not 4 to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ve shall live.

14 For as many as are led by the Spirit of God, they

are the sons of God. 15 For ye have not received the spirit of bondage

again to fear; but "ye have received the Spirit of v Je.3.19. vadoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth wwitness with our spirit, Ga.4.5,6.

w 2 Co. 1.22 1 Jn. 4.13 that we are the children of God:

17 And if children, then heirs; \* heirs of God, and x Ac.26.18. joint heirs with Christ; y if so be that we suffer with

him, that we may be also glorified together. y 2Ti.211, 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory z 2 Co.4.17.

which shall be revealed in us.

Ver. 15. Spirit of bondage—Or "of slaves." See Gal. iv. 3.—We cry, Abba, Father.—Abba is Syrine for Father. M. Claude says. "St. Paul alludes to a law among the Jews, which furbadie slaves to call a freeman Abba." Ver. 16. The Spirit beareth voitness. "The substance of this testimony of the Spirit to our Adoption, may," says Wats. "be represented after this manner:—The Spirit of God, in his word, has described the marks and characters of his children, and he his great in the second of his children, and he his great in the second of his children, and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he his great in the second of his children and he had a second of his children and he had a second of his children and he his great in the second of his children and he had a second of his chi of his children; and, by his gracious influence, he works these holy dispositions, these characters in our hearts: God has given us a conscience, which is a these characters in our learns. Ood has given us a conscience, which is a faculty of comparing ourselves with the rule of his word, and judging accordingly. The Spirit of God, by his power and by his providence, awakens these holy dispositions into lively exercise: he assists our inquiring and our judging faculties; helps us to compare our own souls with his word; and thus contacturas, neps us to compare our own sours win his wort; and thus torn firms our own spirits in the belief of this proposition, that we are the children of God. This is the more common and ordinary way and method, wheredly God is pleased to give the complors of adoption to his people." We ought to

Ode is pleased on 2rt the Continues of accommon to his people. We ought to be very cautious not to slight the ordinary means of grace, or to act under the influence of extraordinary impressions, instead of following the written word. Ver. 18—25. For 1 reckon, &c.—"These verses," says Prof. Stuart, "constitute one of those passages, which the critics call lot' vexatissimi, (a ruest difficult passages.) The general object of the passage, invever, cannot fail to be ings of the present life are not worthy of any comparison with the glory which is to be revealed; i. e. future glory is great beyond all comparison or expression. Such is the proposition to be illustrated or confirmed. But how is this elfeeted? I answer, that the theme being thus introduced by the apostle, he proceeds in the following manner: Now that such a glory is yet to be revealed, the other worls, that there is a world of surpassing glory beyond the grave,) the whole condition of things or rather of mankind, in the present world, abundantly proves. Here a fail and perishable nature serves to show, that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of the sufferings and sorrows, to which their earthly existence exposes them, man-kind naturally look forward to another and better world, where happiness with-out alloy and without out long be enjoyed. Even Christians themselves, joy-ful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groun, and to expect a state of real and permament enjoyment only in heaven; so that they can only say, for the present, that they are saved, hecause they hope or expect salvation in another and better world. The very fact that here they, like all others around them, are in a state of trial, and that they only hope for glory, shows that the present fruition of it is not to be expected.'
"The practical conclusion from all this the apostle now proceeds to draw, viz.

'that Christians, in the midst of sufferings and trials, ought not to faint or to be discouraged, inasmuch as a glory to be revealed is in prospect, which should make them regard their present temporary sufferings as altogether unworthy to be accounted of."

## ROMANS, VIII.

A. M. 4082. A. D. 53. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. a 2 Pe.3.13. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected

the same in hope, b or, every 21 Because a the creature itself also shall be delivered

creature. from the bondage of corruption into the glorious liberty of the children of God. c Ep.1.14.

22 For we know that b the whole creation groaneth and travaileth in pain together until now.

d 2Co.5.2.4. 23 And not only they, but ourselves also, which have the first-fruits c of the Spirit, even we ourselves groan e Lu. 21,28. d within ourselves, waiting for the adoption, to wit, the

redemption e of our body. f 2 Co.5.7 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet

hope f for? g Zec. 12.10 25 But if we hope for that we see not, then do we with

h Jc. 17.10. patience wait for it. Re.2.23. 26 Likewise the Spirit also helpeth our infirmities: for

we know not what we should pray for as we ought: but 5 the Spirit itself maketh intercession for us with i or, that, groanings which cannot be uttered.

27 And he h that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh interi 1 Jn.5.14. cession for the saints according i to the will of God.

28 And we know k that all things work together for k Ps.46.1.2. good to them that love God, to them who are the call-He.12.6.. ed according to his purpose.

Ver. 19. The earnest expectation.—Literally, "the stretching forth of the neck," or "head," in looking with great anxiety. See Macknight.
Ver. 20. But by reason of.—Gr. dia.) Doddridge, "by."—In hope.—The connecting this verse with the following (ver. 21) seems the best, and perhaps the only way of clearing up this obscure passage; and is therefore adopted by Locke, Doddridge, Guyse, Macknight, Cox, Boothroyd, &c.
Ver. 21, Inhope—Because.—Rather, Inhope that, &c.—Gr. oft.) Hammond,

Doddridge. &c. Ver. 22. Travaileth in pain.—The world at this time was big with revolutions, and with convulsions.

Ver. 23. The adoption, &c.—The Romans had a two-fold form of adoption: the first, was a private transaction between the parties, receiving the person adopted into the family; the second, was a public recognition in the forum. Hope thinks the latter here alluded to. Compare 1 John in 2.

Ver. 24. Hope that is seen-i. c. the object of which is present. Hope ne-

Ver. 24. Hope that is seen—i. c. the object of which is present. Hope necessarily regards the future, as in next verse.

Ver. 28. Helpeth our infirmitles.—Cox, "Assisteth us under our infirmities." The original alludes to assisting a person to bear a burden.—Doddridge.—The Spirit maketh intercession.—Macknight renders this clause "he complaineth"—and the second time (verse 27) "strongly complaineth" for them; which suggests this beautiful iden, that when believers "groan within themselves," and know not "what to pray for as they ought," the Spirit gives energy to their complaints, and aids their pleas "with groans inarticulate," or "unuterable."

Ver. 27. He (the Holy Spirit). maketh intercession.—The word interces.

Ver. 27. He (the Holy Spirit) maketh intercession.-The word intercesston seems to be used not only in the sense of pleading, or interceding, but Doddridge thinks it is here used in the sense of managing a person's affairs as their agent. So Schleusner, in allusion to this passage, says, "The phrase signifies either in a legal sense, to be the agent, attorney, or advocate in a cause; or, in common life, to interpose on another's behalf... to assist, to aid."—Mackrnight's translation," complainth," relates to the same idea of agency: the attorney lodges complaints on the behalf of his clients.

agency: the attorney longes companies on the careful of its constant.

Ver. 28. Work together for good.—When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose

	29 For whom he did 1 foreknow, he also did predestinate to be conformed to the image of his Son, that he	A. M. 406? A. D. 53.
	might be the first-born among many brethren.	1 1 Pe.1.2.
	30 Moreover whom he did predestinate, them he also mealled: and whom he called, them he also migustified:	m. He.9.15.
	and whom he justified, them he also eglorified.  31 What shall we then say to these things? If P God	n 1Co.6 11.
-	be for us, who can be against us?  32 He q that spared not his own Son, but delivered	c In.17.22
i	him up for us all, how shall he not with him also freely give us all things?	p &s.118.6.
	33 Who r shall lay any thing to the charge of God's elect? It is God that justifieth.	g & 5.610.
١	34 Who is he that condemneth? It is Christ that	r . s.50.8,9.
	died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession	s Re.12.10,
-	for us.  35 Who shall separate us from the love of Christ?  shall tribulation, or distress, or persecution, or famine,	t Ps.44.22. 1 Co.15. 30,31.
	or nakedness, or peril, or sword?  36 As it is written, For thy sake we are killed all the	u 1Co.15.5
	day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than con-	v Jude 24.
	querors through him v that loved us.  38 For I am persuaded, that wneither death, nor life,	w Jn.10.23.

enstody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "that nothing happens to us but what is intended for our good 'n asking him," Whether he thought his broken leg was so?" He answered meckly, "He made no question but it was." And, indeed, so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of sealed expression the utmost for mad blessing could for his deliverance. people, expressing the utmost joy, and blessing God for his deliverance

Ver. 29. Foreknow-To constitute or appoint beforehand-to fore-ordain. Reb. Wahl. - The first-born among many brethren. - See Ps. ixxxix. 27.

Heb. vii. 23.

Ver. 30. Them he also glorified.—The term sanctification being here omitted, though the doctrine is necessarily implied, some have supposed (as Barc'ay, for instance) that it must be included under justification: but we should rather include it under the last article. glorification, which is its completion,

since sanctification and clorification differ not in nature but in degree.

1. This more son, "the original being emphatic, corresponding with John v. 18.—For us all—i. e. as an atonement

Ver. 33. Who shall lay any thing, &c.—Doddridge, "Who shall lodge any accusation against," &c.—It is God.—Dr. S. Harris (who is followed by Doddridze, Newcome, Boothroyd, &c.) renders the whole of this and the following verse interrogatively, as follows—"Who shall lodge any accusation against the elect of God? Shall God who justifieth? Who is he that con-

denneth! Shall Christ who died?" &c. we enjoy a triumph, with which nore but conquerors of the first class were honoured. The following passage has but conquerors of the first class were honoured. The following passage has been quoted from Demosthenes, (De Corona, § 92.) as somewhat parallel with this of St. Paul, yer 38. "As for me," says Demosthenes, "neither tempting opportunity, nor insinuating speech, nor great promises, nor hope, nor first, nor favour, nor any other thing, has ever induced me to betray my country, or to forbear doing what I thought would contribute to its advancement and honour."—There was one more than a conqueror when "pressed above measure." He that embraced the stake, and said, "Welcome, the cross of Christ, welcome, everlasting life "he that dated his letter from "the delectable or chard of the Leontine prison;" he that said, "In these flames, I feel no more rain than if I was one also ded days," she that a little before her martyrdom. pain than i! I was on a bed of down? she that sail. If these hardes, I cell it notice pain than i! I was on a bed of down? she that, a little before her marrydom, being asked how she did, sail, "Well and merry, and going to he accent i' hose who have gone sunting to the stake, and stood singing in the ilames—these were more than conquerors

A. M. 4/62. nor angels, nor principalities. nor powers, nor things

CHAP. 9. 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is

in Christ Jesus our Lord.

b or, separated.c De.7.6.d Ps.90.16.

CHAPTER IX.

1 Paul is sorry for the Jew. 7. All the seed of Abraham were not the clildren of the promise. 18 Gol hath unercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were forctold. 32 The cause why we few Jews embraced the right-eousness of faith.

Lecuses of faith.

cor, testaments.

I SAY the truth in Christ, 1 lie not, my conscience
also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

f Ge.17.2. De.20.14. in my heart. Je.31.33. 3 For a L co

Je.31.33. 3 For a I could wish that myself were b accursed from Christ for my brethren, my kinsmen according to the flesh:

h Ex. 12.23. 4 Who are Israelites; to whom pertaineth the cadoption, and the d glory, and the covenants, and the giving of the slaw, and the service of God, and the interpretation.

j c.11.28. i promises; k Lu.3.23, 5 Whose are the J fathers, and of k whom as concerning the flesh Christ came, who is I over all, God

1 Jn.1. blessed for ever. Amen.

M Is.55.11. 6 Not as though the word of God hath taken m none effect. For n they are not all Israel, which are of Israel:

CHAP. IX. Ver. t. I say the truth in Christ—i. e. I speak as a Christian, and as an apostle of Christ. But Smith explains this as an appeal to Christ

in the nature of an oath.

Ver. 3. Loould vish—i.e. "If it were lawful and consistent," says Edwards,
"supposing the indicative to be here used for the optative, of which there are
some examples. Waterland, who is followed by Doddridge, approves this;
but instead of rendering the Greek preposition (app) "from," renders it, "after
the example of Christ;" for which, however, we think I Tim. is 3(the only text
cited) very insufficient authority. Taking the words in the indicative, we may
remark, that the verb (eucomat) is used for to wish, desire, pray, vow, and
even glory; (see Jones's Lex...) all which apply to St. Paul's state of enmity to
Christ prior to his conversion, when he gloried in his opposition to our Sayiour.
See an elaborate article in defence of this interpretation in the Edinburgh
Christian Instructor for April, 1815.

Christian Instructor for April, 1815.

Ver. 4. To whom pertaineth.—Doddridge, "Whose (is) the adoption;" that is, the privilege of heing reckoned the children of Abraham and of God.—The glory—i. e. the shechinah, or pillar of light and fire, which resided first on the tabernacle, and afterwards in the temple.—The service of God.—Doddridge, "the (temple) service."

"the (temple) service."

Ver. 5. As concerning the fiesh.—Greek, "According to the flesh," See chap. 1. 3. For a full and able defence of this passage against the Unitarians, see Smith's Miessiah, vol. 1.—"Whose are the fathers; and from whom, in respect to the flesh, this human nature,) Christ (descended,) who is the supreme God, blessed for ever. Amen. In regard to this text, it may be remarked, first, that although Griesbach has filled his margin with conjectural and other readings, he attributes no considerable weight to any of them; for all the manuscripts of the Epistle to the Romans, which have been collated, contain the text as it stands; as do all the ancient versions, and nearly all the Fathers. In rendering to kata sarka, in respect to his human nature, I feel supported by corresponding passages, in Rom. 1. 3. Acts il. 30. Epi panton Theos is literally, 'over-all-God,' i. e. supreme God. Compare with the phrascology here, the word (all) a sused in a connexion which respects Christ, in Col. i. 17. Eph. i. 19, 23. John iii. 31, and I Co. xv. 27. It is used in such passages, as a term of qualification, which serves to describe him as the head, or ruler, of the universe. What then can Epi panton Theos mean, but supreme God?"—Stuart.

Ver. 6. Not as though, &c .- That is, "I speak not as though," &c. Mac-

7 Neither, because they are the seed of Abraham, are A. M. 4062 they all children: but, In o Isaac shall thy seed be called. 8 That is, they which are the children of the flesh, these are not the children of God: but the children

P of the promise are counted for the seed. p Ga.4.28

9 For this is the word of promise, 9 At this time will I come, and Sarah shall have a son.

q Ge.18.10, 10 And not only this; but when Rebecca r also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither havr Ge.25.21,

ing done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

s or, greater 12 It was said unto her, The a elder shall serve the

t vounger. 13 As it is a written, Jacob have I loved, but Esau have I hated. t or, lesser.

14 What shall we say then? Is " there unrighteousu Mal.1.2,3

ness with God? God forbid. 15 For he saith to Moses, I w will have mercy on

v De.32.4. whom I will have mercy, and I will have compassion on whom I will have compassion.

w Ex.33,19. 16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith \* unto Pharaoh, Even for x Ex.9.16. this same purpose have I raised thee up, that I might

show my power in thee, and that my name might be y 2 Ch. 20.6. declared throughout all the earth. Da. 4.35.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. z or, an-

вистель! 19 Thou wilt say then unto me, Why doth he yet find again, or, fault? for who y hath resisted his will?
20 Nay but, O man, who art thou that z repliest dispulest with God.

knight, "Now it is not possible that the promise of God hath fallen." It is a

metaphor taken from ships missing their port, &co

metapnor taken from sings inissing their pott, &c. Ver. 7. Neither because they are the seed of Abraham, &c. Compare chap. iv, 12, 16. Ver. 13. Esau have I hated—i. e. esteemed less.—The term hate is not always to be taken absolutely, for no man is bound "to hate his own fliesh;" but the text before us is quoted from Mal. i. 3, where it evidently means that God loved Jacob in a sense in which he did not love Esau.

Ver. 15. I will have sense rey, &c. -God bestows or withholds his favours as an entimels proper; and salvation is "not of him that runteth;" that is, the blessings of providence, and, by analogy, those of grace also, depend not on man, but on God only. To apply this doctrine to the argument hefore us, the dispensation of the Gospel was given neither to Jews nor Gentiles under any consideration of their merits or deservings; but prefely

because such was the good pleasure of God, who claims the right to confer his blestings as he pleases.—"God is said to do, (says Mr. Fuller,) that which is Vor. 18. He hardeneth.—"God is said to do, (says Mr. Fuller,) that which is Vor. 19. The hardeneth.—"He hardeneth.—"God is said to do, (says Mr. Fuller,) that which is Vor. 19. The hardeneth.—"God in the high so finen by the ordinary influence of second causes, which causes would not have been productive of such effects but for their depravity .-The hardness of clay, no less than the softness of wax, is ascribed to the sun; The hardness of cay, no less than the softness of wax, is ascribed to the sun; yet the sun's producing either of these effects is entirely owing to the qualities of the object on which it shines — God hardened the heart of Plaraoh, by sordering things in his providence, that certain considerations should present themselves to his mind when under certain circumstances, and which the being righteously given up of God) would be certain to provoke his pride and resentment, and to determine him to run all risks, for the sake of having his will. In other words, God led him into temptation, and there, in just judgment,

left him to its influence." Ver. 20. Who art thou that repliest .- May not a sovereign, without injustice, delay the execution of a criminal, if such delay appear to him likely to **i**28 ROMANS, IX.

against God? Shall a the thing formed say to him A. M. cir. that formed it, Why hast thou made me thus? 4062 A. D. cir.

21 Hath not the potter b power over the clay, of the 58. same lamp to make one vessel unto honour, and anls.29,16. other unto disherour?

22 What cif Lod, willing to show his wrath, and to 5 Is.64.8. make his power known, endured with much long-

suffering the vessels d of wrath e fitted to destrucc Pr.16.4. tion:

23 And that he might make known the riches of d 2Ti.2.20. his glory on the vessels of mercy, which s he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews e or, made

only, but also of the Gentiles?

f Ep.1.18. 25 As he saith also in Osee, h I will call them my people, which were not my people; and her beloved, g 1 Th.5.9.

which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the h Ho.2.23.

1 Ho.1.10. living God.

27 Esajas also Jerieth concerning Israel, Though the j Is.10.22, number of the children of Israel be as the sand of the

sea, a remnant shall be saved:
28 For he will finish the work, and cut it short in k or, the account. righteousness: because I a short work will the Lord

make upon the earth. 1 Is.23.22. 29 And as Esajas said before, m Except the Lord of Sabaoth had left us a seed, we " had been as Sodoma, m Is.1.9. La.3.22

and been made like unto Gomorrah. 30 What shall we say then? That o the Gentiles, n Ge.19.24. which followed not after righteousness, have attained Is. 13. 19. to righteousness, even the righteousness p which is of

faith. o c.10.20. 31 But Israel, which 9 followed after the law of righteousness, hath not attained to the law of righteous-

p c.1.17. Phi.3.9. ness. 32 Wherefore? Because they sought it not by faith, q e.10.2, but as it were by the works of the law. For they

stumbled at that stumbling-stone; be heneficial to his obedient subjects, and calculated to subserve some important purpose for the welfare of his kingdom in general? God had thus acted in the case of Pharaoh, and He was about to do the same in the case of the

Jews Ver. 21. Hath not the potter .- Doddridge remarks, that Plutarch has used

Ver. 21. Hath not the potter.—Doddridge remarks, that Plutarch has used the same similitude. But see Jer. xvii. 6.

Ver 22. What if God, &c.—"This (says Pres. Edwards) is spoken of as the end of the day of judgment, which is the time appointed for the highest exercises of God's authority as moral government. With respect to all his subject in heaven, earth, or hell."—Fitted.—The original, being in the middle voice, implies, that they fitted themselves.—Wiebnight. The Apostle, by comboging the appellation of the vessels of neath, carries on the similation of the potter, by which he had illustrated the sovereignty of God.]—Hagszer.—Ver. 28. Finish thereore.—Doddridge. "outling short his account," &c.—Upon the earth—Or." land;", namely of Israel.
Ver. 30. Uraich followed not after.—The terms here used are agonistical. To "follow after," or pursue, was to enzage in the races—for attain, was to gain the prize, which was righteousness, or justification; which the unbelieving Jews lost by stumbing, verse 32.

Jews lost by stumbling, verse 32.

7	or of the state of	
l	ROMANS, X.	429
	33 As it is written, r Behold, I lay in Sion a stumbling- stone and rock of offence: and whosoever believeth on him shall not be s ashamed. CHAPTER X.	A. M. eir. 1362. A. D. oir. 58.
	5 The scripture showeth the difference betwist the righteousness of the law, and this of faith, 11 and that all, both lew and Gentile, that pelieve, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. Is largely was not ignorant of these things.	1s.8.14.
	BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.	s or, con- founded.
-	2 For I bear them record that they have a zeal a of God, but not according to knowledge.	-
-	3 For they being ignorant b of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.	CHAP. 10
	4 For Christ is the end of the law for righteousness to every one that believeth	a Ac.21.2C. c.9.31.
	5 For Moses describeth 4 the righteousness which is of the law, That the man which doeth those things shall live by them.	b c.9.31.
	6 But the righteousness which is of faith speaketh on this wise, Say e not in thy heart, Who shall ascend	
	into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to	
	8 But what saith it? The word is night hee even in	e De.30.12 14.
	thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if f thou shalt confess with thy mouth the	f 1 Jn.4.2
	Lord Jesus, and shalt believe in thy heart s that God hath raised him from the dead, thou shalt be saved	g Ac.8.37.

iath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto h 1,23.16.

salvation. 11 For the scripture saith, h Whosoever believeth on him shall not be ashamed.

i Ac.15.9. 12 For i there is no difference between the Jew and

CHAP X. Ver. 2. For I bear, &c.—By this fine apology for the Jews, the Apostle prepares them for the harsher truths which he was about to deliver. Ver. 3. God's rightenusnes.—("God's method of justification," says Abp.

Ver. 3. 1023 Figurentsness.—1 God's method of justification, "83% Aup. Neucome: God's method of saving sinners.)—Bagster.
Ver. 4. End of the law.—[The object, scope, or final cause; the end proposed and intended. In this sense Elsner observes that Telos is used by Arvian.]—Bagster. Doddridze. "Scope and design." Beza thinks Christ is so called, because by his death he hath procured that justification for sinner through faith, which the law proposed to bestow through works. Macknight, "The and or represent of public he law proposed to be stow through works." "The end or purpose for which the law was given, namely (by its types, &c...) to lead the Jews to believe in Christ."

Ver. 6. Say not in thy heart .- [The Apostle here takes the general sentiment, and expresses it in his own language; beautifully accommodating what

ment, and expresses it in his own language; beautifully accommodating what Moscs says of the Law to his present purpose. Pagster.

Ver. 7. Into the deep-(Greek, abyes.) Campbell refers it to hades, the world of spirits. Bishop Lovith thinks that Moses here alludes to a custom of the Egyptians, who buried their dead on the other side of a lake, in what they called "the isless of the blessed."

Ver. 8. The word is night ince. "Things obscure, or difficult to be obtained (says Mr. Cor) were represented by the Jews as being far off; whereas such as were plain, or easily attainable, were said to be nigh."

Ver. 10. Shall not be asknowed. See chast. 12. See chast.

Ver. 11. Shall not be ashamed .- See chap. ix. 33

430 ROMANS, XI. the Greek: for I the same Lord over all is rich unto A. M. cir. all that call upon him. A. D. cir. 13 For k whosoever shall call 1 upon the name of the Lord shall be saved. 1 175.2.5. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him k Joel 2.32. of whom they have not heard? and how shall they hear without a preacher? 1 1 Cp.1.2 15 And how shall they preach, except they be sent? as it is written, m How beautiful are the feet of them m Is.52.7. Na.1.15 that preach the gospel of peace, and bring glad tidings of good things! Ac.28.21. 16 But n they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed pour report?

17 So then faith cometh by hearing, and hearing by v Is.53.1 Jn.12.33. the word of God. 18 But I say, Have they not heard? Yes verily, their r sound went into all the earth, and their words unto the hearing of us. the ends of the world. 19 But I say, did not Israel know? First Moses saith, preaching. s I will provoke you to jealousy by them that are no people, and by a foolish i nation I will anger you. 1 Ps.19.4. Mat.23.19 20 But Esaias is very bold, and saith, I was found of them that sought me not; " I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretch-8 Dc.32.21. ed forth my hands unto a disobedient and gainsaving t Tit.3.3. people. CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not justile upon them: 36 for there is a promise of their salvation. 53 God's n Ia.65.1.2. judgments are unsearchable. SAY then, Hath a God cast away his people? God forbid. For I also am an Israelite, of the seed of CHAP, 11. Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he b fore-knew. Wot ye not what the scripture saith c of Elias? a 1 Sa.12.22 how he maketh intercession to God against Israel, d saying, b c.8.29. 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. c in. 4 But what saith the answer of God unto him? have reserved to myself seven thousand men, who d 1 Ki,19.10 have not bowed the knee to the image of Baal. .. 18. 5 Even e so then at this present time also there is a e c.9.27. remnant according to the election of grace.

Ver. 12. Lord over all.-Doddridge, "Lord of all." So the Greek. Com r ire ch. x. 36.

Yer. 18. Our report.—Our preaching.
Yer. 19. Their sound.—Isimilar to this elegant accommodation of these words, is the application of them in a passage of Zohar, Genes. "These words are the servants of the Messialt, and measure out both the things above and the things beneath.")—Bagger.

and the finites beneath. |--Augustr. Ver. 20. Esatas is very bold—i. e. open and plain in his predictions. Compare 2 Co. iii. 12. CILAP. XI. Ver. 2. Which he foreknew—i. e. which he previously approved, or loved. Rob. Wahl — Wol ye not—i. e. Know ye not—rehat the scripture saith of Elias ?—i. e. of Elijah!—How he maketh intercession—i. e. pleadeth. or complaineth. See note on chap. viii. 27.—Against Israel.— Respecting Israel.

ROMANS, XI.	431
6 And if by f grace, then is it no more of works:	A. M. cir.
otherwise grace is no more grace. But if it be of	4062. A. D. cir.
works, then is it no more grace: otherwise work is	58.
no more work. 7 What then? Israel & hath not obtained that which	i c.4.4,5. (ia.5,4.
he seeketh for; but the election hath obtained it, and	Ep.2.8
the rest were h blinded.	
8 (According as it is written, God hath given them	g c.9.31.
the spirit of it slumber, k eyes that they should not see, and ears that they should not hear;) unto this day.	h har denera
9 And David saith, Let 1 their table be made a snare,	II MILI LICILEIS
and a trap, and a stumbling-block, and a recompense	i or, re-
unto them:	morse.
10 Let their eyes be darkened, that they may not	j Is.29.10.
see, and bow down their back alway.  11 I say then, Have they stumbled that they should	k De.29.4.
fall? God forbid: but rather through their fall salva-	Is. 6.9.
tion is come unto the m Gentiles, for to provoke them	
to jealousy.	1 Ps.69.22, 23.
12 Now if the fall of them be the riches of the world,	
and the n diminishing of them the riches of the Gen- tiles; how much more their fulness?	m Ac. 13.46.
13 For I speak to you Gentiles, inasmuch as I o am	28.2428. c.10.19.
the apostle of the Gentiles, I magnify mine office:	
14 If by any means I may provoke to emulation them	n or, decay,
which are my flesh, and might save p some of them.	or, loss.
15 For if the easting away of them be the reconciling of the world, what shall the receiving of them be, but	o Ac.9.15.
life from the dead?	Ga.1.16. Ep.3.8.
16 For if q the first-fruit be holy, the lump is also	13p.0.0s
holy: and if the root be holy, so are the branches.	p 1 Co.7.16.
17 And if some of the branches be broken off, and	
thou, s being a wild olive tree, wert graffed in t among them, and with them partakest of the root and fat-	q Le.23.10. Nu.15.18
ness of the olive tree;	21.
18 Boast u not against the branches. But if thou	r Je.11.16.
boast, thou bearest not the root, but the root thee.	}
19 Thou wilt say then. The branches were broken off,	s Ep.2.12,
that I might be graffed in.	
20 Well; because of unbelief they were broken off, and	t or for

thou standest by faith. Be not high-minded, but v fear:

21 For if God spared not the natural branches, take u 1 Co.: 0.12 heed lest he also spare not thee.

22 Behold therefore the goodness and severity of v Phi.212

Ver. 7. Israel hath not obtained-i. c. the nation at large hath not obtained

salvation. See chap. ix. 31, 32.

Yer. 11. That they should.—The terms "utterly," or "irrecoverably," or "for ever," are by commentators in general here understood, or supplied; and the sense evidently requires this; for verse 15 speaks of their being raised up

the sense evidency regulars and a superior of the grant again, and, of course, their fall could not be final.

Ver. 12. The riches of the world—i. e. the defection of the Jews enriched other nations, by making the Gentile Church the depository of divine truth,

Ver. 13. The apostle of the Gentiles-i. e. expressly deputed to preach the gospel to them.

Ver. 16. If the first-fruit be holu.—This may refer to the early Patriarchs and believing Hebrews. For the allusion, see Num. xv. 20, 21. Abraham was the root of the Jewish nation.

Ver. 22. Severity.-[The term severity, properly denotes excision, cutting

k Ps. 107.8, 32 For God i hath I concluded them all in unbelief. åc. that he might have mercy upon all.

1 Job 11.7. 33 O k the depth of the riches both of the wisdom Ps.92.5. and knowledge of God! how unsearchable lare his judgments, and his ways past finding out! m Is. 40.13.

Je.23, 18. 34 For m who hath known the mind of the Lord? or

n Job 41.11. who hath been his counsellor?

35 Or " who hath first given to him, and it shall be o 1 Co.8.6. Col. 1. 16. recompensed unto him again?

36 For o of him, and through him, and to him, are p Him. all things: to p whom be glory for ever.

off, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.]-Bagster.

Ver. 21. Be graffed.—The apostle compares the calling of the Gentiles, as founded on the rejection of the Jews, to the grafting of the branches of the wild olive into a good and fruitful olive tree: a practice contrary to nature, and what is never done by man, though the opposite is not uncommon. But 'God's ways are not our ways.'

Ver. 25. The fulness of the Gentiles-i. e. the general conversion of the heathen.

Ver. 29. Without repentance-i. e. God never repents of the grace and

favour which he bestows. See John xiii. 1.

Yor 32. Hath concluded all in unbelief—That is, hath considered Jews and Gentiles as alike guilty, that he might on both display the same mercy. See chap. iii. 9

Ver. 33-35. O the riches.-" In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world."-Macknight.

love of the

ROMANS, XII. A. M. cir. 1 God's mercies must move us to please God. 3 ! 3 No man must think too well of 4062 him-elf. 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbiblen. A. D. cir. BESEECH you therefore, brethren, by the mercies CHAP, 12 of God, that ye present your bodies a a living sacria 1 Cc. 6.15 fice, holy, acceptable unto God, which is your reason-..20. able service. b 1 Jn.215. 2 And b be not conformed to this world: but be ye c Ep.5.10, transformed by the renewing of your mind, that ve may prove c what is that good, and acceptable, and d c.11.20. perfect, will of God. e to sobri-3 For 1 say, through the grace given unto me, to eveeiz. ry man that is among you, not to think of himself f Ep.47, more highly a than he ought to think; but to think &L. soberly, according as God hath dealt to every man g 1 C o.12.4, the measure fof faith. h Ep. 1.23. 4 For as we have many s members in one body, and i 1 Fe 4 10 all members have not the same office: 5 So we, being many, are one body hin Christ, and j or, 1.n. overy one members one of another. parcah 6 Having then gifts differing according to the grace k or, literthat is given to us, whether prophecy, let us prophesy according to the proportion of faith; 1 Ps. le1.2, 7 Or ministry, let us wait on our ministering : or he &c. that teacheth, on teaching; m 2 Co.3.7. 8 Or he that exhorteth, on exhortation : he that I giveth, n 1 Pe.1.22 let him do it k with simplicity; I he that ruleth, with o Ps.34.14. diligence; he that showeth mercy, with m cheerfulness. p 1 Pe.2.17.

9 Let love be without " dissimultion. Abhor o that q or, in the which is evil; cleave to that which is good.

10 Be kindly P affectioned one to another 9 with brotherly love; in honour preferring one ranother;

CHAP. XII. Ver. 1. A living sacrifice.—This implies that the body was not to be presented without the soul. The terms here used are sacrificial, and forcibly intimate that, as under the Old Testament dispensation, the burnt-offerings were wholly the Lord's property, so Christians are required to give up themselves entirely to the service of God.

Ver. 2. Be not conformed.—The first instance required of devotedness to

God, is nonconformity to the world—its pleasures, its hopes, and its pursuits: and it is only by a "transformation"—not conforming to the world, but unto the temper and spirit of Christ Jesus, that we can possibly prove by our own experience what really is the good, acceptable, and perfect will of God.—That ye may prove.—Doddridge, "Experimentally know."

That ye may prove.—Doddridge, "Experimentally know."
Ver. 3. The measure of faith.—This refers, perhaps, to the faith by which they were enabled to work miracles.

Ver. 6. Prophecy.—Preaching by inspiration, whether in the way of prediction, or otherwise.—According to the proportion of faith.—"If we suppose the prophetic gift to be given in proportion to the exercise of faith, i. e. de-pendance on God . . . we have, I think, the clearest explication the phrase

will admit."-Doddridge.

Ver. 7. Ministry.-Literally. "deaconship." The sense appears to us to be, that all the servants of Christ were to exert themselves to the utmost, in their inat an the servants of this were a set connected and the servants of the different lines of duty, whether in public or in private—whether as inspired or uninspired teachers, catechisers, or Scripture readers—all were to do their best. So Mr. Cox.

Ver. 8. He that ruleth—Or "presideth," as Doddridge renders it after Lord Barrington; but as the same word is in the last chapter (verse 2) applied to

Phebe, it probably means a person taking the lead in any department, either of ministerial duty or Christian charity. But see ch. xvi. 1.

of muniscend duty or constitute county. But see ch. M. 1.

Ver 19. Be 'kindly affectioned.—The original term, philostorgos, Mt. Cox Observes, "is exceedingly expressive; philos, signifying delight in a thing, and storge, that tender affection which mothers naturally bear to their own offspring.

A. M. cir. 11 Not slothful in \* business; t fervent in spirit; serving u the Lord: A. D. cir.

12 Rejoicing vin hope; patient win tribulation; continuing x instant in prayer;

Ac.20.34, 13 y Distributing to the necessity of saints; given to

2 hospitality. t Col. 4.12. 14 Bless a them which persecute you: bless, and n He.12.28

v c.5.2,3. curse not.

w Ja.1.4. 15 Rejoice b with them that do rejoice, and weep with \* Ln.18.1. them that weep,

y Ps.41.1 16 Be c of the same mind one toward another. Mind He. 13.16. anot high things, but condescend to men of low esz He.13.2. 1 Pe.4.9. tate. f Be not wise in your own conceits.

17 Recompense g to no man evil for evil. Provide a Mat. 5.44.

b 1 Co. 12.26 h things honest in the sight of all men.

c 1 Pe.3.8. 18 If it be possible, as much as lieth in you, live d Je. 45.5.

peaceably i with all men. e or, becom-19 Dearly beloved, avenge I not yourselves, but rather withmean give place unto wrath: for it is written, k Vengeance

things. is mine; I will repay, saith the Lord.

20 Therefore if 1 thine enemy hunger, feed him; f Is.5.21. g Mat.5.39. if he thirst, give him drink: for in so doing thou shalt 1 Pe.3.9.

heap coals of fire on his head. 21 Be m not overcome of evil, but overcome evil with

Ps.34.14. He.12.14. good. Le.19.18.

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel. k De.32.35. Pr.25.21,

ET every soul be subject a unto the higher powers. For there bis no power but of God: the powers m Pr.16.32.

that be are cordained of God.

2 Whosoever therefore resisteth the power, resisteth a 1 Pc.2.13. the ordinance of God: and they that resist shall reb Da.2.21. ceive to themselves damnation.

c or, order-3 For rulers are not a terror to good works, but to

Ver. 13. Given to hospitality.-This was a virtue of primary importance in the East, where there are few public imis; and at this time, as *Dordardase* observes, it was peculiarly important, as Christians were persecuted both by Jews and heathens.

Ver. 16. Be of the same mind.—Cox, "be united in affection to each other."

Ver. 17. Provide things honest.—Gr. Kata, good, useful, profitable.—Perk-

Ver. 19. Give place unto wrath-i. e. submit, and do not return it. Leave that to him who hath said-Vengeance is mine. - Vengeance here means retributive justice, as chap. iii. 5.

Ver. 20. Therefore if thine enemy hunger, feed him.—Prov. xxv. 21, 22.—Thou shall heap coals of fire, &c.—The expression here quoted from Solomon, refers to the method adopted in melting and purifying certain metals: and is generally explained to imply, that the enemy shall by such means be melted down; but Dr. Whitby explains it to import rather, that by such

mented town; and Dr. Francoy explanals it to import retails and a means the Almighty will be engaged to take the sufferer's part. See Ps. xl. 9, 10. CHAP. XIII. Ver. 1. The higher powers—i. e. "the supreme authority," whether it be yested in the people, or the nobles, or the sovereign, or be shared among these three orders, or whatever form of government may be established.—

Macknight.—No power but of God—i. e. derived from him, and ordained

Ver. 2. They that resist—Numely, the lawful exercise of authority, of whatever nature the government may be.——Shall receive.... dannation.—
ever nature the government may be.——Shall receive.... dannation.—
ever nature the government may be.——Shall receive.... dannation.—
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ever nature the government may be a second may be a second may be a second may be (Gr. krima.), Doddridge and Cox, "nishment." Boothroyd, "Judgment." nishment." Boothroyd, "Judgment."
Ver. 3. Rulers are not a terror—i. e. such is not the design for which they

are appointed.

Uroughts

Ì	ROMANS, XIV.	435
	the evil. Wilt thou then not be afraid of the power? do d that which is good, and thou shalt have praise of the same:	A. M cir. 4962 A. D. cir. 58.
l	4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth	d 1 Pe.2 14
ł	not the sword in vain: for he is the minister of God,	e Ec.8.1.
	a revenger to execute wrath upon him that doeth evil.  5 Wherefore eye must needs be subject, not only for	f Mat.22.2
۱	wrath, but also for conscience sake.	g Ja.28.
۱	6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.	h Ex.20.13
	7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.	i Le.19.18. Mat.22. 39,40.
	8 Owe no man any thing, but to love one another: for s he that loveth another hath fulfilled the law. 9 For this, Thou h shalt not commit adultery, Thou	j 1 Fh.5.5.
į	shalt not kill, Thou shalt not steal, Thou shalt not	k Ep.5.11.
STATE OF THE PERSON NAMED AND ADDRESS OF THE PERSON NAMED AND	bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, i Thou shalt love thy neigh-	1 F.p.6.13, &c.
ļ	bour as thyself.  10 Love worketh no ill to his neighbour: therefore	m or, de- cently.
-	love is the fulfilling of the law.  11 And that, knowing the time, that now it is high time to awake Jout of sleep: for now is our salvation	n Phi.4.8. 1 Pe.2.12
l	nearer than when we believed.	o 1 Pe.4.3.
-	12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us	p 1 Co.6.9,
-	put on the armour of light.  13 Let us walk mahonestly, as in the day; not in	q Ga.3.27.
	oricing and drunkenness, not in P chambering and wantonness, not in strife and envying.	r Ga.5.16.
	14 But put q ye on the Lord Jesus Christ, and make	-

not provision for the flesh, to fulfil the lusts thereof. CHAPTER XIV.

CHAP, 14. 3 Men may not contemn nor condemn one the other for things indifferent : 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

a or, not u judge his doubtful IM that is weak in the faith receive ye, but a not to doubtful disputations.

Ver. 4. A revenger .- Doddridge, "An avenger."

Ver. 6. Upon this very thing.—Doddridge. "To this one effair." Ver. 7. Fear to whom fear.—Doddridge, "Reverence to whom reverence " Ver. 11. It is high time.—Macknight, "It is already the hour."—Our salvation is nearer-i. e. the completion of it-than when we believed-i. c.

we will be lived. So Doddridse, Cox, &c.

Ver. 12—14. The night is far spent.—These verses were mainly instrumental to the conversion of St. Augustin, in the fourth century, by inducing him to put away the works of darkness, and "put on the Lord Jesus."

Ver. 13. Let us walk honestly.—Doddridge, "I one trably."—Not in rioting.—Macknight, "revelling." The Greek (komois) denotes feasting, with lascivious songs and dances in honour of Bacchus.

Ver. 14. But put ye on .- | This is a Greek phrase, signifying to assume the interests of a person, to enter into his views, to imitate him. ]-Bagster .-Chrysostom (the most cloquent of the Greek Pathers) shows, that, to put on another person, was to imitate his character. The allusion appears to us To put on Cesar or Calo, is to act his part, the hero or the patheatrical triot; and to out on Christ is to copy his tempers and his example.

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2 For one believeth that he may eat all things, an-A. M. cir. other, who is weak, eateth herbs. A. D. cir

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. b Ja.4.12

4 Who bart thou that judgest another man's servant? to his own master he standeth or falleth. Yea, c Is 40.29.

he shall be holden up: for God c is able to make him stand. 5 One 4 man esteemeth one day above another: an-

other esteemeth every day alike. Let every man be e fully persuaded in his own mind. d Col.2.16.

6 He that f regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth e or, asnot, to the Lord he eateth not, and giveth God sured.

thanks. 7 For snone of us liveth to himself, and no man

dieth to himself. 8 For whether we live, we live unto the Lord; and f or, cowhether we die, we die unto the Lord: whether we serveth.

live therefore, or die, we are the Lord's.

9 For h to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and

g 1 Pe.4.2. living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. h Phi.2.9..

11 For it is written, As iI live, saith the Lord, every knee shall bow to me, and every tongue shall confess 12 So then every one of us shall give account of him-

I Is. 45.23. self to God.

CHAP, XIV. Ver. 2. Eateth herbs.—Cox, "vegetables." Whitby refers this to the Essenes, a Jewish sect, who in Gentile countries (as was Italy) ate no meat at all, as they often coyld not have it killed according to their law.

Ver. 5. Another esteemeth .- [The Apostle is here speaking of the Jewish fasts and festivals; and of course his observations do not regard the subbath, which was instituted at the creation; and which being a type of "the rest which remaineth for the people of God," must continue in loree, as all types do, till the antitype, or thing signified, takes place, that is, till the consumnation of all things.]—Bagster.—Let everyman be fully persuaded.—Dodd-ridge, "Let every man freely enjoy his own sentiment." So Cox. The allu-sion is to a vessel in tull sail, with wind and tide: "Let every man go on in his own way without impediment."

Ver. 6. To the Lord he doth not regard it.—Perhaps the English idiom, and the true sense of the words, would be hetter preserved by rendering. "He that disregardeth the day, to the Lord he disregardeth it." This, we apprehend, refers only to the Judaic holidays, and especially the seventh-day subbath, to which the Gentiles, having adopted the first day of the week instead, might reasonably refuse conformity.

Ver. 7. None liveth to himself, &c.—Macknight, in both members of the sentence, "By himself," Cax," according to the will of."

"Live whilst you live," the epicure would say,
And seize the pleasures of the present day.

"Live whilst you live," the served preacher crica

And give to God each moment as it flies. Lord, in my views, let both united be;

I live in pleasure whilst I live to thee. Ver. 9. Lord both of the dead and living-i. e. our Lord both in life and death.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing junclean of itself: but to him that esteemeth any thing to be Junclean, to him it is

15 But if thy brother be grieved with thy meat, now walkest thou not k charitably. Destroy I not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For in the kingdom of God is not meat and drink; out " righteousness, and opeace, and joy P in the Holy Ghost.

18 For he that in these things serveth Christ is ac-

ceptable to God, and approved of men.

19 Let que therefore follow after the things which make for peace, and things wherewith one may edify

20 For meat destroy not the work of God. All things indeed are spure; but it is 'evil for that man who

eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy u is he that condemneth not himself in that

thing which he alloweth.
23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatspever wis not of faith is sin.

CHAPTER XV.

1 She strong must hear with the weak. 2 We may not please ourselves, 3 for Avist did not so, 7 but receive one the other, as Christ did us all, 8 both Jews, and Gentiles. 15 Paul excussely his writing, 28 and promisely to see them, 39 and requesteth their prayers.

E then that are strong ought to abear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour ofor his b 1 Co.9.19 good to edification.

Ver. 11. Unclean.—Gr. "common," twice. See Acts x. 15.
Ver. 15. Not charitably.—I" According to love;" which charity, from the
Latin charitas, properly signified, though now restricted to almas giving !—B.
Distroy not.—The words used both here and in ver. 20 imply, therally,
destruction by loosening the materials of which a building. &c. may be composed; and seem to imply the loosening or disturbing of a person's fairle and praciples, and peace of mind; for it does not appear how our uncharitable conduct can destroy the soil of a fellow Christian; the greater danger is to ourselves. Compare ver. 21; also 1 Co. viii. 11.

Ver. 21. It is good neither.—So far from wantonly or carelessly offending Ver. 21. It is good neither.—So far from wantonly or carelessly offending the best properties of the state of the state of the state of the state of the things; refraining from any action that might grove or oftend their brethron. and so unlinge their mind small most the their principles, than do which, the anostle says, "it were good neither to eat flesh or to drink wine" at all; and Paul declares that, sooner than do so, h would himse!" "eat no flesh white the world standeth," I Co. viii. 13.) A noble declaration, and highly worthy of

Ver. 23. Is damned.—Doddridge and Macknight, "condemned;" i. e. both in his own conscience and helpre God.—Whatsoever is not of faith—Macknight, "from Gr. et) laith;" that is, whatsoever a person does, while his own conscience and judgment condemn lum, is sin helpre God.

A. D. cir. comm.to.

k according

1 1 Co. S. 11. m Mat 6.33.

p Phi.3.9.

o Jn. 16.33.

p c.15.13. q Fs.34.14.

He. 12, 14, r 1Co.14.12.

s Tit. I. 15. t 1 Co.8.10

...13. u 1 Jn 3.21.

w or disbetween

w He.11.6.

CHAP. 15.

a c.14 1. Ga 6.2

3 For even Chris, epleased not himself; but, as it is A. M. cir. 4062. written, d The reproaches of them that reproached thee A. D. cir. 53. fell on me. 4 For whatsoever ethings were written aforetime e Ju.6.39.

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lı Ac.4.24,

were written for our learning, that we through patience and comfort of the scriptures might have hope.

d Ps.69.9. 5 Now the God of patience and consolation grant e 1Co.10.11. you to be like-minded fone toward another gaccord-2 Ti.3.16, ing to Christ Jesus:

6 That ye may with one h mind and one mouth glorify God, even the Father of our Lord Jesus Christ. f 1 Co.1.10. g cr, after the exam-7 Wherefore receive ye one another, as Christ also ple of.

i received us to the glory of God. 8 Now I say that Jesus Christ was a minister of the eircumcision for the truth of God, to confirm I the pro-

mises made unto the fathers: i Ep.1.6. 9 And that the Gentiles might glorify God for his j Ac. 3.25, mercy; as it is written, k For this cause I will con'ess to thee among the Gentiles, and sing unto thy name.

k Ps.18.49. 10 And again he saith, I rejoice, ve Gentiles, with his people. 1 De.32.43. 11 And again, mPraise the Lord, all ye Gentiles: and

m Ps.117.1. laud him, all ye people. 12 And again, Esaias saith, "There shall be a root n [s.11.1,10 of Jesse, and he that shall rise to reign over the Gen-

o Re.5.5. tiles; in him shall the Gentiles trust. 22.16. 13 Now the God of hope fill you with all pjoy and

peace in believing, that ye may abound in hope, through the power of the Holy Ghost. p c.14.17. q He.6.9. 14 And I myself also am persuaded 9 of you, my 2 Pe.1.12.

brethren, that ye also are full of goodness, filled with r 1 Co.8.1, all rknowledge, able also to admonish one another. 7,10. 15 Nevertheless, brethren, I have written the more s Ep.3.7,8.

boldly unto you in some sort, as putting you in mind, t or, sacribecause sof the grace that is given to me of God, ficing. 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the

u Is.66,20. offering up of the Gentiles might be acceptable, being sanctified v by the Holy Ghost. v Ac.20.32.

17 I have therefore whereof I may glory wthrough w 2 Co.12.1, Jesus Christ in those things x which pertain to God. &c. 18 For I will not dare to speak of any of those things

x IIe.5.1. which Christ hath not wrought by me, to make y the y (la.2.8. Gentiles obedient, by word and deed,

CHAP. XV. Ver. 3. The reproaches of them that reproached the:—)n this protion Bishop Horne remarks, "The usage our Lord met with from his protinen (the Jews.) for his zeal for the house of God, should comfort those who meet with the same usage, on the same account." Ver. 9. For this cause I will confess to thee.—Bishop Horne says, "This

verse is by the apostle produced as a proof that the Gentiles were one day to glorify God, for the mercy vonchsafed them by Jesus Christ."

Ver. 15. In some sort, as putting you in mind, &c.—Doddridge, 'In this part, (of my epistle.) as stirring up," &c. Machaight, "Partly ac culling things to remembrance." Cox., "In some degree."

Ver. 18. I will not dare to speak of any of those things which Chi st hath not wrongsht—i. e. Not exaggerate the lacts, &c. Dr. Pye Smith cut ders it,

"I would not dare to speak of any thit gs, except of those which Christ hath wrought through me," &c. He adds, "the two negatives appear to be put for strengthening the affirmation." Q. d. "I may venture to speak freely of what Christ has done, for that is to his glory, not my own."

19 Through mighty z signs and wonders, by the power A. M. cir of the Spirit of God; so that from Jerusalem, and A. D. cir. round about unto Illyricum, I a have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, blest I should build upon

another man's foundation:

21 But as it is written, c To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also I have been 4 much hinder-

ed ofrom coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be f brought on my way thitherward by you, if first I be somewhat filled g with your company.

25 But now I go hunto Jerusalem to minister unto

the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor

saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors For if the Gentiles have been made parthey are. takers of their spiritual things, their duty is Jaiso to

minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this k fruit, I will come by you into Spain. 29 And I am sure that, when I I come unto you, I shall come in the fulness of the blessing of the gospel

of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the mlove of the Spirit, that ye strive n together with me in your prayers to God for me; 31 That oI may be delivered from them that p do not

z Ac. 19.11.

a c.1.14..16

n 2 Co. 19. 13..16.

c Is.52.15. d or, many ways, or,

times. c 1 Th.2.18.

I Ac.15.3.

g with you h Ac 19.21.

i 2 Co.8.1.

1 Co.9.11. k Phi.4.17.

l c.1.11,12

m Phi. 2.1. n Col. 4.12

o 2 Th.3.2.

p or, are disobedi-

Ver. 19. Round about unto Illyricum—i. e. as far as its western shores. [Hayricum, or Illyria, was a country of Parope, Jying N. and N. W. of Macedonia, on the casten coast of the Adriatic gulf, opposite Italy. It was discedona, on the eastern coast of the Adriant guil, opposite rany. It was onstituguished into two parts; Liburnia north, now Croatia; and Dalmatia south, still retuining the same name. The account of St. Paul's second visit to the peninsula of Greece, Ac. xx. 1, 2, says Dr. Paley, leads us to suppose, that in going over Macadania, he had passed so far to the west, as to come into three parts of the country which were contiguous to Hijvieum, if he did not enter Hijvieum itself. The history and the Epistle therefore so far agree; and the agreement is much strengthened by a coincidence of time; for much before the time when this epistle was written, he could not have sail so, as his route, in his former journey, confined him to the eastern side of the peninsula,

a considerable distance from Illyricum.]—Bagster. Spain.—Doddridge infers Ver. 24. Whensoever I take my journey into Spain.—Doddridge infers hence, compared with verse 20, that no Christian church had hitherto been founded in that country, though an ancient legend makes James to have residently the country. ded there filteen years. | Spain is a large country in the west of Europe which acciently comprehended both Spain and Portugal, separated from Gaul

which adversity compensated both spath and Foldery, separation was for France by the Pyrenees, and bounded on every other side by the sea. |-B. Ver. 25. I go unto Jeruvalem.—See Acts xx. 1, &c. See Paley's Horæ Paul, clap, ii. No. 1.

Ver. 27. Their spiritual things—i. e. The blessings of the gospel, which was first preached to the Jews. - Carnal-i. e. temporal things. Ver. 28. Sealed to them-i. e. confirmed to them.

3%

A. M. cir. believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; A. D. cir.

32 That I may come unto you with joy by the will of

God, and may with you be refreshed.

33 Now the God of peace abe with you all. Amen. 1 Co.14 33 Ae. 13.20.

3 Paul willeth the brethren to greet many, 17 and advises them to take beed of those which cause dissension and ofences, 21 and after sundry salutations

endeth with praise and thanks to God COMMEND unto you Phebe our sister, which is a

servant of the church which is at Cenclirea: 2 That ye receive a her in the Lord, as becometh

saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. CHAP, 16.

3 Greet b Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks:

unto whom not only I give thanks, but also all the churches of the Gentiles. a Phi. 2.20. 5 Likewise greet the church that is in their chouse.

Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.

b Ac. 13.2, 6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apos-800

tles, who also were in d Christ before me. 8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys e 1Co.16.15 my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' e household.

11 Salute Herodion my kinsman. Greet them that be d Ga.1.22. of the "household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured

e or, friends much in the Lord.

CHAP, XVI. Ver. I. A servant,-(Gr. deaconess.) Some suppose that deaconesses were usually widows, and well advanced in years. See I Tim.

. 11; v. 9. Ver. 2. Assist her.—Probably she had come to Rome on private business of

her own, and might need assistance and advice.

Ver. 3. Greet Priscilla.—[Had the notes of time in this epistle fixed the
vering of it to any date prior to St. Paul's first residence at Corintb, the salutation of Aquila and Priscilla would have contradicted the history, because it tation of Aquila and Priscilla would have with these persons. If they had worm nave been prior to his acquimitance with these persons. If they had fived it during that residence at Corinth, during his journey to Jerusahem, or during his progress through Asia Minor, an equal contradiction would have been incurred, because during all that time, they were either with St. Paul, or adding at Ephesia. Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction wild brive ensued, for they were then with St. Paul. As it is, all things are on sistent. See Patey.—Bagsier.

Ver. 4. Laid down their own necks.—An allusion to persons presenting themselves to decapitation to save others. The expression is proverbial.

Ver. 5. Sa'w'e, &c.—The charge to salute one another with a holy kiss, alludes, as we well k low, to an Oriental custom, which it is thought the Christians borrowed from the Jewish synagogue; and was not promise your between the two sexes, but each sabited their own sex only. From no mention being made, however, of Peter among the persons saluted, it is sufficiently evident he was not then at Rome, much less could be have been Bishon of the church there, as the Roman Catholics pretend. — The first-fruits of Achaia i. e. one of the first converts.

	ROMANS, XVI.	4.11
	13 Salute Rufus chosen fin the Lord, and his mother	A. M. cir. 4062
	and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas,	A. D. cir. 58.
	Hermes, and the brethren which are with them.	f Ep.1.4.
	15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.	
۱	16 Salute one another with a holy kiss. g The	g 10c.16.20 13c 5.14.
	churches of Christ salute you. 17 Now I beseech you, brethren, mark them which	h 1 Ti.6.3.
l	cause h divisions and offences contrary to the doctrine	i Mat. 18.17
	which ye have learned; and avoid them.  18 For they that are such serve not our Lord Jesus	1 Co.5.11. 2 Th.3 6,
l	Christ but their own thelly; and by good k words	14.
	and fair speeches deceive the hearts of the simple.  19 For your obedience is come! abroad unto all men.	j Phi.3.19.
	I am glad therefore on your behalf; but yet I would	k Col.2.4. 2 Pa.2.3.
l	have you "wise unto that which is good, and "simple concerning evil.	1 c.1.3.
١	20 And othe God of peace shall p bruise 9 Satan un-	m Mat-10.16
	der your feet 'shortly. 'The grace of our Lord Jesus Christ be with you. Amen.	n or, harm-
1	21 Timotheus my work-fellow, and Lucius, and Ja-	o c. 15.33.
-	son, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the	
ı	Lord	q Ge.3.15.
1	23 Gaius t my host, and of the whole church, saluteth you. "Erastus the chamberlain of the city sa-	r Re.12.10.
1	buteth you and Quartus a brother.	s 1Co.16.23,
-	24 The vgrace of our Lord Jesus Christ be with you	&c. Re.22.21.
	all. Amen. 25 Now wto him that is of power to establish you	t 1 Co.1.14. 3 Jn.1.
l	according to my gospel, and the preaching of Jesus Christ, according to the revelation *of the mystery,	u Ac.19.22.
ŀ	which was kent secret since the World Degan,	v ver.20.
ĺ	26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of	w Ep.3.20. Jude 24.
Ì	the everlasting God, made known to all nations	C81.1.26,
l	for the obedience of faith: 27 To God zonly wise, be glory through Jesus Christ	27.
	27 10 God Folly wise, of glory through resus Office	y : 11dl. 20.

19

for ever. Amen. Written to the Romans from Corinthus, and sent | 2 | Ti 1.17. Jude ST by Phebe servant of the church at Cenchrea.

Ver. 14. Hermas.-Supposed to be the author of an ancient allegory called

The Paster, or shepherd, which is still preserved.

Ver. 20. Bruine Satan.—This seems to allude to the first promise, Gen. iii. 15.

Ver. 21. Timotheus—i. e. Timothy.—Lucius.—"Probably Luke the Evangelist." says Dr. Lardner.—And Jason.—See Acts xvii. 7.—Sosipater.

Ver. 22. I Tertius.—Perhaps Silas, the names being of the same import;
Paul being as it is thought, not very ready in forming the Greek characters,
Paul being as it is thought his man as manuonsis. See 2 Co. xvi. 21. is supposed to have employed this man as an amanensis. See 2 Co. xvi. 21. Ver. 23. Gaius.—See 1 Co. i. 14.—Erastus.—Acts xix. 22. The chamber-lain or treasurer of the city; he to whom the receipt and expenditure of the public money were intrusted.

Ver. 25. My gospel-i. e. the gospel which Paul preached. - Of the mystern.—Either salvation generally, or, in particular, the calling of the Genilles. Ver. 25, 28. Note to him, &c.—In many ancient MSS., Versions, Greek Pathers, &c. these verses are placed at the end of chap. xiv., so Griesbach. The Alexandran Manuscript has them in both places. All Paul's other Epis-

tles end with a doxology.

## CONCLUDING REMARKS ON ROMANS.

THE Epistle to the Romans is "a writing," says Dr. Macknight, "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks tion, and as far exceeds the most constance productions of the stars."— and Romans, as the shining of the sun exceeds the twinkling of the stars."— St. Paul, as Dr. Taylor justly observes, "was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect Christian temper, in drawing up this Epistle. The plan of it is very perfect Christian temper, in drawing up this Epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he extensive; and re-list suprising to the what comprised; and how many various designs, arguments, explications, inwhole Epistle is to be taken in connexion, or considered as one continued discourse; and the scuse of every part must be taken from the drift of the whole. course; and the scase or every part must be regarded as a distinct mathematical proposition, or theorem, or as a sentence in the hook of Proverbs, whose sense is absolute, and independent of what goes before, or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the whole. And therefore, the whole Epistle, or at least the eleven first chapters of it, ought to be force, the whole-space, without stopping. As to the use and excellency of this Epistle, I shall leave it to speak for itself, when the reader has studied and well digested its contents ... The Apostle's manner of writing is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him, if our-pinds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps over strictly to the standard of Stricture observators. very strictly to the standard of Scripture phraseology. He takes great care to you's failed synlain every part of his subject. And it may venture to say he has left no part of it unexplained or unguarded. Never was an author more exact and cautitous in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as ch. ii. 12—16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he and 15th verses are a comment upon the former part of it. Sonotimes he comments upon a single worl, as ch. x. 11-13. The was studious of a persistent upon pas, every one, in the 11th. He was studious of a persistenous brevity, as ch. v. 13, 14. For until the law sin was in the world, &c. Surely never was there a greater variety of useful sentiments crowded into a smaller compass; and yet so skilfully, that one part very clearly explains another . . . . It is by this unparalleled art, that the Apostle has brought such a variety of arguments, instructions and sentinents, all stated, proved, and sufficiently guarded, explained of the most real, extraorded to the limits of ul, and the last made it a magazine of the most real, extraorded, and probable knowledge. He treats his country unexpected with great caution and terminations and advances to an urgrateful subject are very dexderness.... His transitions and advances to an diagrateful subject are very dex-terous and apposite; as ch. ii. 1–17. viii. 17. He often carries on a complica-ted design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So ch. xii. 1–8, he teaches the daty of subjects, and at the same time instructs magistrates in their duty, and shows the grounds of their authority. He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may en-liven it. He writes under a deep some lively swap of the truth and importance He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations." 1-Bugster.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

[TRAT the first Epistle to the Corinthians is the genuine production of St. Paul, has been universally admitted by the Christian Church in all ages; nor indeed can it be doubt? I, as it is supported by the strongest internal evidence. It purports to have been written by him after he had already been at Corinth, (ch. ii. 1,) when upon the eve of another visit to that church, (ch. iv. 19; xvi. 5;) and, while he abo le at Ephesis, (ch. xvi. 8, 19. Ac. xviii. 18, 26.) Now, as St. Paul departed from Ephesis, where he had resided three years, in order

to proceed to Corinth, about A. D. 57 (Ac. xx. 1...) it follows, that this Epistle was written about that time. The subscription to this Epistle, which states that it was written at Philippi, cannot be correct, as it is contradicted by the declaration of St. Paul himself. It appears that it was written by the Apostle in answer to certain inquiries of the Corinthians by letter, (ch. vii. 1; xvi. 12,

[17] and also to correct certain schisms and disorders which prevailed a them, and of which he had been informed by "them which were of the of Chloe."]—Bagster.		the house
	CHAPTER I.  After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 re-	A. M. 4061, A. D. 57.
-	After his saturation and manksgiving, 10 in exhibitent them is duity, family the provet hier if assensions. 15 God destroyed the wisdom of the wise, 21 by the foolishness of preaching, and 25 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.	CHAP. 1.
	DAUL, called a to be an apostle of Jesus Christ through the will of God, and Sosthenes bour	a Ro.1.1. b Ac.13.17.
	2 Unto the church of God which is at Corinth, to	e Ac.18.1,
-	them d that are sanctified e in Christ Jesus, called f to be saints, with all that in every place call g upon the	d Jade 1.
-	name of Jesus Christ our Lord, both theirs and ours: 3 Grace h be unto you, and peace from God our Fa-	e Jn.17.19. f 2 Ti.1.9.
	ther, and from the Lord Jesus Christ.  4 I thank i my God always on your behalf, for the	1 Pe.1.15. g 2 Ti.2.22.
1	grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all	h 1 Pe.1.2.
	Jutterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in	i Ro.1.8. j 2 Co.8.7.
	7 So that ye come behind in no gift; waiting k for the	k Tit.2.13, 2 Pe.3.12
	coming of our Lord Jesus Christ:  8 Who shall also confirm myou unto the end, that ye may be blameless in the day of our Lord Jesus Christ.	l revela- tion-
	9 God is faith'ul, by whom ye were called unto the fellowship n of his Son Jesus Christ our Lord.	n 1Th.3.15 5.23,24.
	10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, o that ye all speak the same thing,	n 1 Jn.1.3.
l	and that there he no P divisions among you: but that	o 2Co.13.11

divisions among you; ye be perfectly joined together in the same mind and in the same judgment.

p schisms.

CHAP. I. Ver. 1. Sosthenes our brother.—This was a Corinthian teacher, who attended on Paul in his travels, and by many, thought to be the same mentioned in Acts will. 17, supposing him to have been afterwards converted;

but of this we have no evidence.

but of this we have no evidence.

Ver. 2. Call upon the name, &c.—Invoke the name, &c. See Acts ix. 14;

Rom. x. 12--14. "Christians (says Mr. Stuart) were so habituated to address their supplications to Christ, that 'They who invoke Christ' hecame, it would seem, a kind of proper name, by which they were in primitive times designated as Christians. Thus Paul (I Co. 1.2.) addresses himself to all, "Windshoulds the name of our Lord Jesus Christ, IN EVERY PLACE. That designated as Christians. Thus Paul (1 Co. j. 2) addresses himself to all, unto invoke the name of our Lord Jesus Christ, IN EVERY PLACE. That the vert epikaleo is an appropriate one to designate the act of prever, will not be questioned. The literal translation of it is, to invoke. The sumple meeting of the passage is, 'I address myself to all Christians.' But instead of using the name Christians directly, the apasticuses a periphrasis, and says, to ail the invokers of Christ, i. e. to those who pray to him, meaning the practice of invoking Christ, was not confined to Corinth. He addresses those who pray to Christ, in previous descriptions of the practice of invoking Christ, was not confined to Corinth. He addresses those who pray to Christ, in previous and case.' those who pray to Christ, in every place."

Ver. 5. In all utterance.—Referring probably to the gift of tongues Ver. 6. Even as—[Macknight, "when"]—the testimony of Christ—i. e. Pau's testimony concerning him-toos confirmed, &c.

Ver. 10. No divisions.—Of the nature of these divisions see verse 12; also chap. xi. 18.

444	1 CORINTHIANS, I.
A. M. 4061. A. D. 57.	11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe,
ç Ac.19 1.	that there are contentions among you. 12 Now this I say, that every one of you saith, I am
r Jn.1.42.	of Paul; and I of Apollos; and I of Cephas; and I of Christ.
s Ac.13.8.	13 ls Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?  14 I thank God that I baptized none of you, but
t Ro.16.23. SJn.1,&c.	Crispus and Gaius; 15 Lest any should say that I had baptized in mine
u a.16.15,17	own name. 16 And I baptized also the household of <sup>u</sup> Stephanas:     besides, I know not whether I baptized any other.
v c.2.1,4,13	17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom vof w words, lest the
w or, speech	18 For the preaching of the cross is to them * that
x 2Co.2.15.	perish foolishness; but unto us which are saved it is the power yof God. 19 For it is written, z I will destroy the wisdom of the
y Ro.1.16.	wise, and will bring to nothing the understanding of the prudent.
z Is.29.14. Je.8.9.	20 Where a is the wise? where is the scribe? where is the disputer of this world? hath not God made
a Is.33.18.	foolish b the wisdom of this world? 21 For cafter that in the wisdom of God the world
b Is.44.25.	by wisdom knew not God, it pleased God by the fcol- ishness of preaching to save them that believe.

c Lu.10.21. 22 For the Jews require a d sign, and the Greeks seek Ro. 1.20, after wisdom: 23 But we preach Christ crucified, unto the Jews

a e stumbling-block, and unto the Greeks foolishd Mat.12. 33,&c.

24 But unto them which are called, both Jews and Greeks. Christ the f power of God, and the wisdom of

e Is.8 14. God.

f ver.18.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Ver. 11. By them . . . . of the house of Chloe.—Grotius supposes the three

persons mentioned, chap. xxi. 7, to have been the sons of Chloe.
Ver. 12. I am of Paul, &c.—They were beginning to divide into factions, according as they adhered to their favourite preachers; like the disciples of Jewish leaders and Pagan philosophers.

Ver. 15. Lest any should say. - This seems to insinuate that some sectarian

preachers had baptized in their own name.

preachers had baptized in their own name.

Ver. 17. Christ sent me not to baptize—i. e. baptizing was generally performed by preachers of a rank inferior to apostles. See Macknight.

Ver. 19, 20. For it is written, I will destroy, &c.—These words are quoted by way of allusion, rather than of argument.

Ver. 21. Wisdom of God.—[Dr. Lightfoot well observes, "that the reisdom of God, is not to be understood of that wisdom which had God for its author, but of that wisdom which had God for its object. There was, among the heabut of that wisdom which had God for its object. I here was, among the hearthen, visidom about natural things, that is, philosophy; and visidom, about
God, that is, divinity—But the world, in its divinity, could not, by wisdom,
know God." The wisest of the hearthern had no just and correct views of the
Divine nature; of which the works of Cicro and Lucretius are incontestible proofs. |—Bagsiter.—By the foolishness of preaching—i. e. by that
preaching which men call foolishness.
Ver. 22. A sign—i. e. a miracle.—Wisdom—i. e. philosophy.

i Ep.3.5.9.

H	I CORINTHIANS, II.	445
	26 For ye see your calling, brethren, how that not many wise man after the flesh, not many mighty.	A. M. 4961. A. D. 57.
ŀ	not many noble, are called: 27 But God b hath chosen the foolish things of the	g Z-p.3.12. Ju.7.44
	world to confound the wise; and God hath chosen the weak things of the world to confound the things	h Ps.8.2. Mat 11 25
1	which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which	i Ro.3.27.
1	are not, to bring to nought things that are:  29 'That i no flesh should glory in his presence.	j 2 Co.5.17. Ep.1.3,10
	30 But of him are ye in JChrist Jesus, who of God is made unto us k wisdom, and I righteousness, and	k Ep.1.17. Col.2.3.
	msanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.	l ls.45.24. Je.23.5,6. Ro.4.25.
	CHAPTER II.	m Jn.17 19.
١	of 4 human wisdom; yet consisteth in the 4, 5 power of God; and so far ex- celleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.	n Ep.1.7. o Je.9.23,21
	AND I, brethren, when I came to you, came not a with excellency of speech or of wisdom, de-	
	claring unto you the testimony of God.  2 For I determined not to know any thing among	CHAP. 2.
Ì	you, save b Jesus Christ, and him crucified.  3 And I was with you in weakness, and in fear, and	a ver.4,13 b Ga.6.14.
l	in much trembling.  4 And my speech and my preaching was not with	c or, per- suasible
١	centicing words of a man's wisdom, but in demon- stration cof the Spirit and of power:	d 2Pe.1.16.
1	5 That your faith should not stand in the wisdom of men, but in the power of God.	
1	6 Howbeit we speak wisdom among them 5 that are perfect: yet not the wisdom of this world, nor of the	e Phi.3.15.
-	princes of this world, that come to b nought:  7 But we speak the wisdom of God in a mystery,  2 man the bidden is resident which Cod ordered before	h Ps.33.10.

Ver. 26. Ye see your calling-i. e. those among you called by grace, and

the world unto our glory:

even those called to preach the gospel. Dr. Hammond prefers the former in-terpretation, and Dr. Whitby the latter. Ver. 28. And base things.—Doddridge refers to the Morayian Mission to Malabar in illustration of this: their converts were from the lowest of the people, and even their preachers far more remarkable for piety, humility, and patience, than for learning or science. Other missions might be referred to with equal propriety; and it is thus the gospel triumphs.

even the hidden i wisdom, which God ordained before

Ver. 30. Who of God is made unto us, &c. See chap, vi. 11.

Ver. 30. Who of God is made unto us, &c. See chap, vi. 11.

Chap. II. Ver. 1. Excellency of speech.—"The apostle means, that nice choice and arrangement of words, that artificial sounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted."—Macknight.—The testimony of God-1 e. The witness which had been given to the gospel by the divine power, in the gifts of

Ver. 2. Know any thing save Christ crucified.—The doctrine of "Christ crucified" is the sum and substance of the gospel. Christ himself is the source

of wisdom and righteousness, of sanctification and redemption.

Ver. 6. Them that are perfect—i. e. who are well instructed in this divine system—alluding to those who were adepts in the pagan mysteries. Ver. 7. Which God ordained before the world .- See Rom, iii \$5; viii, 29.

A.M. 466. SWhich none of the princes of this world knew; for A.D. 57. had they known it, they would not have crucified the January Lord of glory.

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x shall

4 La64.4 9 But as it is written, \* Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

m Ro.11.33 10 But 1 God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep

m Pr.14.10.
m things of God.
o Ro.11.33,
11 For what "man knoweth the things of a man,

save the spirit of man which is in him? even oso the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not p the spirit of the

q 13.520. World, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speck 1 not sign the words

Mat.13. 13 Which things also we speak, r not s in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with

t Pr.28.5.

u or, discerneth.

the Spirit of God: for they are foolishness unto him:
neither can he know them, because they are spiritually

vor, discerned.

15 But he that is spiritual "judgeth all things, yet be bimself is viudged of no man

he himself is vjudged of no man.

16 For w who hath known the mind of the Lord, that he may instruct him? But we have y the mind of Christ.

y Jn.17.8.

2 Milk is 6t for chiklren. 3 Strife and division, arguments of a flethly mind.

7 He that planteth, and he that watereth, is nothing. 9 The minusters are
Go'l's fellow workmen. 11 Christ the only foundation. 16 Men the temples
of God, which IT must be kept holy. 19 The wishout of this world is foolidation.

cilap. 3.

a c.2.14,15.

A ND I, brethren, could not speak unto you as a unto bin christ.

A no I, brethren, could not speak unto you as unto babes in Christ.

18-2.2 o Jn.6.12 d Ja.3.6. hitherto c ye were not able to bear it, neither yet now

are ye able.

For or, factions.

3 For ye are yet carnal: for d whereas there is among
you envying, and strife, and edivisions, are ye not
carnal, and walk (as men?

Ver, 3. The princes of this world—May include both the Jewish rulers and the Roman governor. Some of the former seem to have acted from wilful malice, (Mat. xii. 24—32; John xv. 22—21;) but the greater part, probably, acted through ignorance. (Acts iii. 17; xiii. 27.)
Ver, 8. Ege hath not seen.—[This passare is not taken from the LXX. nor

is an exact translation of the Hebrew; but it gives the general sense | B. Ver. 11. The natural man—Doddridge and Macknight, "The animal man:" but the same term is rendered sensual, James in. by Jude ver. 19. The exact idea of the apostle appears to us to be, that of a man governed nearly animal passions and instincts.

Ver. 15. He that is spiritual judgeth—The spiritual man understands the translation of the property of the p

Ver. 15. He that is spiritual judgeth—The spiritual man understands the two-fold state of human nature, before and after conversion; but the natural or carnal man can understand neither.

CHAP. III. Ver. 1. As unto carnal.—Not absolutely so, but in a great measure: weak in the faith, and "babes in Christ." See Rom. vit. 14.
Ver. 2. With nutk.—That is, with the simplest truths of Christianity, not its

deeper mysteries. Ver. 3. And divisions.—Doddridge, "factions." A different word from clap. i. 10.

i	ı CORINTHIANS, III.	447
ŀ	4 For while one saith, I s am of Paul; and another, I am of Apollos; are ye not carnal?	A. M. 4061. A. D. 57.
l	5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even has the Lord	g c.1.12.
I	gave to every man? 6 I have planted, Apollos watered; but God i gave the increase.	h Ro.123,6. 1 Pc.4.11.
	7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the	i c.15.10.
1	increase. S Now he that planteth and he that watereth are one; and every man k shall receive his own reward	Jn.15.5. 2 Co. 12.9
l	according to his own labour.  9 For we are labourers together twith God: ye are God's "husbandry, ye are God's "building.	k Ps.6212 Re.2212
	10 According o to the grace of God which is given unto me, as a wise master-builder, I have laid the	1 2 Cc.6.1.
	foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.	
	11 For other foundation can no man lay than that is P laid, which is Jesus Christ.	n He.3.6. 1 Pe.2.5.
	12 Now if any man build upon this foundation gold,	o Ro.12.3.
	silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest; for the day shall declare it, because it 9 shall be revealed by fire; and the fire shall try every man's work of	p 1s.28.16. Mat. 16.18 Ep.2.20. 2 Ti.2.19.
	what sort it is.	q is.
-	14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall	r Zec.13.9. 1 Pe.1.7. 4.12.

Ver. 8. Are one-i. c. equal; of the same rank; or, as ne explains it in the next verse, fellow-labourers.

Ver. 9. Labourers together with God.—Doddridge, "Fellow-labourers of

Jude 23.

suffer loss: but he himself shall be saved: vet so as a Zec.3.2

God"-that is, "belonging to him."-Macknight.

Ver. 10. As a wise master-builder-i. e. as a judicious architect.

Ver. 11. Foundation... which is Jesus Christ.—The Christian church is compared to a temple, of which Christ is the great foundation stone, or rock, on which believers are individually laid, as living stones, till the whole forms

by fire.

one living temple.

Ver. 12. Wood, hay, stubble—That is, materials of a far inferior kind. These represent professors of an unworthy character, who may be drawn into the church of Christ, by relaxing its discipline, or debasing its doctrines, so as to render them more pulatable to corrupt nature: by these means a man's con-gregation may be enlarged, and he may flatter himself with great success, and a rich reward; but there is a fire which will try his works; and if the materials of which it is formed will not stand that fire, he may himself be saved by escaping (as it were) through the flames, but can expect no reward for collect-

ing such unworthy materials to build up the church of God.

Ver. 15. So as by fire.—Doddridge and Macknight, "So as though the
(or a) fire." Compare Ps. lxv. 12. Amos iv. 4. Zech. iii. 2. Jude ver. 23.

What may be intended by this fire? The Church of Rome explains it of the fire of purgatory, which they suppose to be kept burning from the time of the fall to the day of judgment; but of that fire we snow nothing from the Scriptures; nor is it (according to their doctrine) to try our work, but our persons. Proceeding to the work and to the configuration of the world; and the configuration of the world; and that great day will certainly discover and destroy every species of hyporisy, when many, it is to be feared, will escape with difficulty, as through the flames of a burning habitation. There is another fire, however, even that of persecution, which we think comports better with the context, and with the apostle's argument. Converts hastily collected, and

1 CORINTHIANS, IV. A. M. 4061. A. D. 57. 16 Know ve not that ye are the temple of God and that the Spirit of God dwelleth in you 17 If any man "defile the temple of God, him shall 1 2 Co 6 16 God destroy; for the temple of God is holy, which u or. detemple ve are. 310- 14. 18 Let no man deceive himself. vIf any man among you seemeth to be wise in this world, let him become P:.26,12 a fool, that he may be wise, 19 For the wisdom of this world is foolishness with v Jch 5.13. God. For it is written, "He taketh the wise in their v Ps.94 11. own craftiness. 20 And again, \* The Lord knoweth the thoughts of the wise, that they are vain. v Je 9, 23, 24 21 Therefore let y no man glory in men. things are yours; z Ro.14.S. 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours: 23 And ye z are Christ's; and Christ is God's. CHAPTER IV. I In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 15 whom we ought to follow. CHAP, 4. a 2 Co.6.4. LET a man so account of us, as of the ministers a of Christ, and stewards of the mysteries of God. b Ln.12.42. 2 Moreover it is required in b stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's c judgment: yea, I judge c day.

not mine own self. 4 For I know nothing by myself; d vet am I not here-

by justified: but he that judgeth me is the Lord.

e Mat.7.1. 5 Therefore judge e nothing before the time, until the without a proper discrimination of character, will seldom stand this "fiery

triat," as St. l'eter calls it. (1 Epis. iv. 12, 13.) Ver. 17. Defile .... destroy .- The same words in the original.

Ver. 21. Let no man glory in men.—Compare chap. 1.3.—For all things are yours.—The terms are very universal: and both works of creation and providence are mentioned; and it is manifestly the design of the gressle to be understood of every work of God whatever: that is, all things are for the benefit of real Christians; and that God made and uses all for their good."-Pres.

d Ps.143.2

CHAP. IV. Ver. I. Stewards.—See Mat. xxiv. 45, &c.; and compare chap. iii. 5, 22.

Ver. 3. I judge not mine onon self, &c.—This seems to oppose what the apostle says, ch. xi. 31, and therefore requires explanation. The term judge, in Scripture, has various acceptation; and so has the Greek particle (alia.) here rendered yea. After attentively examining Doddridge, Macknight, and others, the Editor begs leave to suggest the following, which dillers little from our authorized version: "It is a small thing for me to be judged of you, or, &c. because, or since, (alia.) I judge not myself; i. e. I cannot convict myself of any fault."

Ver. 4. Leaven nothing hymmets! Parkingt.

self of any kuilt."

Ver. 4. Europe nothing by myself.—Parkhurst, (in Suncideo,) "I am not conceious to myself of any thing levil,"] i. e. in his conduct towards them. The celebrated Mr. Shepierd, when on his death-bed, said to some young manisters who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: First, That the studying of his sermons very frequently cost him tears. Secondly, E. Green. he preuched any sermon to others, he got good by it himself. And, thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

n Ac.20.34.

ľ	i commitmes, iv.	4:1
	Lord come, who tooth will bring to light the hidden things of darkness, and will make manifest the coun-	A. M. 4061 A. D. 57,
l	sels of the hearts: and then shall every man have praise of God.	f Ro.2.16. Re.20.12
	6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one	g distin- guisheth thee.
	against another. 7 For who g maketh thee to differ from another? and what h hast thou that thou didst not receive? now if	h 7a l.17.
	thou didst receive it, why dost thou glory, as if thou hadst not received it?	i Re.3.17.
	8 Now ye are full, now ye are irich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.  9 For I think that God hath set forth us I the apostles	j or, the last apos tles.
ı	last, as it were appointed to death: for we kare made a spectacle unto the world, and to angels, and to men.	k He.10.33
l	10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are	l theatre.
	honourable, but we are despised.  11 Even unto this present hour we both hunger, and thirst, and are maked, and are buffeted, and have no	ın Ro.8.35.
	timest, and are maked, and are buneted, and have no	

o reviled, we bless; being persecuted, we suffer it: o Mat.5.44. Ac. 7.60. 13 Being defamed, we entreat: we are made as the Ver. 5. Then shall every man-Doddridge, "every one"-have praise

12 And a labour, working with our own hands: being

of God-i. c. every wise and faithful steward. Compare verse 2 with Mat. xxiv. 45, 46

certain dwelling place;

Ver. 6. These things ... I have in a figure transferred to mysel, &c. - Locke and others "have inferred from hence, that not St. Paul and Apollos, but some other persons were set up among the Corinthians for heads of parties, for whose names the apostle substituted his own, and that of his most in imate friend; but the learned and judicious Witsius well observes, that it is probable their names were used among some others omitted; and the figure was only this, that the names of St. Paul and Apollos were used to sigmily themselves, and any others so extolled: and when the apostle would say how little ministers were in themselves, he chose, out of humility and pru dence, rather to take such freedom with himself, and his most particular and intimate friend, than with others."-Doddridge .- Above that which is woritten.—Namely, as servants and stewards, ver. 1. Compare that, iii.

Ver. 8. I would—Or "wish;" the word "God" is not in the Greek.

ridge's paraphrase of this verse gives, we think, its true sense—"Ye are full; ye are rich;" you enjoy so great a degree of prosperity and plenty, that "have even reinned as kings without us:" so happy in a variety of secular enjoyments, that you have hardly missed my company. And, indeed, "I wish you did reign," in the truest and noblest sense, and were altogether as happy

as you think yourselves. See Rev. i. 6.

Ver. 9. A spectacle, &c .- To comprehend this allusion, we must understand that it refers to a custom among the Romans, "of bringing forth these persons into the theatre, on the after part of the day, either to fight with each other, or with wild heasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning land. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here." The terms "set forth," or exhibiting and "a spectacle," (Gr. theatron) meaning a theatrical spectacle, have in this case a beautiful propriety; and men and angels are represented as the surrounding spectators

Ver. 10. Pools for Christ's sake-i. e. exhibited to the world as such: but "ye are wize in your Christian profession, and strong, and honourable;" that is, so esteemed by men.

is, so esteemed by men.

Ver. 13. Fifth and offscouring.—Alluding to those wretches who were of-

1 CORINTHIANS, V. 450 filth of the earth, and are the offscouring P of all things M. 406L 4. D. 57. unto this day. 14 I write not these things .o shame you, but as my p I at 3.45. beloved sons qI warn you. 15 For though ye have ten thousand instructers in q 1 Th.2.11 Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. r Ja 4.15 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timothers. s (i: 2 3. who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which 1 Rc.14 17 be in Christ, as I teach every where in every church. 18 Now some are puffed up, as though I would not a 2Co.13.10 come to you. 19 But I will come to you shortly, r if the Lord will, and will know, not the speech of them which are puffed up, but sthe power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall "I come unto you with a rod, CHAP. 5. or in love, and in the spirit of meekness? CHAPTER V. 1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing.
7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned a De. 27, 20 and avoided. IT is reported commonly that there is fornication b 2 Co.7.7. among you, and such fornication as is not so much as named among the Gentiles, that a one should have c. Col. 2.5. his father's wife. 2 And ye are puffed up, and have not rather b mourn-

d or, detered, that he that hath done this deed might be taken mined. away from among you. 3 For I verily, as absent c in body, but present in spirit, e 2 Co.2.9,

have a judged already, as though I were present, con-10.

cerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye Ju.20,23. are gathered together, and my spirit, with the power of our Lord Jesus Christ,

e 1 Ti.1.20. 5 To deliver g such a one unto Satan for the destruction of the flesh, that he spirit may be saved in the h c.11.32. day of the Lord Jesus.

fored by the heathen as expiatory sacrifices to their gods, on which every reproach was heaped, even as the sins of Israel were laid upon the head of their

expialory sacrifices. CHAP. V. Ver. I. Ver. 1. Fornication.-The term here used for fornication is of exemsive import, and sometimes includes adultery, and every species of unclearness. — Not so much as named among the Gentiles.—Cicero, indeed calis it an incred ble and unbeard of wickedness.—Dodarridge.—His father's wife—i. e. his step-mother, or mother-in-law, his father being living; other wise she would have been his father's widow

wise she would nave been instance stotage.

Ver. 3. Present in spirit.—Some suppose this to refer to the exercise of some minerulous power; but Dr. P. Smith says, "I preceive no evidence of any thing, more than that exercise of the invagination in cases strongly interesting to us; which is no uncommon form of speech in all languages, \$\nu\$ denote an ideal presence." See Col. ii. 5.

note an alorn presence." See Col. 1, 5.

Ver. 4. Pomer of our Lord—i. c. mirculous power.

Ver. 5. To deliver such a one unto Satan.—This means excommunication. 1 Tim. 1, 23. "But why thus express it? Some suppose, because God was so pleased to ruffly the just censures of his church, delivering such persons, as were cast out, of it, into the haplot of Satan, to be yexed and tormented by This surely was not an ordinary dispensation of providence as to all ex-

ı		201
l	6 Your glorying iis not good. Know ye not that a little leaven i leaveneth the whole lump?	A. M. 4051. A. D. 57.
Ĭ		
l	7 Purge out therefore the old leaven, that ye may be	i Ja.4.16.
l	a new lump, as ye are unleavened. For even Christ	
ı	our k passover is 1 sacrificed for us:	] Lu.13.21.
l	8 Therefore let us keep m the n feast, not with old	l. 1 - 22 9
ı	lanuar maith an might be also non after lies and might	R 18.55.4.

leaven, neither with the cleaven of malice and wicked I Pc.1.19, Rc.5.6.12, ness; but with the unleavened bread of sincerity and

l or, elain. 91 wrote unto you in an epistle Pnot to company with fornicators: mer, holy

10 Yet not altogether with the fornicators of this day. world, or with the covetous, or extortioners, or with idelaters; for then must ye needs go out of the world, n Ex. 13.6.

11 But now I have written unto you not to keep company, if any man that is called a brother be a forni- o Mat. 15.6, cator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not p Ep.5.11.

to eat. 12 For what have I to do to judge them also that are q Ro.16.17.

r without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away s from among yourselves that wicked

person.

1 The Cornthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of tool. 15 Our bolies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

CHAP. 6. ARE any of you, a having a matter against another, go to law before the unjust, and not before the a Mauls. saints?

2 Jn. 10.

r Ma.4.11.

Mat. 13.17

communicated persons. A more probable account, is, that Satan is called the god of the world and the prince of the world; as world is taken in opposition to the church of God; so delivering to Satan is no more than our Saviour's command: "If he neglect to hear the church, let him be to thee as a hearthen man and a publican." "-Poot.

Ver. 7. Purge out .... the old leaven-i. e. the leaven of hypocrisy. See Luko xai.

Ver. 9. I wrote unto you in an epistle.- From this, some wave inferred that St. Paul bad written an Epistle to the Corinthians before this; and we are by no means sure that we have all the writings of the apostles, more than of the prophets. Others, however, so render this verse, and verse 11, as to apply them to the present letter. "I write for have written) to you [in this epistle] not to [keep] company," &c. So Hammond, Whitby, Dr. Edwards, Caude, Lardner, Macknight, Boothroyd, &c.

Laramer, Mackingal, Boothroyd, &c.

Ver. 10. Not altogether—i. e. not in the civil concerns of life.

Ver. 12. For robat have I to do to judge them also that are without?—That is, "I confine these remarks to those who are within the church, because I have no rish to judge them that are without?—God judgeth them.—Do not ye judget &c.—The comexion is here obscure, unless we allow ourselves to sapely the adversalive particle, but, before it, as thus: "I have no right to judge those that are without; but do not ye yourselves judge them that are within! If so, surely I (Paul) may."

CHAP. VI. Ver. 1. Dare any of you, &c .- " Josephus observes, that the Romans (who were now masters of Corinth) permitted the Jews who resided in foreign countries to decide private affairs, where nothing capital was in question, among themselves; and from hence Dr. Lardner argues the justice of this rebuke of St. Paul, as there is no doubt but the Christians might have had the same privilege, as they were looked upon as a Jewish sect. segmate from that, they might certainly, by multan compact, have chosen their brethien as referees" (by way of arbitration.)—Doddridge. It is observable, that the Greek Church have such a dread of the Turkish magistracy, that they take the advice of St. Paul, and generally, refer their disputes among

2 Do ye not know that the saints a shall judge the A. M. 4061. A. D. 57. world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters'

a Da.7.22. Mat.19.28 Jude 14.15 3 Know ve not that we shall judge angels? how much more things that pertain to this life? Re.20.4.

4 If then we have judgments of things pertaining to b Pr.20.22 this life, set them to judge who are least esteemed in Mat.5.39. the church.

5 I speak to your shame. Is it so, that there is not a Ro.12.17.

wise man among you? nc, not one that shall be able to judge between his brethren? 1 Th.5.15. 6 But brother goeth to law with brother, and that

a 1 Th.4.6. before the unbelievers.

7 Now therefore there is utterly a fault among you, d Ga.5.19.. because ye go to law one with another. not rather b take wrong? why do ye not rather suffer Ep 5.4.5. He.12.14, yourselves to be c defrauded? 18 13.4

8 Nay, ye do wrong, and defraud, and that your

R 2.22.15. brethren.

9 Know ye not that the unrighteous shall not inherie Ep.2.1,2. 5.8. the kingdom of God? Be not deceived: neither a for-Col.3.7. nicators, nor idolaters, nor adulterers, nor effeminate, Tit.3.3..6. nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor f He.10.22. revilers, nor extortioners, shall inherit the kingdom

of God.

11 And such e were some of you: but ye are f washed, g He.2.11. but ye are sanctified, but ye are h justified in the name of the Lord Jesus, and by the Spirit of our God. h Ro.S.30.

themselves to the decision of their own prelates.-Hughes's Travels in Sicily. Ver. 3. We shall judge angels—i. c. fallen angels, as the text is generally understood: but if it must be taken literally, the term judge must be used with

understood: but it it hust be taken iterary, the term judge finist be liss? I wanted a great latitude, though not with greater, perhaps, than when applied to the judgment of mankind. It may refer only to the plaudit of the redeemed. Ver. 4. If then ye have judgments—Doddridge, "ontoversies"—matters which call for judgment.—Set them.—Doddridge, "Do ye set them?" Rather, perhaps, Why do ye set them? Who are least esteemed.—Doddridge, "of no esteem," or not esteemed; i. e. the heathen. The sense is. If you have disputes among yourselves concerning worldly matters, why do you refer them to the judgment of the heathen? [Or the apostle perhaps meant that the meanest persons in the church were competent to decide the causes

which they brought before the heathen magistrates. ]-Bagster.

Ver. 7. 14 by do ye not rather take-(Doddridge, "endure")—norong?— The advice, rather to suffer wrong, in many cases, than to go to law, is the same that our Lord gave to his disciples, in Mat. v. 39—42; and is, indeed, "endure")-vorong?no less applicable to us in the present age, when immense sums are annually thrown away in unnecessary litigations, where the best that can be expected often is, that both parties will be losers; and when this happens, as it sometimes does, among professing Christians, it shows an equal deficiency of religion and of good sense.

region and or groun sense. Ver. 9. Nor abulterers.—If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolern waters as sweeter than their own;" these are usually much pleased to hear that there is no hell, and that "abulterers" shall "inherit the kingdom of God."—Nor effectionate.—The original term is much stronger than the transfer lation, and refers to certain men dressed in women's apparel, for the use of the next class, "abusers of themselves with mankind," both which were allowed

in the healthen temples, and Corinth was so infamous for its voluptionsness, that *Elian* says, it was thereby totally ruined. *Orient. Lit.* No. 1173. Ver. 11, *Ye are sanctified*—[We have here an instance, as Dr. Whitby remarks, of the figure called *hyperbaton*, by which the words are transposed from their plain transmitted order; for we "are justified in the name of the Lord Jesus," and "sanctified by the spirit of our God," as in Phil. 5.]—*Bagster*.

12 All things are lawful unto me, but all things are A. M. 40CL A. D. 57 not i expedient : all things are lawful for me, but I will not be brought under the power Jof any.

13 Meats k for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not I fer fornication, but for the "Lord; and the Lord n for the body.

14 And o God hath both raised up the Lord, and will

also raise up us by his own power. 15 Know ye not that your bodies are the members P of Christ? shall I then take the members of Christ,

and make them the members of a harlot? God forbid. 16 What? know ye not that he which is joined to a harlot is one body? for 9 two, saith he, shall be one

flesh. 17 But he that is joined unto the Lord is one r spirit. 18 Flee stornication. Every sin that a man doeth is

without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple

of the Holy Ghost which is in you, which ye have of God, and we are not " your own?

20 For ye are bought with a price: therefore glorify W God in your body, and in your spirit, which are God's.

CHAPTER VII. 2 He treateth of marriage, 4 showing it to be a remely against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 13, 20 Every man mars be content with his vocation. 25 Virginity wherefore to be em-35 And for what respects we may either marry, or abstain from mar-

rying. TOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her

own husband. 3 Let the a husband render unto the wife due benevolence: and likewise also the wife unto the husband.

Ver. 12. All things are lawful for me-That is, all things that are lawful

ver. 12. All things are lawful for me—I had is, all things that are lawful to others are so to me; and he then instances, in two particulars, namely: meats and matrimony. See notes, chep. ix. 4.5.

Ver. 13. Exerp sin.—Doddridge, "every tother] sin." All and every are often used for usny and most. Xenophon represents Sociates as saying, that "intemperate men limit themselves far more than other; whereas other sinners secure some profit to themselves, though they are injurious to others."

See Doddridge. Ver. 20. For ye are bought with a price.—Namely, that of the precious blood of Christ; your body and spirit are therefore both God's, and ought to be consecrated to his service

CIFAP. VII. Ver. 1. Not to touch-Parkhurst, "To have nothing to do with," -a wonuan.

Vcr. 2. Nevertheless, to avoid fornication.—Macknight, "whoredoms." The Greek is plural, including different species of uncleanness.——Her 0178 husband.—[In strictness, as Campbell observes, I have no right to call that from, which I enjoy in common with others; and no woman can call any mar "her own husband." whom she has in common with other women. In the New Testament we have always "her own lusband." never "his own wife; " which is the more remarkable, as no such an expression occurs in the Scotuagint, uning that dispensation, things were on a different footing. The words rendered "his own wife," are, teen centron gune, for there was not the same reason for the explicitly strong restriction, on that side, which is contained in the worl differ. This is absolutely decisive against polygamy; and places the

husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cobabit with another man. ]--B.

i or profit-

i c 9 27. k Mat 15

n Ep.5.23.

o Ro.6 5,8. p Ep.5,30.

q Ge. 2.24. Mat. 19.5.

s Pr.6.25...

7.21..27. t 2 Co.6.16.

u Ro.14.7,8 v Ac.20.2S.

Re.5.9. w 1 Pe.2.9

CHAP. 7.

a Ex.21.10.

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1 CORINTHIANS, VII. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ve not one the other, except it be b with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that c Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But devery man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let e them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but. the Lord, Let f not the wife depart from her husband : " 11 But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. 12 But to the rest speak I, not 5 the Lord: If any

g Ezr.10.11

verse 10.

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A. M. 1001. A. D. 57.

n Juel 2.16.

c 1 Th.3.5.

d Mat.19. 11,12

e 1 Ti.5.14.

Mal.2.14

Mat 19.6,

brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath a husband that be-

lieveth not, and if he be pleased to dwell with her, let h Mal.2.15, her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but h now are

i Ro.12.18. 14.19. He.12.14.

15 But if the unbelieving depart, let him depart. brother or a sister is not under bondage in such cases: but God hath called i us i to peace.

16 For what knowest thou, O wife, whether thou in.

Ver. 5. Fasting and.—These words are omitted in many ancient copies, and by Griesbach; but the internal evidence seems in their favour .- Incon-

Ver. 7. For I would, &c.—[St. Paul evidently gave this advice in reference to the recessities of the church, or what he calls, (ver. 26,) the present distress; for it would be perfectly absurd to imagine, that an inspired apostle would, in the general, discountenance marriage, since it was of the greatest importance to the existence and happiness of future generations, and expressly agreeatle

to a divine institution.]—Bagster.

Ver. 10. Not I, but the Lord—i. e. the Lord Jesus in the days of his flesh,

Mat. v. 32; xix. 9. Ver. 12. To the rest speak I, not the Lord—i. e. the Lord Jesus, as in

Ver. 14. The unbelieving husband is sanctified by the wife-That is, the ver. 11. The unocurous missona is sanctified by the total entry believing wife; and so likewise in the next clause. Many instances have certainly occurred, in which the conversion of one party has been the means of converting the other also; and where this has not absolutely leen the case, yet, in many other cases, the converted party has had a powerful effect in restraining the other from vices, and especially in procuring the religious education of the children. Thus far the husband has "sanctified" the wife, and the wife the husband has "sanctified" the wife, and the wife the husband; and the children, though born perhaps in heathenism, have been brought up under Christian instruction, and introduced to the privileges of

the Christian church, accounted holy, and, in many instances, by divine grace made truly so. Compare the note following.

Ver. 16. For what knowest thou, 0 wife, &c.—This passage may be under-

c Hc.13.4.

1 CORINTHIANS, VII.	455
shalt save kthy husband? or I how knowest thou, O man, whether thou shalt save thy wife?	A. M. 4061. A. D. 57.
17 But as God hath distributed to every man, as m the Lord hath called every one, so let him walk. And n so	k 1 Pe.3.1,2 1 what
ordain I in all churches. 18 Is any man called being circumcised? let him not	in ver.2024 n c.4.17.
become uncircumcised. Is any called in uncircumcision? olet him not be circumcised.	2Co.11 28. o Ac.15.1,
19 Circumcision p is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.	&c. Ga.5.2, &c.
20 Let every man abide in the same calling wherein he was called.	p Ga.5.6. 6.15
21 Art thou called being a servant? care a not for it: but if thou mayest be made free, use it rather.	q Jn.15.14 1 Jn.2.3.
22 For he that is called in the Lord, being a servant, is the Lord's a freeman: likewise also he that is called,	r Pr.27.3. s He.13.5.
being free, is v Christ's servant. 23 Ye are bought w with a price; be not ye the ser-	t Jn.8.36. Ro.6.18, 22.
vants of men.  24 Brethren, let *every man, wherein he is called, therein abide with God.	u made free v Ps.116.16.
25 Now concerning virgins I have no commandment	1 Pe.2.16. w c.6.20.
y of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be z faithful.	1 Pe.2.13, 19. x ver.17,20.
26 I suppose therefore that this is good for the present • distress, <i>I say</i> , that bit is good for a man so to be, 27 Art thou bound unto a wife? seek not to be loosed.	y ver.6,10,
Art thou loosed from a wife? seek not a wife.	z 1 Ti.1.12
28 But and if thou marry, thou chast not sinned; and if a virgin marry, she hath not sinned. Never-	a or, neces-

stood two ways, as connected with the context; either as a reason why the deserted party should not be too anxious for the return of his or her heathen partner; "for what," or "how knowest thou, O wife, whether thou shall save thy husband?" And if not, the union of a Christian and a Pagan promises but little comfort. So Macknight. Or, if we read with Doddridge, "How knowest thou, O wife, but thou mayest save thy husband?" then it may operate as an argument to induce her to abide with the husband in case of his return; so on the other hand with the husband.

theless such shall have trouble in the flesh: but I b ver.1,8.

Ver. 17. As God hath distributed to every man-Namely, his proper lot; or allotted to each his proper talent and situation to improve it-so let him walk, whether he be single or married, circumcised or uncircumcised, &c. -- So or-

dain I-i. e. by my apostolical authority

Ver. 18. Become uncircumcised.-|Let him not endeavour to appear uncir-

cumcised; which was sometimes affected, as appears from Celsus. |-B. Ver. 21. Servant.-|Rather, a s'ave, the property of another, and bought with his money. In these verses, the Apostle shows, that Christianity makes no change in our civil connexions. | Bagster.

Ver. 23. Be not we the servants of men-That is if you can avoid it, as in

the verse preceding.

spare you.

Ver. 25. Now concerning virgins—The original term applies to both sexes; face Kev. xiv. 4;) and is by Boothroyd rendered "single persons"—I have no commandment of the Lord—i. e. of the Lord Jesus, as in the case above stated, ver. 10.—Yet I give, my judgment—To give judgment is a judicial phrase. - As one that hath obtained mercy of the Lord to be faithful-i. o.

faithful to my conscience, and to my duty as an apostle.

Ver. 26. I suppose.—Doddridge, "I apprehend," Macknight, "Ideclare"
The original term (nomize) implies a legal opinion.—For the present distress.—Doddridge, "exigency."—So to be—i. c. to be a virgin; namely,

single or unmarried. Ver. 28. Trouble in the flesh-i. e. domestic affliction, and persecution. Compare verse 26.

1 CORINTHIANS, VII. 456 A. M 1061 29 But this I say, brethren, the time dis short: it re-A. D. 57. maineth, that both they that have wives be as though they had none; d 1 Pe.4.7. 2Pc.2.8,9 30 And they that weep, as though they went not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing to e Ps. 39.6. for the fashion of this world passeth away. Ja.4.14. 1 Pe.4.7. 32 But I would have you without carefulness. 1 Jn.2 17. that is unmarried feareth for the things g that belong to the Lord, how he may please the Lord: 33 But he that is married eareth for the things that f 1 Ti.5.5. are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of g of the the Lord, that she may be holy both in body and in spirit: but she that is married heareth for the things ver.34. of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is h Lu.10.40 comely, and that ye may attend upon the Lord with-..42. out distraction. 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of i ver.28. her age, and need so require, let him do what he will, he sinneth not · let them marry. 37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will i Ro.7.2. keep his virgin, doeth well.

38 So i then he that giveth her in marriage doeth well; k 2 Co.6.14. but he that giveth her not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to l ver. 25. be married to whom she will; only k in the Lord.

40 But she is happier if she so abide, after 1 my judgment: and I think malso that I have the Spirit of m 2 Pe.3.15, God.

Ver. 29. As though they had none-That is, this is not a time for the enjoyment of carnal pleasures, or to seek after worldly gain. Our joys and sorrows should both he moderated.

Ver. 31. The fashion.-(Greek, Schema.) "The form," pageantry, &c .-[Grotius remarks, that the Apostle's expression is borrowed from the theatre; where the phrase means that the scene changes, and presents an appearance

which the pmace the pmace and the property of chon) signifies a cord, which the hunters used to cast over wild cattle, to ensame them—a thing practised to this day in South America.— Which is comely—i. e. becoming, consistent. Paul did not wish to fetter the minds of the Corintians, but only to lead them to act consistently with their profession. Ver. 36. Toward his virgin, if she pass the flower (i. e. the prime) of lor age—[Some interpret this of a man's continuing in a state of eclibacy; but

such a construction of the original appears without example. It appears most obvious to explain it of a parent, or guardian, who had the charge of a virgin. Ten parthenon autou, in Greek, signifies his virgin daughter. Bugster, A single life was a reproach among the Jews alter the age of twenty: if, therefore, his daughter approach that age, and is impatient of reproach, &c.

Having no necessity-i. e. either from her importunity, or from his own circumstances—as for instance, his inability to maintain her.

Ver. 40. I think.—Doddridge. "I appear to have the spirit," &c.

Mac

CHAPTER VIII.

1 To abstain from meats offered to filols. 3, 9 We must not abuse our Christian interty, to the offence of our brethren: 11 but must bridle our knowledge with

NOW as touching things offered a unto idols, we know that we all have bknowledge. Knowledge

puffeth up, but deharity edifieth.
2 And 'if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known for

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol s is nothing in the world, and that there is

none other h God but one. 5 For though there be that are icalled gods, whether in heaven or in earth, (as there be gods many, and

lords many,) 6 But to us ithere is but one God, the Father, of whom are all things, and we kin him; and one Lord Jesus Christ, by whom I are all things, and we by him.

7 Howbeit there is not in every man that knowledge : | k or, for. for some with conscience of the idol unto this hour | Jn 1.3 eat it as a thing offered unto an idol; and their con-

science being weak is defiled. 8 But meat m commendeth us not to God: for neither, if we eat, " are we the better; neither, if we eat

not, oare we the worse.
9 But take heed lest by any means this Pliberty q of yours become a stumbling-block to them that are

weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience

A. M. 4061. A. D. 57. CHAP. 8.

a Ac.15.10,

h Ro.14.14 . In 17. D.

1 2. 3. e Rc.11.25

1 Ti.6.3,4 f Na 1.7. 2 Ti.2.19. g Is.41.24.

h De. 4.39. 1s.44.3,21. i Jn.10.34,

j Mal.2.10. Ep.4.6.

m Ro.14.17. n or have

ape the o or, have we the less

p or power. q Ro.14.13,

Ga.5.13.

knight, "I am certain that I have." Dr. M. is confident that the Greek (doko) does not imply doubt, and refers for proof to chap. iv. 9; viii. 2; xi. 16;

xiv. 32, &c. See also chap. x. 12.
CHAP. VIII. Ver. 1. We know, &c. - It is generally understood, that great part of the first paragraph in this chapter should be included in a parenthesis, but critics are divided where to place the marks; most place them in the middle of the first and fourth verses. If we might be permitted, however, to offer a suggestion, we should confine the parenthesis to the first verse, thus -- If section (for [cit] we all have [this] knowledge; ) namely, that the heathen golds are no golds at all; yet let us not be vain of our knowledge, for knowledge. puffeth up, &c. Such we suppose to be the sense of this intricate and involved passage.—Charity edifieth—i. e. buildeth up—as a family is built up by love. See Ps. xxviii. 5. Prov. xiv. 1.

Ver. 2. If any man think.—Macknight, "is confident." See note on chap.

vii. 40.

An idol is nothing.-The Hebrews gave them a name that implied this, which is thought to be here alluded to; and Whitby shows, that the

position here asserted was a common aphorism among the Jewish doctors.

Ver. 6. In him.—Margin, "for him," i. e. for his glory.

Ver. 7. Not in every man.—Doddridge, "Not in all men"—even not in some professing Christians. — For some, with conscience of the idol, &c. — i. e. supposing that, though the idol itself may be an insensible statue, it may he inhabited by some immortal demon; and, thus supposing, they become guilty of idolatry.

Ver. 8. Meat commendeth us not-i. e. the eating or refraining from any par-

ticular kind of food, in itself considered.
Ver. 9. This liberty.—Macknight, "right." So they claimed it; but the

apostle does tot concede it. See chap. x. 19—23.

Ver. 10. If any man see three—That is, seeing you do so, he may be encouraged to do the same, without the knowledge and enlightened views which you possess; and this may lead him into idolatry, and thereby wound

A. M. 4681. of him which is weak be remboldened to eat those things which are offered to idols;

11 And through the knowledge shall the weak bror edifed.

ther perish, for whom Christ died?

12 But s when ye sin so against the brethren, and s Mat. 25. wound their week conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I 40,45. will eat no flesh while the world standeth, lest 11 1 c.9.22

make my brother to offend.

CHAFTER IX.

I He showeth his liberty, 7 and that the minister ought to live by the gospel:

15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto nem, 22 or offensive unto any, in matters indifferent. 24 Our life is

M I not an apostle? am I not free? have I not CHAP. 9. seen a Jesus Christ our Lord? are not ye my work b in the Lord?

a Ac.9.3,17 2 If I be not an apostle unto others, yet doubtless I

am to you; for the seal of mine apostleship are ve in the Lord. b c.4.15. 3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a c wife, c or, woas well as other apostles, and as the brethren of the

Lord, and Cephas?

6 Or I only and Barnabas, have not we a power to forbear working?

7 Who goeth a warfare any time at his own charges? e 1 Ti.1.13. who planteth f a vineyard, and eateth not of the fruit thereof? or who feedeth ga flock, and eateth not of

f De.20.6. the milk of the flock? 8 Say I these things as a man? or saith not the law

the same also? 9 For it is written h in the law of Moses, Thou shalt g 1 Pc.5.2

not muzzle the mouth of the ox that treadeth out the corn. Doth God take care fcr oxen? h De.25.4 10 Or saith he it altogether for our sakes? For our 1 Ti.5.18,

sakes, no doubt, this is written: that he i that plougheth should plough in hope; and that he that thresheth i 2 Ti.26. in hope should be partaker of his hope.

his conscience. - Be emboldened .- Margin, "edified," or "built up;" i. e. in error and in vice. Compare note chap. viii. 1.

Ver. 11. Shall the veak brother perish i—See note on Rom. xiv. 15.

Ver. 11. Shall the veak brother perish i—See note on Rom. xiv. 15.

CAR. IX. Ver. 1 4m I not free!—Meaning, that his time and talents were at his own disposa: He was not in bondage to any man—a circumstance necessary to capactate him for his timerant labours.—Have I not seen Jesus Christ I—This was necessary, in order to his being a competent witness

of Christ's resurrection. Ver. 4. Power to eat and to drink?—(Rather, authority or right. Power is only the ability to do a thing; whereas the apostle means a right to do what he is speaking of [—Bagster. That is, labouring for the public good, have we not a right to five at the public charge?

Ver. 5. To lead about a sister, a volfel—i. e. a Christian wife, or a wife who was a sister in Christ.—Macknight. Roman Catholics render it, "a sister, a volfel—i. e. a Christian wife, or a wife who was a sister in Christ.—Macknight. Roman Catholics render it, "a sister, a vooman; "ant Doddridge transks, "the word (gamakka) has no force at all here, if it by rendered a woman, since a sister must needs be such; and it is very unlikely that an apostle should carry about with him. I woman to whom he was not married; yet this is what they pretend of Cephas, (or Peter,) and of our Lord's brothers.

Ver. 7. Who goeth a warfare, &c .- i. e. who labours without expecting to

reap some of the fruits of his labour?

Ver. 9. Doth God take care for oxen?—i. e. for oxen only. Ver. 10. Or saith he it altogether - Macknight, "chiefly"-'chiefly"-for our sakes?

1 CORINTHIANS, IX.	459
11 If : we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?	A. M. 4061. A. D. 57.
12 If others be partakers of this power over you, are not we rather? Nevertheless * we have not used this	
power; but suffer all things, lest we should hinder the gospel of Christ.	9.
13 Do ye not know that they wnich minister about holy things 1 live of the things of the temple? and they	12.14.
m which wait at the allar are partakers with the altar?	1 or, feet.
preach the gospel should live of the gospel.	m Nu. 18.8,
15 But I p have used none of these things: neither have I written these things, that it should be so done	De. 18.1.
unto me: for ait were better for me to die, than that any man should make my glorying void.	13 Lu. 10.7.
16 For though I preach the gospel, I have nothing to glory of: for r necessity is laid upon me; yea, wo is	o Ga.6.6.
unto me, if I preach not the gospel!  17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation sof the gospel is	p Ac.20 34. 2 Th.3.8.
committed unto me.  18 What is my reward then? Verily that, when I	q 2Co.11.19.
preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the	r Je.1.17, 20.9.
gospel. 19 For though I be free from all men, yet have I made	s Col. 1.25.
myself servant tunto all, that I might gain the more. 20 And unto the Jews I "became as a Jew, that I might gain the Jews; to them that are under the	t Ro. 1.14. Ga. 5.13.
law, as under the law, that I might gain them that are under the law:	u Ac.16.3. 21.2326.
21 To them that are without law, as without law, (being not without law to God, but under the law to	v c.7.22
Christ,) that I might gam them that are without law. 22 To the weak "became I as weak, that I migh: gain the weak: I * am made all things to all men,	w Ro.15.1 ?Co 11 &
that 'I might by all means save some.  23 And this I do for the gospel's sake, that I might	x c.10 33.
be partaker thereof with you.	y Ro.11.14.
24 Know ye not that they which run in a race run all, but one receive the prize? So z run, that ye may obtain. 25 And every man that strivet for the mastery is	z Phi 2 16 3.14 1 Ti.6 12 2 Ti.2 5.
Vor. 10 If others ha manufalence for	Inglimicht

Ver. 12. If others be partakers, &c . . are not we rather ?-Macknight,

Ver. 13. Do we not know? &c .- This was true, both with respect to the Jews and the heathen. Ver. 16. Nothing to glory of [in that.]-So Doddridge. His glory was in

preaching the gospel gratis.

Ver. 29. Became as a Jew.—See Acts xvi. 3; xxi. 26. Ver. 21. To them that are without law—i. e. the Mosaic law; namely, the

Gentiles Ver. 23. That I might be partaker.—Namely, of the blessings of the gospel; but Pearce renders it, "a joint communicator," which is the rense given by Doddridge.

Ver. 24. So run, that ye may obtain.—Macknight, "That ye may lay hold on the prize." [The roostle here refers to the Isthmian games, so called from

being celebrated on the isthmus of Corinth. |-Bagster. Ver. 25. Is temper 2:2 in all trings.-"Would you," says Epictetus, "be a victor in the Olympic games? So in good truth would I, for it is a glorious

A. M. 4061. temperate in all things. Now they do it to obtain a A. D. 57. corruptible crown; but we an aincorruptible.

2 Ti.4.8. 26 I therefore so run, not as uncertainly; so fight I, Ja.1.12.

not as one that beateth the air: 1 14.5.4.

27 But b I keep under my body, and bring it into sub-Re. 2.10. 3 11. jection: lest that by any means, when I have preached o Ro.8.13. to others, I myself should be a cast-away.

CHAPTER X.

HAP, 10. 1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must file from idolatry. 21 We must not make the Lond's table the table of devils: 24 and in filings indifferent we must have Ex 13 21. Nu 9.13

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under b Ex 11.19.

Ex. 16, 15, a the cloud, and b all passed through the sea;

2 And were all baptized unto Moses in the cloud and Ne.9.15, in the sea

l's.78.24. 3 And did all eat the same spiritual c meat;

4 And did all drink the same spiritual d drink: for Ex. 17.6. Nu. 20, 11. they drank of that spiritual Rock that efollowed them: e or, went and that Rock was Christ. with.

5 But with many of them God was not well pleased:

for they were overthrown f in the wilderness.

g the 6 Now these things were gour examples, to the infigures.

thing; but pray consider what must go before and what may follow, and so proceed to the attempt. You must then live by rule; you must oblige your self to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician, "Enchr. clap. 35.—A corruptible crown.—It is well known that the crown in the Olympic games, sacred to Jupiter, was of wild olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, of the pine, &c. Most of these were overgreens, but they would soon grow dry, and break to pieces.

Ver. 26. Not as uncertainty.—" Not as unnoticed," namely, by the Judge;

Ver. 20. Not as intertuinty.— Not as innoticed, manlely, by the hodge, or, "not as neglecting the boundary marks of the course." See Doddridge, — So fight I.—Macknight, "So I box." Ver. 27. I keep under my body.—Doddridge, "I mortify my body." The

Vet. 27. I keep under my body.—Dodaridge, "I mortily my body." I mortily my body. "I mortily my body."

—Bring it into subjection.—"I drag off as a slave," as the victors did-Dodaridge, their conquered antaconists.—Lest when I have prached—Dodaridge, "Served as a herald;" Macknight, "proclaimed" to others —I mysef should be a cast-away. "Dodaridge," I myself should be a cast-away. "Dodaridge," I myself should be disapproved. "One a disapproved. "One disapproved by the judge of the games, as not having fairly deserved the prize.]-Bagster

CHAP. X. Ver. 1. All our fathers, &c.—Paul speaks of himself and Jewish brethren.—Under the cloud, &c.—If water baptism is here alluded to, as many think, it does not seem to imply immersion, for it was the Egyptian army that was immersed; but it is not unlikely, that in the cloud passing over them to guard their rear, (which it did effectually, by involving their enemies in rain and darkness,) it might distil upon the Israelites a mist, or gentle rain,

while at the same time their garments were sprinkled with the ocean's spray. Ver. 2. Baptized unto Moses, &c.—By means of the cloud and the passage of the Red sea, an obligation similar to that arising from haptism was imposed on them to obey Moses; i. c. all those who passed with Moses through the Red sea, and followed with him the cloud which preceded their march,

bound themselves by this act to honour, obey, and follow him.—Rob. Wah.
Ver. 3. Spiritual—i. e. typical, or figurative meat.
Ver. 4. That followed them.—Dr. Wall calculated that this water, which
was a stream, or river, from the rock of Horeb, running in a descent, night
attend upon Israel in their perceptinations for 37 years, till they came to Ezion Gaber, a sea-port, where it might run into the ocean. Sec Num. xxxiii. 36.

Ver. 5. God was not well picased—Because they murmured and repined through unbelief. Compare Heb. iii. 16, 17. figures:" or, more

Ver. 6. Our examples.-Margin and Doddridge, literally, "types."

I	1 CORINTHIANS, X.	461
-	tent we should not lust after evil things, as they halso lusted.	A. M. 4061. A. D. 57.
	7 Neither be ye idolaters, as were some of them; as it is i written, The people sat down to eat and drink, and rose up to play.	h No.11.4. 33.34.
	8 Neither let us commit fornication, as some Jof them committed, and fell in one day three and twenty thou-	i Ex 32 6
	sand.  9 Neither let us tempt k Christ, as some of them also tempted, and were destroyed of 1 serpents	j No 25.1 9.
	10 Neither murmur ye, as some of them also m murmured, and were destroyed of the n destroyer.	k Ex 17.2,7
	11 Now all these things happened unto them for ensamples: and they are written for our admonition,	
	upon whom the ends of the world are come.  12 Wherefore Plet him that thinketh he standeth	m Nu.14.2, 29.
	take heed lest he fall.  13 There hath no temptation taken you but a such as	n 2 Sa.24.16
-	is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; s but	o or, types.
	will with the temptation also make a way to escape, that we may be able to bear it.	p Pr.23.11. Ro.11.20.
	14 Wherefore, my dearly beloved, t flee from idolatry. 15 I speak as to wise men; indge ye what I say.	q or, mode- rate.
ŀ	15 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which	r Da.3.17. 2 Pe.2.9
	we break, is it not the communion of the body of Christ?	s Ja.5.11.
1	17 For we being many are one bread, and one body: for we are all partakers of that one bread.	t 1 Jn.5.21.
	18 Behold Israel after "the flesh: v are not they which eat of the sacrifices partakers of the altar?	u Ro.4.1,12
	19 What say I then? that the idol wis any thing, or that which is offered in sacrifice to idols is any thing?	v c.9.13.
	on Day Y about a little County	

20 But I say, that the things which the Gentiles sa-wc.8.4. Ver. 9. Neither let us tempt Christ.—This is said on the conviction that the Lord, who inhabited the Sheehinah, or cloud of glory, was none other than the Messiah, John i. 14. - Destroyed of (or by) serpents.

Messian, John I. 14. Distroyles of the destroyer—i. e. death Ver. 10. Destroyled of the destroyler—i. e. death Ver. 11. Ensamples.—Old English for "examples." Margin and Doldridge, "figures," or more literally, types.——Ends of the world.—Gr. "of the ages;"

elsewhere called the last times, the last days, &c. See Heb. c 1, 2,

Ver. 12. Him that thinketh-or is confident-he standeth-" Firmly fixed in the divine favour," says Macknight. See note on chap. vii. 40. The Scriptures, while they encourage believers with promises of persevering grace, no less carnestly caution us against presumption and neglect. The whole work of God is carried on by means of his own appointment.

Ver. 13. Such as is common to man .- According to Doddridge, such as is

proportionable to human strength.

Ver. 15. What I say—i. e. What I am about to say, as in next verse. Ver. 13. The bread-Macknight, "The load"—which we break.—So it

Ver. 13. The brace and are a second cartos) is rendered, Mat. xvi. 9.

Ver. 17. For rec. &c., -|Or, "Because there is one bread, (or loaf,) we, who are the faith professed in it, and Ver. 17. For tee, &c., -10r, Because there is one bread, (or loaf,) we, who are many, are one hody. By this sacrament, and the faith professed in it, and the grace implied, Christians were united as the members in the byman hody; seeing they were one with Christ, and had fellowship with him, and one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls. ]- Bagster. - One vody-i. e.

mystlenlly. Behold .- Doddridge, " Consider," &c .-- Partakers of the altar-Ver. 18. e. participators in the atonemert, and in the worship. So by eating of these

idolatrous sucrifices you participate in the idolatry,

h or, thanksgiving.

10 Conscience, I say, not thine own, but of the other:
for why is my liberty judged of another man's con-

i Ro.14.6. | science? 30 For if I by h grace be a partaker, why am I evil

J 1003.17. spoken of for that for which I give thanks?

1 Whether therefore ye eat, or drink, or whatso-

k Ro. 14.13 ever ye do, do all to the glory of God.

2 Co. 6.3. 32 Give k none offence, neither to the Jews, nor to

the ! Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER XI.

I He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads covered, 17 and because ge-

a Ep.5.1.

Th.1.6.
b c.4.17.

BE ye followers a of me, even as I also am of Christ, but for the work, us. 21 manay, is produing with their own feasts the Lord's supper. 23 Lastly, be called them to the first institution thereof.

BE ye followers a of me, even as I also am of Christ, and the control of the

CHAP, 11.

Ver. 20. Sacrifice to devils.—Gr. "to demons." Elemen has "proved at large," says Doddridge, "from incontestable authorities, that the demons were considered as present at these sacrifices, and as taking part with the worshippers in the common feast; by which (as Mathonides expresses it) friendship, brotherhood, and familiarity, were contracted between them, because all ate at one table, and sat at one board." Ver. 21. The cup—the table of denits.—Gr. "demons." throughout this and

Ver. 21. The cup—the table of denits.—Gr. "demons." throughout this and the verse preceding. Our opinion of the existence of denous, or evil spirits, and their power over mankind, has been already given in various parts of the Gospels, and their connexion with the interests of idolatry will hardly be dis-

puted. Ver. 25. In the shambles.—Doddridge remarks, that the Grecian priests having often more animal sacrifices than could be caten, took this method to dropose of the surplus.

Ver. 31. Whether therefore, &c.—The apostle concludes the subject by giving them a general mile, sufficient to regulate every man's conscience and practice,—that whether they cat or drink, or whatsoever they do, to do it all with an habitual aim to the slory of God; by considering his procequis, and the propriety, expediency, appearance, and tendency of their actions.—Bagsets. Chap. XI. Ver. 1. Bey followers of me.—This verse should not lave been

her hus-

(ie. 24.65.

I COMMITMING, AL.	300
me in all things, and keep c the d ordinances, as I delivered them to you.	A. M. 4061, A. D. 57.
3 But I would have you know, that the head of every man is Christ; f and the head of the woman is	c Lu.1.6.
the man; sand the head of Christ is Ged.  4 Every man praying or prophesying, having his head	d tradi- tion.
covered, dishonoureth his head.  5 But every woman h that prayeth or prophesieth with	e Ep.5.23.
her head uncovered dishonoureth her head: for that is even all one as if she were shaven.  o For if the woman be not covered, let her also be	f Ge.3.16. 1 Pe.3.1, 5,6.
i shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.	g Jn.11.23, c.15.27,28
7 For a man indeed ought not to cover his head, for- assumed as he is the timage and glory of God: but the	h Ac.21.9.
woman is the glory of the man. 8 For k the man is not of the woman: but the wo- man of the man.	i Nu.5.18. De.21.12.
9 Neither was the man created for the woman; but the woman for the man.	j Ge.5.1.
10 For this cause ought the woman to have 1 power on her head because of the angels.	k Ge.2.13, 22,23.
11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all me things of God.	l i. e. a co- vering, in sign that she is un- der the

man have long hair, it is a shame unto him? m Ro. 11.36. separated from the preceding chapter, with which it is intimately connected, and to which it forms an appropriate conclusion. ]-Bagster. So Doddridge, Macknight, Boothroyd, and Townsend.

13 Judge in yourselves: is it comely that a woman

14 Doth not even nature itself teach you, that, if a

pray unto God uncovered?

Ver. 2. Keep the ordinances. - Doddridge, "charges. which word here means the doctrines of Christ and his apostles, whether delive ed by preaching, or in writing; but doctrines or precepts delivered from hand to band, for a succession of ages, before they were committed to writing, as were those of the Pharisees and the Papists, can command neither obedience nor respect.

Ver. 4. Every man. . . having his had covered.—Machinght. 'Having a viet upon his head.' . This seems to be the sense of the passage, though not literally so expressed. It is probable that the Plairiece had introduced the custom of men's wearing veils, in imitation of the heathen; it had a tendency, however, to confound the distinct character of the sexes, and is therefore here

reprobated Ver. 5. Woman with head uncovered .- [In the East, if a woman appear in public unveiled, she is immediately supposed to be deficient in modesty; and consequently she would dishonour her head, her husband, not only by apparently throwing off the sign of her subjection, but by appearing like those women was had their bair shorn off, or shaven, as the punishment of udultery;

a custom which Tacitus informs us prevailed among the Germans. |- Bagster. Ver. 6. Shorn or shaven.—The first word, as distinguished from the second, cans to have the hair cut close, or cropped. Macknight says, the Jews and means to have the hair cut close, or cropped. ancient Germans used to punish adulteresses by shaving their heads.

Ver. 10. Power on her head—Meaning a veil, as intimating her being under

coverture, or subject to the power of her lashand. - Because of the angels —This is very perplexing. 1. Some say, human angels: i.e. the angels of the churches, (Rev. i. 20.) But if the thing were itself indeerent, it must surely be as indecrons before layenen as before the elergy. 2. Others say, voil angels, demons, who are no doubt often present in our charches; but there seems no reverence due to them, nor reason in the precept so understood. 3. Hammond, Doddridge, &c. interpret it of holy angels, who rectainly attend our assemblies, and demand respect. See H-b. i. 14. 1 Peter i. 12
Ver. 14. [7] a man have long hair—in the East, the men wear their hair

464 1 CORINTHIANS, XI.		
A. M. 406 A. D. 57	her: for her hair is given her for a n covering.	
n or, veil.	16 But oif any man seem to be contentious, we have no such custom, neither the churches of God.	
o 1 Ti.6.4	17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for	
p c.1.11,1	the worse.  18 For first of all, when ye come together in the	
q or, schisms		
r Mat.18. 2 Pe.2.1.		
a or, sects	20 When ye come together therefore into one place.	
t Ln 235	21 For in eating every one taketh before other his own supper: and one is hungry, and vanother is	
u or,yeca not eat.	for acopise to the thurch of Goa, and shame mem	
v 2 Pe.2.1 Jude 12	that whave not? What shall I say to you? shall I apraise you in this? I praise you not.  23 For x I have received of the Lord that which also	
w are poo	I delivered unto you, That the Lord Jesus y the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and	
x c.15.3.	said, Take, eat: this is my body, which is broken for	
y Mat.26.	20 Miles the same manner also he took the cap, when	
z or, for	he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.	
a or, sho	26 For as often as ye eat this bread, and drink this cup, a ye do show the Lord's death till he	
D. 00 6	6 Gome	

27 Whorefore whosoever shall eat this bread, and

c Ju 8.63,64 drink this cup of the Lord, cunworthily, shall be guilty c.10.21. lof the body and blood of the Lord.

very whore, and the women lety long. Long much in the their a thirk where initiacy. -R is a shorme. Because a proof of elfeminacy and folly; and because it was considered as a mark of inferiority. It may also be remarked that there were a set of wretched despirable beings, both at Rome and Originh, called Pathics, who are said to have imitated the dress and manners of women.]-Bagster. Ver. 15. A glory-Or, an honour or credit to her; as indicating that she

very short, and the women very long. Long hair in the men is a mark of effe-

had done nothing to deprive her of it; and also showing that she did not object to wear it as a natural veil, and as an emblem of subjection.]-Bagster.

Ver. 16. But if, &c.-[But if any person puts himself forward us a defender of these points, let him know that we have no such custom either among the

I was only the think most that we have no such classing enter among the Jews or the churches of Christ.]—Bugder.

Ver. 20. This is not to eat. &c.—Margin, "Ye cannot eat" the Lord's Supper-i. e. not in this way. Macknight, "Your coming together into one place is not," &c.; i. e. t is not merely meeting at the same place, unless you are writed in the same devotional views.

Ver. 21. Is denoticen.—Do libribly. "Drinks to excess."

Ver. 22. And shome them that have not—That is, says Dobbridge, "that

ave not provisions and accommodations of their own ;"-i. e. the poor, Ver. 26. Eat this bread .- Anti papistical writers here observe, that this ele-

ment bears the name of brea l after consecration; consequently was not transubstantiated.

Ver. 27. Shall be guilty .- [That is, "Shall be guilty with respect to the body

1 CORINTHIANS, XII.	465
28 But let a man examine 4 himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh edamnation to himself, not discerning the Lord's body.	A. D. 51.
30 For this cause many are weak and sickly among you, and many sleep.	e judgment 120.13.2.
be judged.	f Ps.32.5. 1 Jn.1.9.
32 But when we are judged, we sare chastened of the Lord, that we should not be condemned with the world.	
33 Wherefore, my brethren, when ye come together	He.12.5.
34 And if any man hunger, let him eat at home; that	h judgment
ye come not together unto h condemnation. And the rest will I set in order when I come CHAPTER XII.	
I Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely ocstowed: 12 that by the like proportion, as the members of a natural body tent all to the 16 mutual decency, 22 service, and 25 succour of the some body; 27 so we should do one for another, to make up the mystical body of Christ.	
NOW concerning spiritual gifts, brethren, I would not have you ignorant.	b Ma.9.39. 1 Jn.4.2,3.
2 Ye know that ye were Gentiles, carried away unto these dumb a idols, even as ye were led. 3 Wherefore I give you to understand, that no man	e or.ana- thema.
b speaking by the Spirit of God calleth Jesus c accur- sed; and a that no man can say that Jesus is the Lord,	d Mat. 15.17
but by the Holy Ghost.  4 Now there are diversities cof gifts, but the same Spirit.	e He.2.4. 1 Pe.4.10.
5 And there are differences of fadministrations, but the same Lord.	f or, minis- tries.
6 And there are diversities 5 of operations, but it is the same God which worketh all in all.	g Ro.12.6, &c.
7 But the manifestation of the Spirit is given to every man to profit h withal.	h Ep.4.7.

and blood of Christ," in not making any distinction between the bread and wine which represent them, and that used on ordinary occasions. ]—Bagster Ver. 29. Damnation,—Mackinight, "punishment;" bit all commentators agree in reprobating what the former calls "an unhappy mistake" in our ver-

sion. See our note on Rom. xiv. 23.

Ver. 30. Many sleep.—Commentators generally apply this to the sleep of death; and it is true, that the death of believers is called a sleep, (ch. xv. 11;) but this is called a chastening of the Lord, that such might not be condemned, (verse 32,) which implies a recovery from their sleep. We therefore incline to understand the phrase as implying a religious torpor. See Mat. xxv. 5.

Eples. v. 14. CHAP. XII. Ver. 2. These dumb idols.—The images with which, in that idolatrous city, they were every where surrounded. - Even as ye were led-

By the popular superstition, and by the artifices of their priests.

Ver. 3. Accursed.—Gr Anathena. Moses says, "He that is hanged, is accursed of God," (Deut. xxi. 23.) which applies equally to those that were crucified, so that "The hanged Christ" is applied to our Lord Jesas Christ by the infidel Jews, as a title of reproach, to the present day.

Ver. 4. Gifts.-[Gracious endowments by the extraordinary influence of

the Holy Spirit.]—Eagster.

Ver. 6. The same God.—Comparing this verse with the two preceding, we have an argument for the proper divinity of the Holy Spirit, here called both

A. M. 4061 8 For to one is given by the i Spirit the word of I wis-A. D. 57. dom; to another the word of knowledge by the same Is 11.2.3.

9 To another faith 1 by the same Spirit; to another c. 2.6.7.

the gifts of m healing by the same Spirit; 10 To another the working of miracles; to another k c.13.2 prophecy; to another discerning of "spirits; to another divers kinds of otongues; to another the inter-

m Ma.16.13 pretation of tongues: Ja. 5. 14.

11 But all these worketh that one and the self-same n 1 Jn.4.1 Spirit, dividing p to every man severally as he will.

12 For as the body is one, and hath many members, o Ac. 2.4.7.. and all the members of that one body, being many,

are one body: so qalso is Christ.

13 For by one Spirit are we all rbaptized into one g ver.6,

g ver.27. body, whether we be Jews or Gentiles, whether we r Jn.1.16. be bond or free; and have been all made to tdrink into one Spirit.

14 For the body is not one member, but many. 8 Greeks.

15 If the foot shall say, Because I am not the hand, t Jn.7.37... I am not of the body; is it therefore not of the body?

Ver. 3. To one is given . . . . the word of wisdom . . . . the word of knowledge.—Preb. Townsend has given in his Arranged New Testament a conjuns abstract of the very learned discussions of the first Lond Barrington, (the friend of Watts and Doddridge.) to which we shall make some references, without pledging ourselves to adopt to which we shall make some references, without pledging ourselves to adopt his explications, though nearly followed, not only by Mr. T., but also by Bishop Horsley and Dr. Hales. By "the word of wisdom," he understands that knowledce peculiar to an apostle; and by the word of knowledge," the like attainment of the prophets. But with all due submission to these great names, we consider *misdom* as an immediate endowment from heaven; *knowledge*, as an acquired talent, no less the gift of God, though the result of experience and of study. Paul eminently possessed both.

Ver. 9. To anot truth of the gospel. To another faith.-According to Locke, a full persuasion of the

Ver. 10. The working of miracles.- This, as distinguished from the gift of Ver. 1. The working of miracles.—This, as distinguished from the gill of bealing, may intend the power of inflicting disease and death, as in the case of Ananias and Sapphira. &c. —Discerning of spirits—i. e. of detecting hypocrisy, or imposition, as in the case just referred to. —Divers kinds of tongues. — the interpretation of tongues.—From this distinction of talent, it is evident that some possessed the talent of interpreting tongues who had not the power of speaking them.

Ver. 1. Severally as he will.—Doddridge, "As he thinketh fit," Macknight, "As he pleuseth," From this expression has been forcibly argued

night, "As he pleaseth." From this expression has been forcibly argued the distinct personality of the Holy Spirit.

Ver. 12. For as the body is one.—[The apostle here illustrates the wisdom and goodness of the Holy Spirit, in his distribution of spiritual gifts, by the similitude of the human body; which, though formed of many members, constitutes one harmonious system, every member having its proper use and capacity for the common henefit.]—Bagster.—So also is Christ—i. e. Christ mystical, or his true church

Ver. 13. Drink into one Spirit .- Namely, the Spirit of Christ, which also animates his church

Ver. 15. If the foot shall say.—This beautiful apologue reminds us of the political apologue of Menenius Agrippa. At a time when the lower orders of the Roman people were rising in insurrection against the nobles, this celebrated orator and general addressed to them this fable:—That once upon time, when the different members of the human body were not in that state of the hold of the property of the hold of

c ver.10.

16 And if the ear shall say, Because I am not the A. M. 406L eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an' eye, where were the hearing? If the whole were hearing, where were the realist smelling?

18 But now hath God set "the members every one of them in the body, as "it hath pleased him.

19 And if they were all one member, where were the

body?
20 But now are they many members, yet but one

body. 21 And the eye cannot say unto the hand, I have no y or, dirineed of thee: nor again the head to the feet, I have no

need of you.
22 Nay, much more those wmembers of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we \*bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abun-

dant honour to that part which lacked:
25 That there should be no y schism in the body; but

that the members should have the same care one for another.

26 And whether one member suffer, all the members e Nu.11.17.

26 And whether one member stiller, all the members extensions suffer with it; or one member be honoured, all the members rejoice with it.

members rejoice with it.
27 Now ye are the body of Christ, and members z in f He.13.17,

23 And God hath set some in the church, first a postles, secondarily approphets, thirdly teachers, after that miracles, then gifts of a healings, a helps, f governments. Silversities of a tongues.

other members did to the support of the belly.—This ingenious field convinced the people that the Senators were as necessary to the body politic as were

themselves.—Livy, Elt. ii. chap. 32.

Ver. 23. Our uncomely parts have more abundant comeliness—i. e. by means of omamental dress.—So in the mystical body of Cirist, those members of least apparent consequence, and personal comeliness, are often endowed with talents of the first order—they "have more abundant comeliness."

Ver. 25. That there should be no schism.—The same word is used chap. i. 10; xi. 13; and it appears from the context in the former place, that the Cornthians split themselves into little parties under the name, though without the sanction of their favourite preachers; so far, at least, as respects Paul, Apollos, and Cephas. These parties, though they met in one house, or shably neet in separate rooms, and held little or no communion with each other. See

chap. xi. 20—22. Whether one member suffer, &c.—This is the doctrine of sympathy, arising literally from the nervous system, by which the head and the heart participate in the sufferings of the hand or foot, &c. So in a Christian church, the heads of it should sympathize in the sufferings of the humblest

mombers. Ver. 28. First Apostles, &c.—Mr. Townsend has given a table, comparing this and the two following verses with verses 8 to 10, and assigning to each order of ministers his peculiar talent, as to apostles wisdom, to prophets know.edge, &c. according to the system of Lord Barrington, Bp. Horsley, &c.; but we confess that this system appears to us more ingenious than satisfactory.
—After that nriracles, then gifts, &c.—i. e. those who had the power of

Ja 2.14.

1 c.10.21.

A. M. 4061. 29 Are all apostles? are all prophets? are all teach-A. D. 57. ers? are all i workers of miracles?

30 Have all the gifts of healing? do all speak with or powers

tongues? do all interpret? 2.14.39. k Mat.56.

31 But covet Jearnestly the best k gifts: and yet show I unto you a more excellent way. Lu.10.42.

CHAPTER XIII.

I All gifts, 2, 3 how excellent soever, are nothing worth without charity.
4 The praises thereof, and 13 pre-ation before hope and faith. CH AP. 13. a 2 °o.12.4.

PHOUGH I speak with the tongues of men and of a angels, and have not b charity, I am become an

b 1 Pe.4.8. e c.11.1.

sounding brass, or a tinkling cymbal.

2 And though I have the gift of c prophecy, and understand all mysteries, and all knowledge; and though d Mat 17,20 Mat.21.19 I have all faith, so that I could remove a mountains, f Mat. 6.1.2 and have not charity, I am e nothing. g Mat. 7.22.

3 And though I bestow all my goods to feed the poor, and though gI give my body to be burned, and have

h Pr.10.12

not charity, it profiteth me nothing. Ja.3, 16, 4 Charity suffereth blong, and is kind; charity ienor, is not rash. vieth not; charity I vaunteth not itself, is not puffed k Col. 2.18.

k up, 5 Doth not behave itself unseemly, seeketh not ther

m Pr. 14.17. own, is not measily provoked, thinketh no evil: n Ro.1.32. 6 Rejoiceth "not in iniquity, but rejoiceth "in the o or, with.

p Ro.15.1. truth: 7 Beareth Pall things, believeth 9 all things, hopeth

a 12s.119.66. rall things, endureth sall things. r Ro.8.24. 8 Charity never faileth: but whether there be prophes Job. 13,15.

working miracles, and healing diseases .- Helps, governments-May refer, as we conceive, to those who assisted or superintended schools, or other charities for the poor.

rities not the pools. Ver. 31. But coret earnestly—Macknight. "Ye camestly desire the best gifts; but I show you," &c. So Doddridge in effect. CHAP. XII. Ver. 1. And have not charity.—The original word, (azape.) though sometimes rendered charity, is more frequently and accurately rep-decad leve, and no doubt our translations here so meant it; and so it is used in de; at leve, and no doubt our translators here so meant it; and so it is used in the writings of Milton, Dryden, Hooker, and Alterbury, as may be seen in Dr. Johnson. There is no doubt, however, but that our translators derived the word immediately from the Vulgate, caritars; but its insertion here has unhappily led many persons to conclude that almost giving, or practical benevolence, is the only thing intended; though that is exactly contrary to verse 3.

—As sounding brass, or a trinkling cynibat.—This probably refers to the different kinds of cynibal used by the ancients, the large and small; the former very sonorous, the latter more like bells. See Ps. el. 5.

Ver. 2. And have not chartiy.—This word should have been rendered love, throughout the chapter. This love is commended, 1. For its indispensable necessity; without it all other things are nothing. The elequence of an augel would be as unmeaning as the clanging cynhal. The highest miraculous gifts are of no avail; are even the most liberal charities, or the most ardent zen of martyrdom, are alike unacceptable to Goi, unless they spring from

zea of martyrdom, are alike unacceptable to God, unless they spring from love to him. 2. Love is commended for its many amiable qualities. It is intimately connected with all the Christian graces; patience, kindness, meekness; whatever is vi tracs, and whatever is of good report.—Lastly, Love is praied for its durability—when all other gifts, and even graces, fail, this shall be eternal.

"This is the grace that reigns on high, And brightly shall for ever burn ; When Hope shall in enjoyment die, And Faith to intuition turn.

Simon Browne. Ver. 7. Beareth—Doddridge, "covereth" - all things.—More ready to conceal a fault than to expose it.

ŀ	1 CORINTHIANS, XIV.	469
	cies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall	A. M. 4061. A. D. 57.
	vanish away.	t c.82
-	9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.	n 1 In.3.2.
man of the state	11 When I was a child, I spake as a child, I understood as a child, I 'thought as a child: but when I became a man, I put away childish things.	v or rea- soned
ì	12 For now we see through a *glass, *darkly; but then face to face: now I know in part; but then shall	w 2 Co.3. : \$.
	I know even as also I am known.  13 And now abideth "faith, hope, charity, these three; but the greatest of these is charity.	x or, in a ridd!e.
or other months of the rate of	CHAPTER XIV.  1 Prophecy is commended, 2, 4 and preferred before speaking with tongues, 8 by a comparison drawn from musical instruments. 12 B-th must be referred to editication, 22 as to their true and proper end. 3: The true use of each is taught, 23 and the abuse trixed. 3 Women are forbidlen to speak in the	y He.10.35, 39, 1 Pe.1.21.
man man man man and	FOLLOW after charity, and desire spiritual a gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue b speaketh not unto men, but unto God: for ono man d un-	
	derstandeth him; howbeit in the spirit he speaketh	CHAP. 14.
- American	mysteries.  3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.	a Ep.1.3.
the same of the same	4 He that speaketh in an unknown tongue edifi- eth himself; but he that prophesieth edifieth the	b Ac.10.46.
-	church.	c Ac.22.9.

5 I would that ye all spake with tongues, but rather

that ye prophesied: for greater is he that prophesieth d heareth. than he that speaketh with tongues, except he intere ver.26. pret, that the church may receive edifying.

Ver. 8. Vanish away.-All the knowledge and wisdom in the world will be but as nothing compared with the knowledge and wisdom of heaven. This the apostle illustrates by two comparisons. All the knowledge and wisdom attainable in this world is but like the education of a child at school, previous to his application to the higher pursuits of science, literature, or public life; nor does the accomplished scholar look back with greater contempt on his first juvenile studies, than we, in a future state, shall look back on all our present attainments. Nor is this at all incredible; all Europe was struck with admiration at the scientific discoveries of Sir Isaac Newton; yet in what light did be consider them in the decline of life? "I seem (said he) like a boy who has been playing on the sea shore, and amusing himself with picking up curious shells and pebbles." But with how much more contempt must such a man look down on these things, when he had launched into the occan of

Ver. 10. When that which is perfect is come-i. e. when perfection shall

succeed to imperfection, namely, in a future world.

Ver. 12. We see through a glass-Or, through a brazen mirror.-Though glass was probably made before this time, we have no proof of its being used or windows before the third century, thin plates of horn, &c. being used instead; and perhaps it was long before it was manufactured to be so transpa-rent as at present, and telescopes are allowed to be a much more modern in-

vention. (See Ency. Brit.) — Darkly.—See Ps. xlix. 4. CHAP. XIV. Ver. 1. Follow after.—Doddridge, "pure "pursue." The original word alludes to the action of hunters in the chase. Seek to promote love

(which is the true charity) eagerly, earnestly, perpetually.

Ver. 4, Edificth himself—i. e. himself only. So Macknight.—Compare 1 Peter i. 10-12.

Ver. 5. (ireater is he .- Every man tanks in the church according to his usefulness

1 CORINTHIANS, XIV. 470 6 Now, brethren, if I come ento you speaking with A. M. 4061. A. D. 57. tongues, what shall I profit you, excelt I shall speak to you either by revelation, or by knowledge, or by f ver.26 prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the g or, tunes. sounds, how shall it be known what is piped or harped ? 8 For if the trumpet hagive an uncertain sound, who shall prepare himself to the battle? b Nu.10.9. 9 So likewise ye, except ye utter by the tongue words leasy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices l signifiin the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, Ro.1.14. I shall be unto him that speaketh a Jbarbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, for asmuch as ye are zealous of k spiritual gifts, seek that we may excel to the edifying of k spirits. the church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. I Jp. 4.24.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the 1 spirit, and m Ep.5.19. Col.3.16. I will pray with the understanding also: I will sing m with the spirit, and I will sing with the understand-

ing nalso. n Pa.47.7. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of o thanks, seeing he under-

o c.11.24. standeth not what thou savest?

Ver. 6. By revelation, &c .- This seems to refer to the different ways in

which the church was ddified by anostolic gifts.

Ver. 7. And even things, &c.—I may, as if he had said, illustrate this farther from even lifeless things, which are made use of to give sound, as for instance, a pipe or harp; if these were to utter mere sounds without order, harmony, or melody, though every tone of music might be in the sounds, no person could discern a time, or receive pleasure from such sounds; and they could give no direction to those who were to sing or dance to them, unless a proper distinction was observed. So east, if the transpet should be blown at proper distinction was observed. So also, it the creatiper should be about a raidom, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of different meanings, what soldier could understand when to "prepare himself to buttle?" If, then, an intelligible distinction of sounds be necessary in the concerns of life, how much more must they be so in those of religion?]-Bagster .-A distinction in the sounds .- Macknight, "notes." This verse seems to refer to dancing, as the next does to military music.

Ver. 10. So many kinds of voices.—Doddridge and Macknight, "of languages (as ye speak.")
Ver. 11. A barbarian.—So the Greeks and Romans esteemed all other nations.

Ver. 14. My understanding is unfruitful-i. e. affords no instruction to others.

Ver. 16. He tnat occupieth the room of the unlearned-i. e. private individuals, not endowed with mirreulous gilts. So Doddridge, Macknight, &c. This affords so powerful an argument against the use of prayers in a unknown tongue, as practised in the Churchof Rome, that it seems wonder, ful such a custom should ever have been adopted by any who acknowledged the inspiration of St. Paul.

	1 CORINTHIANS, XIV.	471
	17 For thou verily givest thanks weil, but the other	A. M. 4061. A. D. 57.
1	is not edified.  18 I thank my God, I speak with tongues more than	
I	ye all: 19 Yet in the church I had rather speak five words	He.6.13. 2 Pe.3.18.
ĺ	with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown	q Ps. 131 2. Mat. 18.3.
	tongue. 20 Brethren, be not Pchildren in understanding: how- beit in malice be <sup>9</sup> ye children, but in understanding	Ro.16.19. 1 Pe.2.2
	be ramen. 21 In the law tit is written, "With men of other terwise and other line will I speak unto this people;	r perfect, or, of a ripe age.
	and yet for all that will they not hear me, saith the Lord.	s Ps.119.99.
	22 Wherefore tongues are for a vign, not to them with the the the them that believe not; but prophesying serveth not for them that believe not, but for	t Jn.10.34.
	them which believe.  23 If therefore the whole church be come together into one place, and all speak with tongues, and there	u Is.23.11,
	come in those that are unlearned, or unbelievers, will they not say that ye are *mad?  24 But if all prophesy, and there come in one that	v Ma.16.17 Ac.2.6, &c.
	believeth not, or one unlearned, he is convinced of all, he is judged of all:	w 1 Ti.1.9.
	25 And thus are the secrets of his heart made manifest, and so falling down on his face he will worship	x Ac.2.13.
	God, and report that God is yin you of a truth.  26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a *doctrine, hath	2100.00
	a tongue, hath a revelation, hath an interpretation. Let a all things be done unto edifying.	z ver.6.

a ver. 40. and let one interpret. Ver. 21. In the law-i. e. in the Old Testament. [The passage quoted is taken from the prophet Isaiah; but the term torah, (law.) was used by the Jews to express the whole Scriptures, law, prophets, and hagiographia; and they used it to distinguish these Sacred Writings from the words of the Scribes. It is not taken from the LXX. from which it varies as much as any words can differ from others where the general meaning is similar. It accords words can unterfrom duties where the general meaning is similar. It accords much more with the Hebrew: and may be considered as a trapslation from it; only what is said of God in the third person, in the Hebrew, is here expressed in the first person, with the addition of saith the Lord.—Randolph. Ver 22. Tongues are for a sign-i. e. for a miracle, to convince the un-

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course;

believers. Ver. 23. The whole church-i. e. evidently the congregation of believers, as the word implies, though used afterwards for the place of assembly; as is the case with the word "Meeting," among Dissenters.—That ye are mad—That is, from hearing you all talk so unintelligibly. Comp. Acts ii. 13. Ver. 25. Thus are the secrets of his heart made manifest.—This refers to

the work of the Holy Spirit on men's consciences.

Ver. 26. Every one (Macknig'st, "each") of you hath, &c.—This, according to Mr. Harmer, is to be understood of extemporary (rather inspired) devotional songs; such we read of repeatedly in the Old Testament, as in the

times of Moses and David. Ver. 27. Let it be by theo. &c.—i. e. according to Doddridge, "two or three" speakers, and one interpreter; but Macknight renders it, "Let it be two or at most three (sentences.) and separately; and let one interpret."— Let not more than two, or at most three, be so engaged at one time of assem bling; and let this be done by course, one after another |- Bagster.

28 But if there be no interpreter, let him keep silence A. M. 4061. A. D. 57. in the church; and let him speak to himself, and to God. b ver.39. I Th.5.19. 29 Let b the prophets speak two or three, and let the other judge. e Job 32.11. 30 If any thing be revealed to another that sitteth by, let the c first hold his peace.

d 1 Jn.4.1. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. e tumult,

Or, 2/12 32 And the spirits dof the prophets are subject to the quielne,s. prophets.

f c 11.16. 33 For God is not the author of econsusion, but of peace, as f in all churches of the saints. g 1 Ti.2.11.

34 Let g your women keep silence in the churches: for it is not permitted unto them to speak; but they h Ep.5.22. are commanded to be hunder obedience, as also saith 1 Pe.3.1.

i the law. 35 And if they will learn any thing, let them ask their i Ge.3.16. Nu.30.3.. husbands at home: for it is a shame for women to

speak in the church. Est. 1.20. 36 What? came the word of God out from you? or

j c.4.7. I came it unto you only? 37 If kany man think himself to be a prophet, or spiritual, let him acknowledge that the things that I

write unto you are the commandments of the Lord. 1 ver.26.33. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and for-

bid not to speak with tongues. CHAP, 15. 40 Let | all things be done decently and in order. a Ga.1.11.

## CHAPTER XV.

b c.1.4..8. 3 By Christ's resorrection, 12 he proved the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at c 1 Pe.5.12 the last day. d He.3.6.

MOREOVER, brethren, I a declare unto you the gospel which I preached unto you, which b also e or, hold fast. ye have received, and wherein eye stand;

f by what 2 By which also ye are saved, if dye ekeep in memory ( what I preached unto you, unless & ve have g Ga. 3.4.

Ver. 29. Let the other judge.-Literally, "discriminate" between truth and

ver. 29. Let the oner judge.—Literary, discininate between that and veron.—Dr. P. Smith.

Ver. 32. The spirits of the prophets.—In verse 12, where the original is the same, our translators render it "spiritual gifts," the noun being supplied, as Macknight thinks it should be here—"The spiritual (gifts) of the prophets are subject to the prophets."—"IThose who were actuated by the Holy Spirit, in the very moments of inspiration, still retained the free use of themselves, and continued masters of their rational and persuasive faculties .-Bp. Warburton. |-Bagster

Bp. Warbitton.—Bagster.
Ver. 38. What I came the word, &c..—Doddridge says, the Scotticism,
"Whether did the word of God come forth from you alone." would be the
exactest version. This excellent expesitor considers these words as addressed
to the church at large; but Macknight, as addressed to the women only; as
nuch as to say, "Did Christ employ any of your sex as questles? or did the
word only come to you by the ministry of men?"
Ver. 37. They are the commandments of the Lord.—This is a direct asser-

tion of the spostle's inspiration.

Ver. 38. But if any man be ignorant—i. e. neither a prophet nor inspired

-let him remain so. CHAP, XV, Ver. 2. What I preached.—Doddridge, "those joyful tidings,"

1 CORINTHIANS, XV.	473
3 For I delivered unto you first of all that which also received, how that Christ died for our sins a	I A. M. 4061. A. D. 57.
cording h to the scriptures;  4 And that he was buried, and that he rose again	h Ge.3.15.
the third day according to the scriptures:	Is.53.1,
5 And that he was seen of 1 Cephas, then of the	Da.9.26, Zec. 13.7.
6 After that, he was seen of above five hundred bro	Lu.24.26,
thren at once; of whom the greater part remain unity this present, but some are fallen asleep.	
7 After that, he was seen of James, then of all the apostles.	le Fs. 16.10.
8 And last k of all he was seen of me also, as of 1 on	ie Lu.24.34,
born cut of due time.  9 For I am the least mof the apostles, that am no	åc.
meet to be called an apostle, because I persecuted the Church of God.	ie k Ac.9.17.
10 But by the grace of God I am what I am: an	d
his grace which was bestowed upon me was not i vain; but I laboured more abundantly than they all	n or, an abortive.
yet not " I, but the grace of God which was with me	e.
11 Therefore whether it were I or they, so we preach and so ye believed.	
12 Now if Christ be preached that he rose from the dead, how o say some among you that there is no re	
surrection of the dead?	
13 But if p there be no resurrection of the dead, the is Christ not risen:	n o Ac.26.8.
14 And if <sup>9</sup> Christ be not risen, then is our preachin vain, and your faith is also vain.	g p 1 Th. 4.14.
15 Yea, and we are found false witnesses of God	;
because we have testified of God that he raised u Christ: whom he raised not up, if so be that the dea	
rise not.	r Ro.4.25
16 For if the dead rise not, then is not Christ raised 17 And if Christ be not raised, your faith is vain	s Jn.16.2.
ye are yet in your sins.  18 Then they also which are fallen asleep in Chris	2 Ti.3.12
are perished.	1 1 Pa 1 3
19 If in this life only we have hope in Christ, we sar of all men most miserable.	е

Col 1.18. come the first-fruits " of them that slept. Ver. 3. First of all that, &c. - Doddridge, "Among the first [things,] that which," &c. - Ver. 4. Rose again the third day, according, &c. - He was not to see

20 But now is Christ risen from the dead, and be-

corruption, which generally occurred before the fourth day. See John xi. 39. Ver. 5. Then of the twelve.—So they were called, though only ten of them were present, Judas being dead, and Thomas absent. They were called the twelve, as implying their office: so the Romans spake of the Triumviri and

Decemviri, when meaning only a part of them.

Ver. 13. Then is Christ not risen.—Doddridge, "neither is Christ raised." So in verse 14.

Ver. 17. Veare yet in your sins.—[If Christ he not risen, ye have no evidence of God's having accepted his mediation for you, nor, consequently, of your being justified.]—[Ingwiee. Ver. 18. Are perished.-This verse implies, that all who had been saved,

were saved through Christ's death and resurrection.

Ver. 19. Most miserable .- Doddy idge, "Pitjable."

Ver. 20. Become the first fruits .- This is said in allusion to the law, Levit.

21 For v since by man came death, " by man came A. M. 4061. A. D. 57. also the resurrection of the dead.

▼ Ro.5.12, 22 For as in Adam all die, even so in Christ shall all

be made alive. 23 But x every man in his own order: Christ the w Jn. 11.25. first-fruits: afterward they that are Christ's at his coming. x 1 Th.4.15

..17. 24 Then cometh the end, when he shall have delivered up the kingdom y to God, even the Father: when y Da.7:14, he shall have put down all rule and all authority and power. 25 For z he must reign, till he hath put all enemies

z Ps.2.6.,10. under his feet. 45.3..6.

26 The last enemy that shall be destroyed a is

110.1. Fp.1.22. He.1.13, 27 For he b hath put all things under his feet. when he saith, all things are put under him, it is maa 110.13.14. 2 Ti. 1.10. nifest that he is excepted, which did put all things Re.20.14.

under him.

28 And when all things shall be subdued c unto him. then shall the Son also himself be subject unto him d that put all things under him, that God may be all

c Phi.3.21. in all.

29 Else what shall they do which e are baptized for d c.11.3. the dead, if the dead rise not at all? why are they then baptized for the dead?

xxiii. 10, 11. [The resurrection of Christ has been demonstrated, and our resurrection necessarily follows: as sure as the first-fruits are the proof that there is a harvest, so surely the resurrection of Christ is a proof of ours. ]—Bagster.

is a narrest, so suchy the resimential of clints is a proof of odds. — Die service ver. 22. For as in Adam, &c.—The whole context shows, that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that, as the first Adam was the cause of natural death, so Christ, the second Adam, is the anthor of the resurrection.

Ver. 23. Afterward they that are Christ's.—This plainly shows that the resurrection of believers will be distinct, and precede that of the wicked.—A this country=1, c. at his econd coming to raise the dead, and judge the

world.

b Ps.S.G.

Ver. 24. Then cometh the end .- [The mediatorial kingdom; an allusion to ter. 24: There cometa the ends.—[1] he incustorial singloin; an ambient to the case of Roman viceroys, or governors of provinces; who, when their administration was ended, delivered up their government into the hands of the emperor.—Bagster. The end of which Paul speaks (says Mr. And. Fuller) does not mean the end of Christ's kingdom, but of the world, and the things thereof. The delivering up the kingdom to the Pather will not put an end to it, but eternally establish it in a new and more glorious form. Clarist shall not in, not eternary estimated in a new and more glorious form. Clirist shall not cease to reign, though the mode of his administration be different. As a divine person, he will always be one with the Father; and though his mediatorial kingdom shall cease, yet the effects of it will remain for ever. There will never be a period in duration in which the Redeerner of sinners will be thrown into the shade, or hecome of less account than he now is; or in which "honour, and glory, and blessing," will cease to be ascribed to him by the whole creation. Rev. v. 12–14.

Ver 27. He is eccepted-i. e. God the Father.

Ver. 23. God may be all in ad.-That is, the universe shall be governed as

Ver. 23. God may be all in all.—That is, the universe shall be governed as before the mediatorial system was introduced. No more specific for sin being needed, no more intercession for sinners will then be offered, nor will there remain any enemies to be subdued. Peace and harmony will be restored to our creation, and God alone will reign (as Macknight renders it) "over all things, in all places" of his dominion.

Ver. 29. Baptized for the dead.—[That is, probably, as Ellis and Doddridge interpret, "who are baptized in the room of the dead," referring to the case of those who presented themselves for baptism immediately after the marky-dom of their brethren or friends; as if fresh soldiers should enlist and present floward to the assault, to supply the places of those who had fallen.]—Fagster. Macknight considers the passage as elliptical, and reads it, "Baptized for

1 CORINTHIANS, XV.	47
30 And why stand we in f jeopardy every hour? 31 I protest by g your rejoicing h which I have in	A. M. 406 A. D. 57.
Christ Jesus our Lord, I i die daily.	f 2 Co. 11.:
32 If j after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us keat and drink; for to-morrow	g Some read, ou
we die. 33 Be not deceived: evil 1 communications corrupt	h Phi.3.3.
good manners.  34 Awake m to rightcourness, and sin not; for some	i Ro.8.36
have not the knowledge of God: In speak this to your shame.	speak
35 But some man will say, How o are the dead rais-	ofter.
ed up? and with what body do they come?  36 Thou fool, that p which thou sowest is not quick-	k Ec.2.24 ls.22.13.
ened, except it die: 37 And that which thou sowest, thou sowest not	i c.5.6.
that body that shall be, but bare grain, it may chance of wheat, or of some other grain:	m Ro.13.1 Ep.5.14.
38 But God 9 giveth it a body as it hath pleased him,	n c.6.5.
and to every seed his own body.  39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another	o Eze.37.3.
of fishes, and another of birds.	p Jn. 12.24

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the q Ge.1.11, glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one

star differeth from another star in glory. [the resurrection of] the dead." In Rob. Wahl the passage is thus paraphrased-If the dead do not rise, of what avail is it to expose ourselves to so

many dangers in the hope of a future reward? Ver. 31. I protest by your rejoicing.—Macknight, "By the boasting (which I have) on account of Christ Jesus," &c.

Ver. 32. If.... I have fought, &c.—Lardner understands this hypothetically—"If I had"—and not that he hterally did so.

Ver. 33. Evil communications .- Associating with persons of infidel principies and corrupt morals, has a great tendency to corrupt the mind and man-

Ver. 36. Thou fool.—Doddridge, "Thoughtless creature."—Except it die.—Macknight, "rot." Doddridge, "appear to) die." [That is, the germ, or principle of vegetable life, does not spring up in the form of a plant, till the external body, consisting of the lobes or farinaceous part of the seed, dies, and is decomposed; and thus, forming a fine earth, becomes the appropriate nourishment of the young plant that is springing into life, till it thus becomes capable of deriving nutriment and support from the grosser particles of earth

in which it was deposited.]—Bagster, "its proper body." (Greek idion) i.e. "its pool body-Mackristh," its proper body." (Greek idion) i.e. "the body proper to its own kind." So Doddridge. Not the bolly which it had before: so this will not prove the identity of the resurrection lady; but only, as Mackristh expresses it, "The raised body of the saints will resemble their body which was laid in the grave, so far as their new state will ad mil." In one respect we know that they will materially differ.

So Luke xx.

This the general opinion, however, and is largely argued by Mr. Drein in his ingenious Essay. "On the Resurrection of the Body," chap. vi., that there is a principle of identity (some germ or stamen) which will be preserved till the resurrection; though what this is, it seems utterly in vain to conjecture Ver. 41. One star differeth from another star in glory.- This, it is proba-

ble, is literally true: we know of no two bodies in nature perfectly alike, nor any two bodies which have uniformly the same motion. This applies parlicularly to the heavenly hodies; and if we are to consider this (as many do) as referring metaphorically to the saints, it may be equally true that spiritual

47€	1 CORINTHIANS, XV.
A. M. 4061. A. D. 57. t Da.12.3.	42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it
Mat. 13.43 Phi. 3.21.	is sown in weakness; it is raised in power: 44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual a body.
t Lu.24.31. Jn.20.19, 26.	45 And so it is written, v The first man Adam was made a living soul; the w last Adam was made a quickening spirit.
v Ge.2.7.	46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is
w Jn. 5.21. 6. 33,40.	spiritual. 47 The * first man is of the earth, earthy: the second man is the Lord from heaven.
x Jn.3.13,31	43 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
y Ro.8.29.	49 And as we have borne the image of the earthy, we shall also y bear the image of the heavenly.
a 1Th.4.15	50 Now this I say, brethren, that 2 flesh and blood cannot inherit the kingdom of God; neither doth cor-
17. t 2 Pe.5. t0.	ruption inherit incorruption.  51 Behold, I show you a mystery; We a shall not all sleep, but we shall all be changed,
c Zec.9.14. Mat.24.31	52 In a b moment, in the twinkling of an eye, at the last trump: for the c trumpet shall sound, and the dead a shall be raised incorruptible, and we shall be changed.
d Jn.5.25.	53 For this corruptible must put on incorruption, and this mortal emust put on immortality.

54 So when this corruptible shall have put on incore 2 Co.5.4. ruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is f Is.25.8.

written, Death is swallowed up in victory. bodies have the same diversity, though all glorious. Though the earth is now

supposed to have 900 millions of inhabitants, or more, it is probable that human face divine," in every instance, varies in some of its features

Ver. 41. A spiritual body-Is a body refined from all the corruption and de-

Ver. 4. A spiritual body—Is a body refined from all the corruption and defilement attached to matter in the present state.

Ver. 4. The Lord from heaven.—The word Lord is wanting in some ancient Miss., and Terrillian says, was inserted by Marcion; yet both Doddinidge and Macknight retain it. The Vulgate reads, "The second nan from heaven is heavenly." Dr. Pye Smith remarks, that in the ancient book Zohar, Messiah is called "The Adam on high;" and so distinguished from the first man, who is called the "Adam below."

Ver. 50. Flesh and blood—i. c. in its present corrupt state; or, as in the next member of the sentence, corruption. "Our bodies, after they are raised from the dead, (says Mr. Fuller,) may be flesh and blood, and yet not what they now are."

Ver. 51. Show you a mystery.—A mystery is a secret; but that secret may be, at feast partially, revealed; and here a secre opens to us, full of "terrible majesty."—We shall all be dranged—i. e. We helievers. Mackenight.

Nothing like this is said of the wicked. Compare Phil. iii. 21.

Ver. 52. The trumpet shall sound.—The awful sound of this trumpet is generally libitstated by a reference to the thunders of Simat, which seem to have been retended with volcame phenomena. See Heb. vii. 19. Bishop Berketey, who heard an eruption of Vesavits, at twelve miles' distance, commerces it to the raging together of a tempest and a troubled sea, mixed with the roaring of thunder and of artillery: and some of the volcanic eruptions of South America are said to have been heard from 150 to 600 miles. See Dick's Christ. Philos.

Ver. 54. Death is swallowed up in victory -Or. " for ever." Whitim and Macknight. Compare verse 26. But the same word is rendered victory in ver. 55 and 57. That is, not only conquered, but destroyed. And then the

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	1 CORINTHIANS, XVI.	477
	55 O s death, where is thy sting? O h grave, where is thy victory?	A. M. 4061 A. D. 57,
l	56 The isting of death is sin; and I the strength of sin is the law.	g Ho.13.14.
	57 But thanks & be to God, which giveth us the vic-	h (? kell.
	tory! through our Lord Jesus Christ. 58 Therefore, my beloved brethren, mbe ye steadfast,	1 Ec. J.23.
	unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not	] Ro. 4.15.
	in vain in the Lord.	k Ro.7.25
	1 He exhorteth them to relieve the want of the brethren at Jerusalem: 10 communities the Timothy: 13 and after friendly admonitions, 16 shutteth up his episte with divers salutations.	1 Ro.8.37. 1 Jn.5.4,5.
	NOW concerning the collection for the saints, as a I have given order to the churches of Galatia,	m 2 Pe.3.14.
	even so do ye.  2 Upon the first b day of the week let ever one of you lay by him in store, as God hath prospered him,	
	that there be no gatherings when I come.  3 And when I come, whomsoever 'eye shall approve	CIIAP. 16.
	by your letters, them will I send to bring your dliberality unto Jerusalem.	a Ga.2.10.
	4 And if it be meet that I go also, they shall go with me.	b Ac.20.7. Re.1.10.
	5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Mace-	e 2 Co.8.19
	donia. 6 And it may be that I will abide, yea, and winter	d gift

with you, that ye may bring me on my journey e 2 Co.1.15. whithersoever I go.

7 For I will not see you now by the way; but I trust

to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost. 9 For a great f door and effectual is opened unto me, g Phi.3.13. and there are many g adversaries.

sacred writer borrows from another prophet (Hosea xiii. 14) this triumphant

sacted writer norrows from another proposet (ruses Am. 14) this trumphanic song,—"O death) where is thy sting? O grave! where is thy victory." Ver. 55. O grave.—Groek, Hades, or the invisible world. The Jows speak of the angel of death as having the keys of Hades; and St. Paul describes Satan wader a similar character—" Him that hath the power of death, that is, the devil." Heh. ii. 14.

Ver. 56. The sting of death is sin .- For it is sin that arms death with all its terrors.-And the strength of sin is the law.-Because it is by the law that we

have the knowledge, and feel the consequences of sin.

CHAP, XVI. Ver. 1. Churches of Galatia.—"The churches of Galatia and Phrygia (says Paley) were the last churches which Paul had visited before writing this Epistle. He was now at Ephesus, and he came thither immedi when this Lyasue. He was now at Epinesus, and he came thither miniediately from visiting those churches, Acts wiit. 23; xix. 1."

Ver. 2. Lay by him in store.—Doddridge, "Lay something by treasuring it up;" namely, in the common stock.—Instead of in store, Macknight reads, "in the treasury;" i. e. the public stock of the church.

Ver. 3. Vour liberaility.—Greek, "git;" or, "grace."

Ver. 5. When I pass through Macedonia.—By chap, ii. it appears that Paul bad heen at Comith, and by this wares that he was short to resist it account.

had been at Corinth, and by this verse, that he was about to visit it a second time. But instead of sailing directly from Ephesus to Corinth, as he had formerly purposed, he intended to go round through Macedonia; and that he did

Berry papers from Acts xx. 1, 2.

Ver. 8. I roll! tarry at Ephesus until Pentecost.—This, compared with verse 6—"And it may be, that I will winter with you," fixes the time of writing this Epistle—after winter, but before Pentecost, which includes the time that the period of the pentent of the support of the pentent via the support of the pentent via the pentent via the pentent via the support of the pentent via the pentent vi of the Passover, about which time Benson, from chap. v. 7, 8, supposes it to

have been written.

the Lord, as I also do.

It Let no man therefore despise I him: but conduct
k him forth in peace, that he may come unto me: for
I look for him with the brethren.
I 2As touching our brother I Apollos, I greatly desired him to come unto you with the brethren: but his
will was not at all to come at this time; but he will
come when he shall have convenient time.

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1 c.1.12 | come when he shall have convenient time. 13 Watch mye, stand n fast in the faith, quit you like o men, be p strong.

m1 Pe.5.8
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the hous

n 2Th.2.15 I beseech you, brethren, (ye know the house of Stephanas, that it is "the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saint.)

p Ep.6.10. 16 That ye submit syourselves unto such, and to every one that helpeth with us, and laboureth.

q 1Pe.4.8
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking ton

r Ro.16.5. | your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge "ye them that are such.

t Phi.2.30. 19 The churches of Asia salute you. \* Aquila and Priscilla salute you much in the Lord, with the \*\*church

that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

w Ro.16.5, 22 If any man love \* not the Lord Jesus Christ, let him be y Anathema \* Maran-atha.

x Ep.6.24. 23 The grace a of our Lord Jesus Christ be with

y Ga.1.8,9.
2 Jude 14,15
a Ro.16.20.

You.
24 My love be with you all in Christ Jesus. Amen.
With first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Ver. 10. If Timotheus come.—Timothy had been sent before the apostle into Macedonia, with directions to visit Corinth.

into Macedonia, with directions to visit Corinth.

Ver. 12. Our brother Apollos.—It seems, that a party at Corinth professed
themselves attached to Apollos, in order to cover their opposition to the apostle yet St. Paul greatly desired and exhorted that eminent minister to go
among them, with Timothy and Erastus, or with Stephanas and his friends,
when they returned to Corinth.

among them, with Imothy and Erasus, or with Stephanas and his friends, when they returned to Cornith.

Ver. 22. Anathema Maran-atha.—" When the Jews lost the power of life and death, they used, nevertheless, to pronounce an Anathema on persons who, according to the Mosaic law, should have been executed, and such a person became an Anathema, (Heb. Cherem.) or accursed.... Now, to express their faith that God would, one way or another... interpose, to add

when Flavel arose to pronounce the benediction, he pai sed, and said, shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is Anathema Maran atha?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome

by his feelings, that he fell senseless to the floor.

on its icelings, that he rensensees to the moor.

P. S. The superscription to this Epistle, which states it to have been written it im Philippi, is so plainly opposed to verse 8, in this chapter, and to other parts of this Epistle, that it is almost universally rejected as spurious and unauthentic; particularly by Doddridge, Macknight, and Paley. The former says, "I hope it will be remembered, that no credit is to be given to any of these additions, which have been very presumptuously made, and, I think, very imprudently retained."

## CONCLUDING REMARKS ON 1 CORINTHIANS.

[CORINTH, favoured by its situation between two seas, rose to the summit of From its extensive commerce, it abounded with riches. dignity and splendour. and was furnished with all the accommodations, elegances, and superfluities life; and far exceeded all the cities in the world in the magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices. But wealth produced luxury, and luxury a total corruption of manners; so that the inhabitants became infamous to a proverb, lasciviousness in particular being not only tolerated, but forming a considerable portion of their religion. Notwithstanding this, the arts, sciences, and literature, still continued to flourish, every part of the Grecian learning being highly cultivated; so that before its destruction by the Romans, Cierro foro lege Mails. c. 5.) ecrupled not to call it, "The light of all Greece." It possessed numerous schools, in which philosophy and rhetoric were taught by able masters; and strangers resorted thither from all quarters to be instructed in the sciences. Attention to these circumstances will account for several things mentioned by the Apostle in his letters to this city; which things, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is indubitably certain, as the Apostle states, that they carried these things to an extent that was never practised in any other Gentile country; and yet, even in Corinth, the Gospel of Jesus Christ, effecting what learning and philosophy were utterly unable to accomplish, prevailed over universal corruption and deprayity, so much so that it became the seat of a flourishing Christian church! We have already seen, that the peace of this church had been disturbed by false teachers, who made great pretensions to wisdom, eloquence, and know-ledge of the Christian liberty; and that it was to compose these differences, to correct certain abuses, and to answer various questions relative to which they had written to the Apostle, that he composed this Epistle to the Church of Corinth. With what consummate skill and soundness of argument he establishes doctrines, meets objections, and refutes erroneous opinions, the at-tentive reader neel not be informed; while his candour, love, faithfulness, and holy zeal, are apparent in every page. The Corinthians abounded in knowledge, science, cloquence, and various extraordinary gifts and endowments, and for these the Apostle gives them full credit; but, in many cases, distinctly enough marked in this Epistle, they were grossly ignorant of the genius and design of the gospel. Many, since their time, have put words and observances in place of the weighter matters of the law, and the spirit of the gospel. The Apostle has taken great pairs to correct these abuses among the Corinchians; and to insist on that great unchangeable and eternal truth, that love to God and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of the whole law; and that all professions, knowledge, and gifts, without this, are absolutely useless. Did this Epistle contain no more than what is found in the thirteenth chapter, it would be an unparalleled monument what is found in the three-nin chapter, it would be an imparameter moniment of the Apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the gospel, left by God's mark, and introduced to the total of creeds, confessions of faith, and ritual observances, to the end of time. Though this Epistle contains more local matter, and more matter of private application, than any other in the New Testament; and though, perhaps, it may possess less matter for general use than other parts of the Sacred Writings, yet it is both highly interesting and useful; gives an insight into several customs, and not a few forms of speech, and circumstances relative to the discipline of the primitive church, which we can find no where clae; shows us how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief of the gospel, and a warm and zealous attachment to it; reads a very awful lesson to those who disturb the peace of society, and make schisms in the church of Christ; and confirms, illustrates, and defends, many of the most important parts of Christian doctrine and practice. ]-Bagster.

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A. D. cir.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

[THAT St. Paul was the author of this Epistle has never been doubted, and is amply confirmed by interral evidence; from which it appears, that it was written by the Apostle in Macedonia, and probably at Philippi, as the subscription affirms, after the uproar at Episeus, about a year after the preceding, and in consequence of the accounts which he had received of the favourable reception of the first; and afterwards sent to the Corinthians by Titus and his associates. Accordingly the Apostle justifies himself from the charge of levity, or worldly policy, in delaying his journey to Corinth, assigning those reasons for this part of this conduct which could not have been disclosed with propriety till the effect of his former epistle had appeared; declares the justice of his sentence against the incestuous person, and gives suitable directions respecting his restoration; expatiates on his own conduct in the Christian ministry, intermixing many exhortations with the avoval of his motives and fervent affections in the sacred work; excites them, with great address and carmestness, to complete their contributions for their poor brethren in Judea, showing the manifold advantages of such services; contrasts more directly, yet evidently with great reluctance, his own gills, labours, sufferings, and conduct, with the pretences of their false teachers, showing limineff to be "not a whi?" inferior to any of the apostles; and concludes with various admonitions, and affectionate good wishes and prayers.—Paggster.

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliver-

	53.	late danger in Asia. 12 And calling both his own conscience and theirs to
	CHAP. 1.	witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.
	a 1&217i.1.1	PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints b which
I	b Phi.1.1. Col.1.2.	are in all Achaia:  2 Grace be to you and peace from God our Father,
۱		and from the Lord Jesus Christ.  3 Blessed & be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all
ŀ	c Ro.1.7.	comfort; 4 Who comforteth us in all our tribulation, that we
	d Ep.1.3. 1 Pe.1.3.	may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are com-
ı		forted of God.

6 Col 1.21. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your conso-

f c.4.15.

6 And whether we be afflicted, it is for f your consolation and salvation, which is 5 effectual in the enduring of the same sufferings which we also suffer or whether we be comforted, it is for your consolation and salvation.

CHAP, I. Ver. 1. And Timothy.—By this it appears that Timothy had returned to Paul, in Macedonia, and was now with him.

Veg 3. Blessed be 4iod, &c.—Doddridge remarks, that out of St. Paul's thirteen Episiles, "eleven of them begin with exclamations of joy, praise, and thanksgiving," which fact sufficiently shows his anniable disposition, and the deep interest which the apostle felt in the prosperity and happiness of the churches.

Ver. 5. The sufferings of Christ.—Macknight, "for Christ." Doddridge explains it: "sufferings in the cause of Christ."

-	2 CORINTHIANS, I.	481
1 2 2	7 And our hope of you is steadfast, knowing, that as hye are partakers of the sufferings, so shall ye be also of the consolation.	A. M. eir. 4062. A. D. eir. 58.
-	8 For we would not, brethren, have you ignorant of our trouble; which came to us in Asia, that we were pressed out of measure, above strength, insonuch that	h Ro.d.17. 2 Ti.2.12.
	we despaired even of life: 9 But we had the Jsentence of death in ourselves, that we should not trust kin ourselves, but in God	i Ac.19.23, &c.
	which raiseth the dead: 10 Who ! delivered us from so great a death, and doth deliver: in whom we trust that he will yet de-	or, cn-
	liver us; 11 Ye also helping mtogether by prayer for us, that	k Je.17.5,7.
-	for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.  12 For our rejoicing is this, the testimony of our con-	1 2 Pe 2 9. m Ro. 15.30.
-	science, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of o God, we have had our conversation in the world, and more	Phi.1.19. Ja.5.16 18.
	abundantly to you-ward.  13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall	n 1 Co.2.4, 13.
1	acknowledge even to the end; 14 As also ye have acknowledged us in part, that p we are your rejoicing, even as ye also are ours in the day	o 1 Co.15.10
-	of the Lord Jesus.  15 And in this confidence I was minded to come unto	q or, grace.
	you before, that ye might have a second qbenefit; 16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be	r Ac.21.5.
	brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose	s c.10.2.
-	according to the flesh, that with me there should be yea yea, and nay nay?	u Mat. 5.37.

18 But as God is true, our tword toward you was not

u yea and nay. 19 For the 'Son of God, Jesus Christ, who was

y Ma.1.1.

Ver. 9. The sentence of death.-Meaning that death was fully expected by them.

Ver. 10. So great.-Macknight, "So terrible,"-a death.

Ver. 11. Ye also helping together by prayer.—Doddridge, "Working together in prayer."—That for the gift bestowed upon us.—Doddridge, "That so the layour [obtained] for us by [the importunate] prayers of many Ver. 12. In simplicity and godly sincerity.—Gr. "In the simplicity and sincerity of God." i. e. in the sight of God. On the latter word Leigh says, "A fine word! It is a metaphor, either from such things as are tried by being held up against the beams of the sun, to see what faults are in them; or else from such things as are purged and clarified by the heat of the sun from the gross matter that is in them. Mel sincerus, is honey sine cera, or without wax."—Conversation—[That is, "we have conducted ourselves;" for anastrepho in Greek and conversatio in Latin are used to denote the whole

of a man's conduct, the tenor and practice of his life.]—Bagster.

Ver. 13. Than what ye read—i. e. in the Scriptures; but as the word is ambignous, Doddridge renders it, "Than what you knote."

Ver. 15. A second benefit.—Gr. "grace," or gift; meaning the advantage of

Ver. 19. A second time. Ver. 17. Yea yea, &c.—That is, honest and plain dealine. Ver. 17. Yea yea, &c.—That is, honest and plain dealine. Ver. 18. Our word.—Meaning the word preached.—Not yea and nay-Not wavering, uncertain, or contradictory. So Doddridge.

was in flicted f of many. d Ga.4.12.

7 So g that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be z or, censure.

swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm

f 1 Co.5.4,5 1 Ti.5.20. your love toward him.

9 For to this end also did I write, that I might

know the proof of you, whether we be obedient hin all g Ga.6.1.

h c.7.15.

10 To whom ye forgive any thing, I forgive also: for

Ver. 23. To spare you, I came not as yet unto Corinth-i. e. as Doddridge explains it, it was from tenderness towards the Corinthians. So Macknig it, To avoid punishing you, I have not as yet come to Corinth,"-wishing to give you time to repent.

Ver. 24. Not that we have dominion over your faith.—The apostles were only servants of Christ, and had no authority but what they derived from him.

and from the teachings of the Holy Spirit. See Mat. xx. 25. CHAP. II. Ver. 1. In heaviness.—Doddridge, "in grief."

Ver. 2. Who ... but the same that is made sorry to me?-Doddridge, "grieved by me."

Ver. 3. The joy of you all—i. e. you all rejoice with me Ver. 4. Two der auto you—i. e. in his first Enistle Ver. 5. Not grieved me, but in part—i. e. "not grieved me only) but in part," or in a degree, all of you. Ver. 6. This punishment.—Doddridge, "reluke."—Inflicted of many— Namely, according to Doddridge, "by the whole church."

I	sakes forgave I it in the person of Christ;	4062
l	11 Lest Satan should get an advantage of us: for we	A. D. cir.
		58.
	are not ignorant of his devices.	i or, sight.
	12 Furthermore, when II came to Troas to preach	
	Christ's gospel, and a k door was opened unto me of	<sup>3</sup> Ac. 16.8.
	the Lord,	k 1 Co.16.9.
	13 I had no rest tin my spirit, because I found not	1 c.7 £.6.
	Titus my brother: but taking my leave of them, I	1 6.7 5,0.
Į	went from thence into Macedonia.	m Ro.9.37.
	14 Now thanks be unto God, m which always causeth	n Ca.1.3.
	us to triumph in Christ, and maketh manifest the sa-	
	your nof his knowledge his us in orders place	o 1 Co.1.18.

vour " of his knowledge by us in every place 15 For we are unto God a sweet sayour of Christ, in p Jn.9.39 1 Pe. 27.8. them o that are saved, and in them that perish:

16 To P the one we are the savour of death unto death; and to the other the savour of life unto life. And who r or, deal 9 is sufficient for these things? deceitful-

17 For we are not as many, which r corrupt the word c.1.2. of God: but as of sincerity, but as sof God, in the sight of God speak we tin Christ. He.11.27.

CHAPTER III. t or, of. 1 Lest their false teachers should charge him with vain glory, he showeth the faith and graces of the Corindians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proved that his ministry is so far the more excellent, as the gospel of the and liberty is more glorious than the law of condemnation. CHAP, 3.

O we begin again to commend a ourselves? or a c 5.12. need we, as some others, epistles b of commendation to you, or letters of commendation from you?
2 Ye are our epistle written in our hearts, known b Ac. 13.27. c I Co.9.2. and read of all men:

Ver. 10. For your sakes-i. e. to restore peace and union to your body.-Of Christ-i. e. as clothed with his authority.

Ver. 11. Lest Satan should get an advantage of us .- Macknight, "That

we may not be over reached by Satan.'

Ver. 13. Thad no rest. ... because I found not Titus—Whom he had sent to Corinth to make inquiries, and who had not returned.

Ver. 14. Causeth us to triumph.—["Who carriethed us along in triumph;"

an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relatives with them in their chariot. — The eavour of his knowledge.—In triumphs, the streets through which the victor your of his knowledge.—In trumphis, the streets through which he victor passed, were opened, and every altar smoked with offerings and incense, so that the whole city was filled with the perfume. Behind the trimphal car followed the kings, princes, and other captives of note, loaded with chains; some of whom were not to death \$\frac{1}{2}\$ the procession, and others had their lives granted them. To the former the smell of the flowers and inconse would be "a savour of death unto death," and to the latter, "n savour of life unto life."]—Bagster.

Ver. 15. A sweet savour of Christ.—Ministers, it has been justly remarked.

should diffuse the savour of Christ in their example and their conversation. as

well as in their public ministry.
"When one that holds communion with the skies, Has fill'd his urn where these pure waters rise, And once more mingles with us meaner things, "Tis e'en as if an angel shook his wings;

Immortal fragrance fills the circuit wide.

That tells us whence his treasures are supplied."—Copper.

Ver. 17. Which corrupt.—Doddridge, "adulterate." He thinks it refers to those who deal in wines and other luguors, and often lower them with water.

CHAP. III. Ver. 1. Do no-Macknight, "Must we"-begin again to commend ourselves?—i. e. to produce airest the evidence of our apostleship. See 1st Epist. chap. ix.

Ver. 2. Ye are our epistle written in our hearts. - "By supposing that in

A. M. cir. 3 For as much as ye are manifestly declared to be the 4060 epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in ta-A. D. cir. 58. bles of a stone, but e in fleshy tables of the heart. d Ex.21.12

4 And such trust have we through Christ to God.

ward: e Je.31.33.

Eze.11.19. 5 Not that we are sufficient of fourselves to think any thing as of ourselves; but gour sufficiency is of God; f Jn.15.5. 6 Who also hath made us able h ministers of the

g :Co.15 10 Phi.2.13. inew testament; not of the jletter, but of the spirit; for the kletter killeth, but I the spirit mgiveth life

h Ep.3.7. 1 Ti.1.12. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses Mat.26.28

" for the glory of his countenance; which glory was to be done away: Ro.2,23,

29. 8 How shall not the ministration of the spirit be

rather glorious? k Ro.4.15. 9 For if the ministration of condemnation be glory, 7.9,10. much more doth the ministration of righteousness ex-I Jn. 6.63.

cced in glory. Ro.8.2. 10 For even that which was made glorious had no m or, quickglory in this respect, by reason of the glory that ex-

eneth. celleth.

n Ex.31.1. 11 For o if that which was done away reas glorious, 29..35.

much more that which remaineth is glorious. o Ro.5.20. 12 Seeing then that we have such hope, we use great 21. p plainness of speech:

p or, bold-13 And not as Moses, which put a veil over his face, ness. that the children of Israel could not steadfastly look to the end q of that which is abolished: q Ro.10.4.

this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but a copy of that letter, and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle was his miraculous conversion, spritual gilts," &c.—Macknight.

Ver. 3. Forasmuch as.—These supplementary words, so far, are omitted by Doddridge, who reads, "Ye are manifest as," &c.—Epistle of Christ.—On this passage Watts beautifully remarks, that every true believer has in linself such a witness to the truth of the Christian religion, as does not depend

himself such a witness to the truth of the Christian religion, as does not depend on "the exact truth of letters and syllables, nor on the critical knowledge of the Bible, nor on this old manuscript, or the other new translation....The substance of Christianity is so scattered through all the New Testament, that every manuscript and every translation has enough of the gospel to save souls by it, and make a man a Christian. I think this point of great importance in our age, which has taken so many steps to heathenism great importance in our age, which has taken so many steps to headenism and infidelity; for this argument or evidence will defend a Christian in the profession of the true religion, though he may not have skill enough to defend his Bible. ... Why do you believe in Jesus? lasks the unbeliever.] If you have this answer ready at hand, I have found the efficacy and power of the gospel in my heart, this will be sufficient to answer every cavil."

Ver. 5. To think any thing as of ourselves.—Doddridge, "to reckon upon our thine us from ourselves."

any thing us from ourselves."

Ver. 6. Of the new testament-Or "covenant."-See Introduction to the New Testament, § 1.

Ver. 7. The ministration of death.—See Rom. vii. 10. Ver. 8. How shall not, &c.—Doddridge, "How much more shall the ministration of the spirit be glorious! ver. 11. Done away .- Doddridge, "abolished;" namely, the Mosaic law

of types. &c Ver. 13. Moses, which put a veil over his face.—See Exod. xxxiv. 33.—

That which is abolished-Namely, the Mosaic law.

2 CORINTHIANS, IV.	485
14 But their minds were r blinded: for until this day	A. M. cir. 4062
remaineth the same veil untaken away in the reading of the old testament; which veil is done away in	A. D. cir. 58.
Christ. 15 But even unto this day, when Moses is read, the	r Ro.11.7, 8,25
veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the	s Is.25.7.
veil shall be taken saway. 17 Now the Lord is that Spirit: and where the	t 1 Co 15 45
Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass	u Ro.8.2.
v the glory of the Lord, are changed into the same wimage x from glory to glory, even as y by the Spirit	v 1 Co.13.12
of the Lord. CHAPTER IV.	w Ro.8.29.
1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.	x Ps.81.7.  y or, of the Lord the
THEREFORE seeing we have this ministry, as we have received a mercy, we faint not;	Spirit.
2 But have renounced the hidden things of b dishonesty, not walking in craftiness, nor handling the	
word of God edeceitfully; but by manifestation of the truth commending ourselves to every man's con-	CHAP. 4.
science in the sight of God.  3 But if our gospel be hid, it is hid to them 4 that are	a 1 Co.7.25.
lost: 4 In whom the god of this world hath blinded the	b shame.
minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image fof God,	c c.2.17.
should shine unto them. 5 For we preach not ourselves, but Christ Jesus	d 2 Th.2.10.
the Lord; and ourselves your servants for Jesus'	e Jn.12.31, 40.

6 For God, who commanded 5 the light to shine out f Jn.1.14,18

of darkness, hhath shined in our hearts, to give the light of the knowledge of the glory of God in the face g Ge.1.3. of Jesus Christ.

7 But we have this treasure in earthen vessels, that hit is he the excellency of the power may be of God, and not of us.

who hath.

Ver. 14. Their minds were blinded.—See Rom. xi. 8. Ver. 15. Unto this day.—This blindness unhappily extends even to our day Ver. 18. When it—Namely, the heart of the Jewish nation.—Mackinizht.

Ver. 17. Now the Lord it st that Spirit.—"The Lord Christ is that Spirit (ver. 6.) He is the blessed Author and Institutor of that spiritual economy we

are now under."

are now under."

Ver. 19. As in a glass—i. e. in a mirror. See 1 Co. xiii. 12, and note.

CHAP. IV. Ver. 2. Renounced.—Mackright, "commanded away;" perhaps "denounced" would be the most exact rendering.

Ver. 3. If our gospel be hid, it is hid.—Doddridge, Mackright, &c., "If veiled, it is veiled." Compare chap. iii. 13—16.

Ver. 4. The God of this world.—The Jews call Satun, Sannel, the god who himbe. As a prince, Salan is san autron; and as a deity an iid. He is a blinds.—As a prince, Satan is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity.—The image of God.—See

Heb. i. 3. Ver. 5. Preach not ourselves.-The declaration may be fairly v derstood to inpuly that they sought neither to gratify their vanity, nor promote their se-cular interest, nor to raise a religious parly.

Ver. 7. In earthen vessels.- In us frail creatures, continually exposed to be

A. M cir. 4002 A. D. eir. 58. c. 7.5.

8 We are troubled ion every side, yet not distressed; we are perplexed, but k not in despair:

9 Persecuted, but not forsaken; cast down, but not destroyed: 10 Always bearing 1 about in the body the dving of

k or, not altogether anithon t means.

m 2 Ti.2 !1,

the Lord Jesus, that " the life also of Jesus might be made manifest in our body. 11 For we which live are alway delivered unto

death for Jesus' sake, that the life also of Jesus might 1 Ga.6.17. be made manifest in our mortal flesh.

12 So then odeath worketh in us, but life in you. 13 We having the same P spirit of faith, according as it is written, a I believed, and therefore have I spoken;

n 1 Co.15. we also believe, and therefore speak; 31,49.

14 Knowing r that he which raised up the Lord Jesus o c.13.9. shall raise up us also by Jesus, and shall present us p 2 Pe. I.I. with you. 15 For sall things are for your sakes, that the abuno Ps.116.10.

dant grace 'might through the thanksgiving of many r c.5.1.4. redound to the glory of God.

are not seen are eternal.

16 For which cause "we faint not; but though our s 1 Co.3.2t, outward man perish, yet the inward v man is renewed day by day.

t c.8.19. 17 For wour light affliction, which is but for a moment, worketh for us a far more exceeding and eternal u 1 Co.15.58 weight of glory;

v Ro.7.22 18 While we look not at the things which are seen, w Ro.8.1S, but at the things which are not x seen: for the things which are seen are temporal; but the things which x He.11.1.

crushed and broken. The original (ostrakinois) seems by its derivation to refer to the shells of fishes, some of which, while they are extremely fruil, inclose treasures of great value; as the shell of the porphyry, from which fish was extracted the famous Tyrian dye.—May be of God.—Doddridge, "appear to be of God."

Ver. 8. Troubled on every side, yet not distressed.—We conceive, "Press-ed on every side, but not crushed," would be more literal and expressive.

Hammond and Macknight think it refers to the wrestlers in the public games, who sometimes so griped their adversaries, as to deprive them of the power

of resistance.—
Ver. 9. Cast down, but not destroyed.—Another allusion, perhaps, to wrestlers, who might be "thrown down, when not killed," nor "disabled."
Ver. 10. The during—That is, marks of sufferings analogous to hie. see clap. i. 5, 6; and compare these verses with 1 Epis. chap. iv. 11—13.

Ver. 12. Death worketh in us, &c.—i. e. "we are dying daily that you may live."

Ver. 14. Knowing that, &c.—That is, we regard not the sufferings of our bodies, however fittal, since we know that, if killed, our bodies shall be raised again at the last day. See 1 Epist. xv. 19, &c.
Ver. 17. Light affliction.—Mat. xi. 30, the same epithet, "light," is applied by our Lord to they opke and burden which he lays on us. It may be \( \frac{1}{2} \).

plied by our Lord to the yoke and burden which he lays on us. It may be a bour—it may be suffering—but both are light, extremely so, compared with the reward.—A far more, &c.—Upon this passage the eloquent Chrysostom remarks, that the apostle here "oppose things present to things future, a moment to eternity, lightness to weight, affliction to glory: nor is he satisfied with this, but he adds another word, and doubles it, saying, hyperbole upon hyperbole, (so the Greek,) that is, 'a greatness excessively exceeding." ——Weight of glory.—This is a Hebrew idiom: the same word which in that language signifies veight, signifies also glory.

Ver. 18. While we look.—"The word. skopein. (says Macknight.) properly signifies to look at a mark which we int not to hit"—to aim—so Doddridge.

"From dreams on earth we move.

"From dreams on earth we move."—Parnell.

And wake through death to endless life above."-Parnell.

## CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of that an advance of the surface of th

A. M. cir. 4062 A. D. cir. 58. CHAP. 5.

OR we know that if our earthly house of this ta-F bernacle a were dissolved, we have a building of God, a house b not made with hands, eternal in the heavens. b 1 Pc.1.4.

a Job 4.19. 2 Pe. I.13.

2 For in this we c groan, earnestly desiring to be clothed upon with our house which is from heaven:

c Ro.8.23.

3 If so be that being clothed we shall not be found inaked. 4 For we that are in this tabernacle do groan, being

d Re 3.18. 16.15. e 1Co.15.53

burdened; not for that we would be unclothed, but clothed upon, that mortality emight be swallowed up

Ep.2.10.

5 Now he that hath wrought fus for the self-same thing is God, who also hath given unto us the earnest 5 of the Spirit.

g Ep.1.14. h Ro.8.21,

3 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

i Phi.1.23.

7 (For h we walk by faith, not by sight:) 8 We are confident, I say, and i willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we jlabour, that, whether present or ab-

i endeavour.

CHAP. V. Ver. 1. If our earthly house of this tabernacle.—The Hehrev term for "house" (Beth) is of very extensive use. It seems used for a ten . Ver. 1. If our earthly house of this tabernacle .- The Hehrew term for "house" (Belli) is of very extensive use. It is seems used for a tent, Gen. xxvii. 15; compare Heb. xi. 9. Mr. Harmer says, "The Persians call a richly ornamented tent a house of gold." Macknight renders this verse, "When our house, which is a tent, is destroyed." So the Greek particle (ear.) is used for nohen, John xii. 32; 1 John iii. 2. We also prefer "destroyed" to "dissolved," because the word structly means to take or throw down, or pull to pieces, which is peculiarly applicable to a "tent." [So Hippocrates, "the soul having loft the tabernacle of the hody." The contrast here between a tabernacle or tent erected for a shelter for a time, and a house, or permanent

sent, we may be accepted of him.

taber mails or entreceded for a shelter for a time, and a house, or permanent abole, is evry striking. —Basser.

Ver 2. For in this (tabernacle or tent) we groan earnestly; desiring to be clothed.—To be "clothed with a house," seems a hursh figure to us, but is quile in the Jewish taste; the Book Zohar, on Exod. xxiv. 18, says, Moses was "clothed with a cloud," so we read in the book of Revelations, of an angel "clothed with a cloud," and of a woman "clothed with the sun." (Rev. x. 1; xii. 1.) The word 'house, 'i salso used for any part of dress; arething to the "house of the fingers." The sacred writers also apply the term clothed, as we do habit; so they speak of being "clothed with humility, or with shame, (I Pet. v. 5; Ps. xxxv. 26), much as we talk of a habit of witche and of vice; and not only so, but they speak of being "clothed with humility, or with shame, (I Pet. v. 5; Ps. xxxv. 26), much as we talk of a habit of witche and of vice; and not only so, but they speak of being "clothed with threader." (Job xxxix. 4)

Ezek xxxi. 16;) and (perhaps the boldest metaphor of all) the neck of the war-horse is described as being "clothed with threader." (Job xxxix. 3)

Ver. 5. The self-same thing.—Mackarija.", "This very (desire.")—The carnest of the Sprint.—See chap. 1. 22.

Ver. 6. Whilst we are Xx home in the body, we are necessarily from hone"—from the Lord; i. e. while at our earthly, we are necessarily

"from home"—from the Lord; i. e. while at our earthly, we are necessarily

from our heavenly home.

Yer. 8. Beaut from the body, and to be present with the Lord.—Mack-"Titlet," From home out of the body; and to be at home with the Lord." That there is an intermediate state is clear; for, when we are "absent from the body," we are "present with the Lord;" and, that it is not a state of mere insensibility is most evident, from the parable of the rich man and Lazarus.

Ver. 9. We labour .- Macknight, "Strive earnestly." Doddridge, "Make

4064. A. D. eir. 58.	10 For k we must all appear before the judgment seat of Christ; that every one may receive 1 the things done in his body, according to that he hath done, whether
k Ro.14.10.	it be good or bad.

11 Knowing therefore the terror m of the Lord, 1 c.7.3. persuade men; but " we are made manifest unto God; and I trust also are made manifest in your consciences. m He. 10.31

Jude 23. 12 For o we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye n c.4.2 may have somewhat to answer them which glory in a c.3.1.

Pappearance, and not in heart. 13 For whether we be beside qourselves, it is to God: p the face. or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because q c.11.1,16, we thus judge, that if one died for all, then were all

r Ca. 8.6. 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto g Ro.5.15. him which died for them, and rose again. 14.7..9.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the t 1 Co.6,19. flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, "he is a new u let him be. vereature: old things are passed away; w behold, all v Jn.3.3. things are become new. Ga.6.15.

19 And all things are of God, who hath reconciled us w Is.65,17. \* to himself by Jesus Christ, and hath given to us the Re.21.5.

ministry of reconciliation; x Col.1.20. 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses y Ro.3.24,

y unto them; and hath z committed unto us the word of reconciliation. z put in us. 20 Now then we are a ambassadors for Christ, as a Job 33.23.
Mad.2.7. though God did beseech you by us: we pray you in Ep.6.20. Christ's stead, be ve reconciled to God.

it the height of our ambition." - Whether present or absent.-Macknight, "Whether at home or from home." We may be accepted of him.-Macknight, "acceptable to him." Ver. 10. Judgment seat.—Doddridge and Macknight, "Tribunal." See

Mat. xxv. 31-46.

Ver. 11. The terror of the Lord-That is, his terrible judgments against sin.

See Heb. x. 31.

Ver. 12. In appearance—i. e. in outward show, "putting (as we say) a good face upon their conduct."

good face mon their conduct." Ver. 13. To God.—Macknight, "For God;" i. e. for his glory. Ver. 11. Then vere all dead—i. e. all for whom Christ died were under a gentence of condemnation, or it needed not that he should offer an atonement for them.

Ver. 16. Henceforth know we no man after the flesh—i. e. we make po difference in our numistry as to Jews or Centiles, rich or poor, &c., for all a.o. eq.:1ly guilty, and straid in need of the same mercy. See Rom. ii. 19. &c. Ver. 17. A new creature. - Doddridge, ("There is) a new creation;" all

things are in such a mind become new.

Ver. 13. And all things are of God—The blessed and only Creator: not

apostles and inferior ministers) rise up in his stead, to urge it still farther." The great duty of umbassadors in foreign courts, is to preserve or restore peace; to remove obstacles and prevent misunderstandings. God himself

2 CORINTHIANS, VI.	489
21 For b he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him.	A. M. cir. 4062 A. D. cir. 58.
CHAPTER VI.	b 1s.53.6,9,
1 That he hath approved himself a faithful minister of Christ, both by his exhorations, 3 and by integrity of life, 4 and by nitegrity of life, 4 and by nitegrite multing all kinds of affliction and diagraces for the gospot. io (if which he speaketh the more boltly amongst them, because his heart, it open to them, 13 and he expected the life affection from them again: 14 exhorting to fire the society and pollution of idolaters, as being themselves temples of the living Go I.	12. Ga.3.13. 1 Pc.2.22, 24. 1 Jn.3.5.
WE then, as workers a together with him, beseech you also that ye receive not the grace of God in	e Ro.5.19.
b vain. 2 (For he saith, cI have heard thee in a time accepted,	CHAP. 6.
and in the day of salvation have I succoured thee: be-	a c.5.20.
hold, now is the accepted time; behold, now is the day of salvation.)	b He.12.15.
3 Giving no doffence in any thing, that the ministry	c Is.49.8.
be not blamed: 4 But in all things e approving ourselves as the minis-	d 1 Co.10.32
ters f of God, in much patience, in afflictions, in ne-	e com-
cessities, in distresses,	mending.
5 In a stripes, in imprisonments, hin tumults, in la-	f 1 Co.4.1.
bours, in watchings, in fastings; 6 By pureness, by knowledge, by long-suffering, by	g c.11.23, &c.
kindness, by the Holy Ghost, by love unfeigned, 7 By the word of truth, by the power of God, by the armour k of righteousness on the right hand and on the	h or,in toss- ings to and fro.
left, ·	i c.4.2
8 By honour and dishonour, by evil report and good report: as 1 deceivers, and yet true;	j 1 Co.2.4.
9 As munknown, and yet well known; as dying, and,	k F.p.6.11,
behold, we live; nas chastened, and not killed; 10 As sorrowful, yet alway rejoicing; as poor, yet	1 Jn.7.12,17
making many rich; as having nothing, and yet pos-	m 1 Co.4.9.
sessing all othings.	n Ps.118.15.
11 O ye Corinthians, our mouth is open unto you, Pour	11 1 5.110.13.

heart is enlarged. o Ps.84.11.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

having restored peace by an act of grace to sinners, entreats them, by his apostles and ministers in all succeeding ages, not to oppose nor to neglect

Ver. 21. Made him to be sin.—Doddridge and Macknight render it, "a sin-offering;" and the latter remarks. "There are many passages in the Old Testament where sin means a sin-offering, as Hos. iv. 8; also in the New

Testament, Heb. ix. 26-28; xiii. 11.

CHAP. VI. Ver. I. As workers together. - The supplementary words, "with God, seem here unnecessary. Macknight renders it, "As follow-labourers." it gone here refer the grace of God to ministerial gifts, and others to "the gospel of the grace of God." See Gal. i. s. 1 Cor. xv. 10. Titus ii. ii.—Gifts Cause of God, part 1, § 41. But we rather connect this with the close of the procedure chapter, thus:—"Receive not [this] grace of God in vain"—i. o. the favour of being appointed ambassadors for God

Ver. 2. For he saith-i. e. Jehovah to Messiah. Isa. xlix. 8; compare Heb.

iii. 7. Ver. 6 By the Holy Ghost .- Macknight, " By a holy (or sanctified) spirit;"

these being all equally the fruits of the Holy Spirit's influences.

Yer, 7. The armour of righteousness.—See Ephes. vi. 11–18.—On the right hand and on the left.—'A med at all points," as we say; or perhaps this may allude to soldiers who were taught to use their swords with both hands—Ambidexters.

Ver. 10. Possessing all things.—See Rom. iii. 21-23.

A. M. cir. 4062. A. D. cir. 13 Now for a recompense in the same, (I speak as

unto my children,) be ye also enlarged.

14 Be qye not unequally yoked together with unbe-59. lievers: for what fellowship hath righteousness with q De.7.2,3. unrighteousness? and what communion hath light 1 Co.7.39.

with darkness? r 1 Co.3.16.

15 And what concord hath Christ with Belial? or 17. 6.19. what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with Ep.2.21,

idols? for ye rare the temple of the living God; as God hath said, I swill dwell in them, and walk in s Ex.29.45. J.e.26.12. Je.31.1,33 them; and I will be their God, and they shall be my 32.38. people.

Ex.11.20 17 Wherefore 1 come out from among them, and be 37.26.27. ye separate, saith the Lord, and touch not the unclean

thing; and I will receive you, 18 And u will be a Father unto you, and ye shall be t Is.52.11. c.7.1. Re.19.4. my sons and daughters, saith the Lord Almighty.

CHAPTER VIL

u Je.3i.9. I He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declarrection as ne doth to them. 3 Whereof lest ne might seem lo doubt, he declar-eth what confort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their joving kindness and obedience towards Titus, answerable to his former boastings of them.

CHAP. 7. TAVING therefore these a promises, dearly beloved, let us cleanse bourselves from all filthiness of the a c.6.17,18. flesh and spirit, perfecting holiness in the fear of God. 2 Receive us; we have wronged no man, we have

corrupted no man, c we have defrauded no man. b Ps.51.10. 3 I speak not this to condemn you: for I have said Ez.36,25. d before, that ye are in our hearts to die and live with

you. c 1 Sa.12.3, 4 Great is my boldness of speech toward you, great e is my glorying of you: I am filled with comfort, I am exceeding joyful f in all our tribulation. Ac.20.33.

5 For, when we were come into Macedonia, our flesh d c.6.11,12. had no rest, but we were troubled on every side; with-

out & were fightings, within were fears. e 1 Co.1.4. c.1.14. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of h Titus;

f Phi.2.17. 7 And not by his coming only, but by the consolation Col.1.24. wherewith he was comforted in you, when he told us g De.32.25.

your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. h c.2.13.

Ver. 13. Now for a recompense in the same-i. e. in return for my kindness towards you

Ver. 14. Be ye not unequally yoked.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied. "That a man of the world could not be so old fashioned as to regard God and religion." Eliza started t—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I esase to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

Ver. 15. Christ with Belial?-i. e. wickedness.

Ver. 16. What agreement hath the temple of God with idols?—See the history of Dagon, 1 Sam. v. 2—4.

CHAP. VII. Ver. 2. We have voronged—Deddridge, "injured"—no man. Ver. 4. I am exceeding joyful.—Doddridge, "I exceedingly abound in joy;" who remarks, that the expression is exceedingly emphatical.

ı	2 COMINTHIANS, VIII.	491
	8 For though I made you sorry with a letter, I do not repent, though I i did repent: for I perceive that the same epistle hath made you sorry, though it were but	A. M. cir. 4062 A. D. cir. 53.
ł	for a season.	i c.24.
į	9 Now I rejoice, not that ye were made sorry, but	
	that we sorrowed to repentance: for ye were made sorry jafter a godly manner, that ye might receive damage by us in nothing.	j or, ac- cording to God.
ı	10 For godly sorrow k worketh repentance to salva-	
	tion not to be repented of: but the sorrow of the	k Je.31.9. Eze.7.16.
1	world 1 worketh death. 11 For behold this self-same thing, that ye sorrowed	l Pr.17.22
1	after a godly m sort, what carefulness nit wrought in you, yea, what clearing of yourselves, yea, what p in-	m Is-66.2
Ì	dignation, yea, what q fear, yea, what vehement r desire, yea, what zeal, yea, what revenge! In all things	n Tit.3.8.
-	ye have approved 'yourselves to be clear in this	o Ep.5.11.
	matter. 12 Wherefore, though I wrote unto you, I did it not.	p Ep.4.26.
l	for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for "you	q He.4.1.
ł	in the sight of God might appear unto you.	r Ps.421.
	13 Therefore we were comforted in your comfort:	130.6.
	yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted any thing to him of you, I	s Re.3.19. Mat.5.29, 30.
į	am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before	t Ro.14.13
I	Titus, is found a truth. 15 And his winward affection is more abundant	u c.24.
	toward you, whilst he remembereth the obedience of you all, how with * fear and trembling ye received him.	v Ro.15.32
l	16 I rejoice therefore that I have confidence in you	w bowels.
	y in all things.	x Phi.2.12
	CHAPTER VIII.	L I III. 4.14
1	1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedon ans, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall relound to them see thereby: 16 commending to them the integrity and	y 2 Th.3.4. Phil.8,21.
:	willingness of T.ius, and those other brethren, who upon his request, exhorta-	

tion, and commendation, were purposely come to them for this business. OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of a Ma-

CHAP, 8. cedonia; 2 How that in a great trial of affliction the abundance a c.9.2,4.

Ver. 8. For a season. - The sense is, he is glad, that though his epistle made

them sorry, it was but for a season—literally, an hour. So Macknight.

Ver. 10. The sorrow of the world.—I The sorrow of carnal men about world-Ver. in. The soft of of the colores. The softwork, being separated from the fear and love of God, and faith in his providence and mercy, frequently drinks up their spirits, breaks their proud rebellious hearts, or drives them to lay

desperate hands on themselves. See the parallel passages.]—Bagster.

Ver. 11. Carefulness.—Daddridge, "diligence."—What clearing of yourselves.—Macknight, "What apologizing." In describing the effects of their sorrow, the Apostle speaks of the emotions of their minds, without menthen softow, the Applete speaks of the enholitoids of their minds, without men-tioning the objects of these emotions; which he fidi, as Locke observes, from modesty, and from respect to the Corinthians.]—Bagster. Chap. VIII. Ver. 1. We do you to vit.—Hammond, "Make known to

Ver. 2. Their deep poverty abounded—That is, notwithstanding their deep overty, "they have done wonders for the relief of their poor brethren."—

2 CORINTHIANS, VIII. 492

lof their joy and their deep b poverty abounded unto A. M. cir. the riches of their c liberality.

A. D cir. 3 For to their power, I bear record, yea, and beyond

their power they were willing of themselves; b Ma.1244.

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship d of the

ministering to the saints. c simplicity 5 And this they did, not as we hoped, but first gave

their own selves to the Lord, and unto us by the will of God. d Ac.11.29. Ro.15.25, 6 Insomuch that we desired Titus, that as he had

begun, so he would also finish in you the same grace also. 7 Therefore, as we abound f in every thing, in faith, e or, gift. and utterance, and knowledge, and in all diligence.

and in your love to us, see that we abound in this f 1 Co.1.5. grace also. 8 I speak not 5 by commandment, but by occasion of the forwardness of others, and to prove the sincerity

g 1 Co.7.6. of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was h rich, yet for your sakes he be-

came i poor, that ye through his poverty might be h Jn.1.1. rich. 10 And herein I give my advice: for this is expedient

i Lu.9.58 for you, who have begun before, not only to do, but Phi.2.6.7. also to be k forward a year ago.

11 Now therefore perform 1 the doing of it; that as there was a readiness to will, so there may be a per-1 Re.3.13. formance also out of that which ye have.

12 For if m there be first a willing mind, it is acceptk willing. ed according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye

1 1 Ti.6.19. burdened: He.13.16. 14 But by an equality, that now at this time your Ja.2.15.16 abundance may be a supply for their want, that their abundance also may be a supply for your want: that

m Lu.21.3. there may be equality: 15 As it is written, "He that had gathered much had nothing over; and he that had gathered little had no

n Ex.16.13. lack.

Doddridge. The Macedonians were a poor, and the Corinthians a rich, people.-Macknight.

Ver. 3. Beyond their power-i. e. "beyond what could have been expected from them."—Doddridge.

Ver. 4. Gift.-Greek (charin) "grace," as in ver. 1, 6, &c.-And take

upon us the fellowship—i. e. assist, or take part in ministering, &c. Ver. 5. Not as we hoped—i. e. Not merely as we hoped, but far beyond.—Gave their own elves—That is, gave their own time and labour, as well

Ver. 6. Finish in you the same grace-Or "gift;" which Doddridge thus paraphrases: "So he would also complete this instance of grace and liberality among you, and finish what yet remains to be done, as to collecting the intended contributions."

Ver. 7. This greee also.—Namely, liberality.
Ver. 8. Not by commandment.—Doddridge, "Not by (way of) command."
See note on 1 Co. vii. 6.

Ver. 10. Also to be forward-i. e. to do good promptly.

hath.

A. M. car. 16 But thanks be to God, which put the same earnest 4062 care into the heart of Titus for you. A. D. ch.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto

18 And we have sent with him the p brother, whose p e 12 12. praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen qof the churches to travel with us with this grace, which is administered by us to the glory of the same Lord,

and declaration of your ready mind : 20 Avoiding this, that no man should blame us in ror, gra

this abundance which is administered by us: 21 Providing for honest things, not only in the sight se4.15.

of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom

we have oftentimes proved diligent in many things, t Ro. 12.17. but now much more diligent, upon the great confidence which " I have in you.

23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches,

and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting won your behalf. w c.7.14.

CHAPTER IX.

1 He yièldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings

OR as touching the ministering a to the saints, it is CHAP. 9. superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that a c.8.4, &c.

Ver. 18. The brother—Namely, Luke the Evangelist. So Doddridge, Macknight, and others.

Ver. 19. This grace—[That is, the charitable contributions for the saints in Judea; respecting which Paley has some excellent remarks. There is he observes, a circumstance of nicety in the agreement between the two Epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more cleamess. The Second Epistle speaks of the Corinthians as having begun this eleemosy-The Second Epistle speaks of the Corinthians as having begun this elections nary business a year before, (ver. 10. ch. ix. 2.) It appears, however, from other texts in the Epistle, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (ch. ix. 5.) They are urged "to perform the doing of it," (ver. 11.) "and every man was exhorted to give as he purposed in his heart," (ch. ix. 7.) The contribution, herefore, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided a fund, from which he was afterwards to contribute—the very case which the First Epistle authorizes us to suppose to have existed; for in that Epistle, St. Paul had charged the Corinthians" upon the first day of the week, every one of them, to lay by in store as God had prospered him: "I Co. xvi. 2.]—Bagster.

Ver. 22. Sent with them—i. e. with Luke and Titus—our brother,—Doddridge supposes this other brother to be Apollos; others, that it might be Si-

dridge supposes this other brother to be Apollos; others, that it might be Si-las, Timothy, or some other; but it is all conjecture. — Which I have in you.—Instead of the supplementary words. "I have, "Macknight supplies," he hath," referring to the brother here intended.

Ver. 23. Fellow helper.—Doddridge, "fellow-labourer."

A. M. cir. [ Achaia was ready a year ago; and your zeal hath pro-1062 voked very many. 12. cir. 58. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ve b c.8.24. may be ready:

4 Lest hap!v if they of Macedonia come with me, and c blessing. find you unprepared, we (that we say not, ye) should be ashamed in this same confident b boasting. d or, which

hath been 5 Therefore I thought it necessary to exhort the breso much thren, that they would go before unto you, and make up beforehand your c bounty, a whereof ye had notice spoken of befor. before, that the same might be ready, as a matter of e Ps.41. 1..3.

Pr. 11 24, bounty, and not as of covetousness. 25. 19.17. 6 But this I say, He e which soweth sparingly shall reap also sparingly; and he which soweth bountifully (ia.6.7.9. shall reap also bountifully.

7 Every man according as he purposeth in his heart, f De. 15 7,8. so let him give; not f grudgingly, or of necessity: for God loveth a cheerful s giver.

g Ex.35.5. 8 And 4 God is able to make all grace abound toward Ro.12.8 you; that ye, always having all sufficiency in all things, may abound to every good work.

h Phi. 4.19. 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth i Ps.112.9. for ever.

10 Now he 1 that ministereth seed to the sower both j Is.55.10. minister bread for your food, and multiply your seed sown, and increase the fruits k of your righteousk Ho.10.12. ness;)

11 Being enriched in every thing to all 1 bountifull simpli-iness, which m causeth through us thanksgiving to ty,or, libe-

rality. 12 For the administration of this service not only supplieth "the want of the saints, but is abundant also m c.1.11. by many thanksgivings unto God; 4.15.

13 While by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto n c.8.14.

o Mat. 5.16. them, and unto all men;

CHAP. IX. Ver. 2. Achaia.—A province of Greece, of which Corinth was the capital, and G illio was depenty; Acts xviii. 12.—Calmet.

Ver. 4. (That toe say not, ne.)—Doddridge, ("Not to say, ye.")——This same confident boasting.—Hacknight, confidence in boasting.—Macknight.

Ver. 5. Covetonsness.—Doddridge and Macknight, "extortion."

Ver. 6. He which soweth sparingly.-An evident allusion to husbandry.-

See verse 9. Compare Prov. xi. 21. Ver. 8. God is able to make all grace—i. e. every gift (Greek, Charis.) See notes on chap. viii. ver. 4 and 6. But spiritual blessings are not to be

excluded. Ver. 10. Now he that ministereth.-Doddridge, "Now may he that supplieth seed to the sower and bread for food, supply and multiply," &c. So Macknight. [Properly, he roho leads up the chorus, and also associates, and furnishes one thing after another, so that there be no want or chasm. Thus God, in the course of his providence, associates and connects causes and ef-Good, and course, the grant of the proper place and dependence, and all upon himself; leads up the grand chorus of causes and effects; provides seed to the hand of the sower, and gives him skill to determine the time when the earth should be prepared for its reception; and finally crowns the year with his goodness.]-Bagster.

Ver. 13. While by the experiment. - Doddridge, "Experience" -- of this

14 And by their prayer for you, which long after you for the exceeding p grace of God in you. A. M. eir. 4062 A. D. cir. 15 Thanks a be unto God for his unspeakable r gift. 58.

CHAPTER X.

Against he false apostles, who disgraced the weakness of his person and hodily processes, the state of the spiritual might and activities of mis person and nobuly preserve, he settled not the spiritual might and activity, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in world, as he is now in writing being absent, 12 and within tering them for reaching out themselves beyond their compass, and vaunting then selves into other men's labours.

p c.8.1. 7 Ja. 1.17. » Jn.3.16.

JOW I Paul myself beseech a you by the meekness and gentleness of Christ, who b in presence am base among you, but being absent am bold toward pearance. c ver. 10. you:

n Ro.12.1. b or, in out-

2 But I beseech you, that I may not be bold when I d 1 Co.4.21. am present with that confidence, wherewith a I think to be bold against some, which think of us as if we walked according to the flesh.

e or, reckon f Ro.8.13.

3 For though we walk in the flesh, we do not war after f the flesh:

g Ep.6.13. 1 Th.5.8. h 1 Ti.1.18 or, to. k Je.1.10. l or, reasonings.

4 (For the weapons s of our h warfare are not carnal, but mighty ithrough 1God to the pulling down of k strong holds;)

m 1 Co.1.19. n Ps.18.27. 29,30.

5 Casting down 1 m imaginations, and every high n thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to P the obedience of Christ;

Ge.8.21. Mat. 15.19

6 And having in a readiness to revenge all disobedience, when your obedience ais fulfilled. 7 Do ye look on things after the outward rappear- q e.7.15.

ministration—Or "ministry." Macknight explains it, "Through the proof which this ministry affords, (of your conversion,) glorifying God," &c.—Professed subjection.—Literally, "The subjection of your confession;" meaning, we conceive, "an avowed," and not secret or doubtful confession. See Hammund and Doddridge.

Ver. 15. His unspeakable gift.—Whitby and others understand this of the grace of charity bestowed on the Corinthians; but Doddridge, and most evangelical expositors, refer it to the gift of Christ himself. See John in. 16.

On thou hountcous giver of all good,

Thou art of all thy gifts thyself the crown:

Give what thou canst—without thee we are poor, And with thee rich, take what thou wilt away."—Compet

And with thee rich, take what thou wilt away."—Couper.

CHAP X. Ver. 1. In presence base among you.—Nicephorus Calistus, a Greek historian of the 14th century, (lih. ii. can. 37.) who probably combined all the traditionary information he could collect, speaks of our apostle as "small of stature, stooping, and rather inclinable to crookedness; pale faced, of an elk-ly look, baid on the head. His eyes lively, keen, and cheerlong, and not ungracefully bent. His beard pretty thick of hair, and of a sifficient length, and, like his locks, interspersed with gray." In the Philopatris of Lucian, Treiphon (who said he was baptized by him) calls him, in the cule, "the big-nosed, bald-pated Galiean," who had travelled through the an into the third heaven. And Chrysostom, the cloquent Greek father, described him as "ill title man, about three culists (or four feet and a half) high." And it is probable that his voice was weak, or inharmonious, which gave And it is probable that his voice was weak, or inharmonious, which gave and the sproudure that his voice was weak, or inharmonious, which gave countenance to the charge of his speech or clocution being contemptible. Ver. 2. Which think.— Doddridge, "account." Ver. 3. In the flesh—i. e. in the earthly house of this tabernacle. See chap. v. 1, 2, and notes.—After—according to—the flesh—Always means in a carnal, worldly manner.

Ver. 4. Not carnal, "the armonal dispute all results."

Ver. 4. Not carnal.—The gospel disowns all worldly means of propagation or conquest-especially such as have been improperly and falsely called holy

Ver. 6. And having in a readiness to revenge .- Macknight, " And are

496 2 CORINTHIANS, X. ance? If any man trust to himself that he is Christ's, A. M. cir. let him of himself think this again, that, as he is A. D. cir. Christ's, even so are we Christ's. 53. 8 For though I should boast somewhat more of our s c.13.2.3. authority, which the Lord hath given us for tedification, and not for your destruction, I should not be ashamed: t c.13.8. 9 That I may not seem as if I would terrify you by letters. 10 For his letters, " say they, are weighty and powern saith he. ful; but his bodily presence is weak, and his speech contemptible. 11 Let such a one think this, that, such as we are in word by letters when we are absent, such will we v c.3.1. be also in deed when we are present. 12 For we dare not make ourselves of the number. or compare ourselves with some that commend themw underselves; but they measuring themselves by themselves, stand it and comparing themselves among themselves, w are not. not x wise. 13 But we will not boast of things without our measure, but according to the measure of the y rule which x Pr.26.12. God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond our measure. y or, tine. as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: z Ro.15.20. 15 Not boasting of things without our measure, that

is, of z other men's labours; but having hope, when your faith is increased, that we shall be a enlarged

a or, magyou.

by you according to our rule abundantly, 16 To preach the gospel in the regions beyond you, and not to boast in another man's bline of things

made ready to our hand. b or, rule.

prepared (by our miraculous power) to punish all disobedience [as I shall do at Corinth] when the obedience [of such of you as are disposed to repent] is completed."

compared.

Ver. 7. He is Christ's—i. e. Christ's minister.

Ver. 8. I should not be ashamed—i. e. "by its failing me when I try it on the disobedient among you."—Macknight.

Ver. 9. As if I would terrify you.—It was a dozen years, or more, before this, that St. Paul had smitten Elymas with blindness; (Acts xiii.;) and he anticipated that they might construe some of his remarks into a threat of some

similar jadgment. Ver. 10. His letters.—Doddridge, "Epistles." So ver. 9 and 11. The epistle before us seems to have been the sixth written by Paul; it is very possible,

therefore, that these Corinthians might have seen two or three of them.— Powerful.—Doddridge and Macknight, "strong," vcr. 12. For we dree not make, &c.—Doddridge, "For we dree not make, &c.—Doddridge, "For we presume not to number (Macknight, rank) ourselves with some who recommend themselves;" i. e. look only to their own supposed merits, and those of their own party.

Ver. 13. Not boast of things without our measure-That is, we restrain our labours within the bounds prescribed to us of God. [The expressions in these verses appear to be agonistical, taken from the Isthmian and Olympic games. The measure was the length of the course; the rule or line, was probably the same with the white line, which marked the boundaries of the stadium; and the verbs reach unto, stretch out, &c., refer to the exertions made to win the race, \( \)-Bagster. But perhaps the allusion may be to the division of the land of Canaan. See Ps. Lxviii. 55. Compare Rom. x. 18, with Ps. xix. 4. Ver. 15. Enlarged by you.—Doddridge, "Magnified by you."

2 CORINTHIANS, XI. 497 17 But che that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, A. .M cir. 4062 A. D. cir but a whom the Lord commendeth. 58. c. Je.9.24. 1 Out of his Jealonsy over the Corinthians, who seemed to make more account of the lalse apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the goape to them freely, and without any their charge, 15 showing that he was not inferior to those deceinful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his nilmstry, far superior. d Ro.2.29. OULD to God ye could bear with me a little in my folly: and indeed \* bear with me. CHAP. 11. 2 For I am jealous over you with godly jealousy: for I have espoused you b to one husband, that I may present you as a chaste virgin c to Christ. a or, ye do bear. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds b Ho.219, should be corrupted from the simplicity that is in 20. 4 For if he that cometh preacheth another Jesus, c Le.21.13. whom we have not preached, or if ye receive another spirit, which ye have not received, or another d gosd Ga. 1.7.3 pel, which ye have not accepted, ye might well bear e with him. e or, with 5 For I suppose If was not a whit behind the very chiefest apostles. 6 But though & I be rude in speech, yet not hin know- | 1 1Co. 15.10 c.12.11. ledge; but we have been thoroughly made manifest i among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to g 1 Co.1.17. you the gospel of God freely? 8 I robbed other churches, taking wages of them, to h Ep.3.4.

do you service.

9 And when I was present with you, and wanted, I i c.12.12 I was chargeable to no man : for that which was lacking to me the brethren which came from Macedonia 1 Ac. 18.3. supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep my- k Phi.4.10. self.

10 As the truth of Christ is in me, I no man shall

stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off

1 this boast ing shall not be

in me

CHAP. XI. Ver. 2. For I, &c.—Macknight, "Because I have betrothed you [by faith and holiness] to one husband, to present you [in affection and conduct spotless, as] a chaste virgin to Christ."

Ver. 5. For I surpose.—Doddridge, "I reckon." The same word is thus rendered, Rom. viii. 18.—I was not a whit behind.—Macknight, "I am in nothing inferior."—The very chiefest apostles—That is, Peter, James, and lonn: see Gol. ii. 9. It is cardout from this they had dished and had been also been also believed. John : see Gal. ii. 9. It is evident from this that Paul did not acknowledge the supremacy of Peter.

supremacy of Peter.

Ver. 6. Rade.—Doddridze, "unskilful." Macknight, "unlearned." Raphelius cites a passage from Xenophon, in which (using the same word, idiotes) he calls himself" a plain (or ordinary) man."—Not inknovoledge.—Paul, independent of his inspiration, had, we know, received a learned education under Gaunaliel, (Acts xxii. 3.) and was deeply versed in Scriptural and Jewish learning; but he was notifyling ignorant of the vain philosophy-and rhetorical arts of the Greeks. See I Co. ii. 1—7.

occasion from them m which desire occasion; that A. M. cir. 4062 wherein they glory, they may be found even as we.

13 For such are false n apostles, deceitful o workers, A. D. cir. 58. transforming themselves into the apostles of Christ. m Ga 1.7.

14 And no marvel; for Satan P himself is trans-Phi.1.15. formed into an angel of light. &c. 15 Therefore it is no great thing if his ministers also n Ga.2.4.

2 Pe.2.1. 1 Jn.4.1. be transformed as the ministers of righteousness; whose end a shall be according to their works. Re.22 16 I say again, Let no man think me a r focl; if o Phi.3.2. otherwise, yet as a fool \*receive me, that I may boast Tit. 1.10,

myself a little. 11. 17 That which I speak. I speak it t not after the p Ge.3.1,5. Re.12.9. Lord, but as it were foolishly, in this confidence a of

o Phi.3.19. 18 Seeing that many glory after the flesh, I will glory also.

r c.12.6,11. 19 For ye suffer fools gladly, seeing ye yourselves are wise.

s or, suffer. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man ext 1 Co.7.12 alt himself, if a man smite you on the face.

u c.9.4. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold,

v Phi.3.3,4. 1 Co.4.10. (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Isw 1Co.15.10 raelites? so am I. Are they the seed of Abraham?

x Ac.9.16. 20.23. 23 Are they ministers of Christ? (I speak as a fool) 21.11. I am more: in w labours more abundant, in x stripes

above measure, in prisons more frequent, in y deaths y 1 Co.15. 30..32. oft. 24 Of the Jews five times received I forty stripes z De.25.3. z save one.

Ver. 14. For Satan himself.—Both Satan and his emissaries frequently transform themselves into angels of light, for the better accomplishment of their dark designs. Of the former there can be no doubt, and of the latter there are too many unhappy proofs. It is not for us, who have not the gift of discerning spirits, to point out individual characters; but when men show more zeal fo support a party than for the conversion of souls—when they evidence more anxiety to please their hearest than to profit them—when they aim

to exalt themselves and debase the characters of their brethren, assuredly, are they "false apostles and deceitful workers, whose end shall be according to their works." Yet as a fool receive me .- Boasting of one's self, in the judgment of a great apostle, is so foolish a thing, that, when wisdom itself requires him to practise it, he is quite ashamed of it, and almost expects that he shall be

taken for a fool. Ver. 17. I speak it not after the Lord. - The apostle appears so jealous lest, by this appearance of boasting, he should bring any reproach upon the Spirit of inspiration, that he takes it upon himself; as if he had said, "If I seem guilty of vain hoasting, attribute it to my own weakness only, and not to the Lord by whom I am inspired."

Lord by whom I am inspired."

Ver. 18. Many glory after the flesh.—See chap. x. 13; xii. 5, 6. Phil. iii. 4.

Ver. 19. Ye suffer fools gladly, seeing ye yourselves are toise—i. e. you readily suffer yourselves to be made fools (as in the next verse) by other teachers, and why not by me? This is evidently spoken satrically, as also several other things in this chapter; and this, perhaps, is what the apostle means by speaking foolishly, or, as it were, in jest.

Ver. 20. For ye suffer, if a man, &c.—Doddridge, "For you bear it, if,"

So Macknight

Ver. 22. Are they Hebrews?-See Phil. iii. 5.

ŀ	2 CORINTHIANS, XII.	499
	25 Thrice was I beaten a with rods, once was I bestoned, thrice I suffered shipwreck, a c night and a day I have been in the deep;	A. M. cir. 4062 A. D. cir. 58.
l	26 In journeyings often, in perils of waters, in perils of robbers, in perils d by mine own countrymen, in	a Ac.16.22
l	perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among	b Ac. 14.19.
l	false brethren;	e Ac.c.27.
-	27 In weariness and painfulness, in watchings often, in thunger and thirst, in fastings often, in cold and	d Ac.14.5
l	nakedness. 28 Besides those things that are without, that which	e Ac.20.31.
-	cometh upon me daily, the care s of all the churches. 29 Who his weak, and I am not weak? who is of-	f 1 Co.4.11.
۱	fended, and I burn not? 30 If I must needs glory, I will i glory of the things	g Ac.15.36 40.
	which concern mine infirmities.  31 The 1 God and Father of our Lord Jesus Christ,	h 1 Co.9.22.
١	which k is blessed for evermore, knoweth I that I lie not.	i c.12.5,9,10
Ì	32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison,	j Ga.1.3.
	desirous to apprehend me:	k Ro.9.5.
l	33 And through a window in a basket was I let down by the wall, and escaped his hands.	1 1Tb.2.5.
	1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather choosell to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promise the to come to them again: but yet altogether in the affection of a father, 20 although he feareth	m Ac.9.24, 25.
	he shall to his grief find many offenders, and public disorders there.  IT is not expedient for me doubtless to glory. a I	CHAP. 12
	will come to visions and revelations of the Lord.	a For Iwill
	2 I knew a man in b Christ about c fourteen years ago, (whether in the body, I cannot tell; or whether	b Ro.16.7.
	out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.	c A. D. 46.
	3 And I knew such a man, (whether in the body, or	Ac.22.17.
	out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into a paradise, and	d Lu.23.43. Re.2.7.
	heard unspeakable words, which it is not e lawful for a man to utter.	e or, possi-
	5 Of such a one will I glory: yet f of myself I will	f c.11.30.

Ver. 28 Cometh upon me .- Doddridge, "rusheth in upon me."

not glory, but in mine infirmities.

Ver. 29. And I burn not-i. e. with indignation. Ver. 23. In Demascus. — Aretas the king.—IThis Aretas was an Arabian king, and the father-in-law of Herod Antipas, upon whom he made war in consequence of his having divorced his daughter. Herod applied to Tiberius for help, who sent Vitellius to reduce Aretas, and to hing him alive or dead to Rome. By some means or other, Vitellius felayed his operations, and in the mean time Tiberius died; and it is probable, that Aretas, who was thus anatched from ruin, availed limself of the favourable state of things, and seized on Damascus, which had belonged to his ancestors. In Basters, and serve CHAP, XII., Ver. 1. I toill come.—G. For [or therefore] I will come.—Mackinglik, 'pet,' &c.

Ver. 2. A man in Christ.-In our English idiom, "A certain Christian." See chap. v. 17.— About fourteen years ago.—Our translators, dating this Epistle in A. D. 60, fix this period in A. D. 46, when Paul appears to have been at Lystra; Acts xiv. 6. But as we have fixed the date of the Epistle two years earlier, (viz. in 58,) this earnies back the event to 44, when Dr. Benwen thinks Paul saw the trance related Acts xxii. 17, as above-mentioned

6 For though I would desire to glory, I shall not be a A M. cir. 40624. fool; for I will say the truth: but now I forbear, lest A. D. cir. any man should think of me above that which he 58. seeth me to be, or that he heareth of me.

# Eize.28.24. 7 And lest I should be exalted above measure Ga.4.14. through the abundance of the revelations, there was given to me a thorn g in the flesh, the h messenger of h Joh 2.7. Lu.13.16. Satan to buffet me, lest I should be exalted above

measure.

8 For this i thing I besought the Lord thrice, that it might depart from me.

I De.3.23.. 9 And he said unto me, My grace is sufficient for Ps.77.2.. thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory I in my infir-La.3 8. Mat.26.44 mities, that the power k of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I

strong. k 1 Pe.4.1/.

) ver.5.

11 I am become a fool in glorying; ve have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, I c. 11.2 though m I be nothing.

12 Truly the signs n of an apostle were wrought m Lu.17.10. 1 Co.3.7. among you in all patience, in signs, and wonders, and

Ep. 3.8. mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I o myself was not burn 1 Co.9.2. densome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; o c.11.5. and I will not be burdensome to you: for P I seek not yours, but you: for the children ought not to lay up

for the parents, but the parents for the children. p 1 Co.10.33 1 Th.2.8. 15 And I will very gladly spend and be spent for qyou; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless,

q your being crafty. I caught you with guile. souls.

Ver. 7. A thorn in the flesh.-This has been a thorn in the eyes of most commentators. The expression evidently means a great and painful afflic-

commentators. The expression evacency means a great and painful affilion. See Nime, xxiii, 15.—Joh, xxiii, 13.—A messenger of Setan.—The scriptures teach us to consider afflictions generally in this light. See Joh., ii. Ver. 8. I besought the Lord.—From this prayer, which (as eveit Belsham admits) was offered to Jesus Christ, Dr. Pye Smith, and others, have drawn a forcible argument in favour of our Lord's divinity; for surely Paul knew better than to pray to a mere creature, and especially for a deliverance which remains the content of the

ter than to pray to a mere creature, and especially for a deliverance which none last God could give.

Ver. 9. Rest upon me.—Doddridge, "pitch its tent upon me." Mackright, "over me."—I" May overshedone me as a tent," or taberracile, affording the shelter, protection, safety, refreshment, and rest. 1—Bagster.

Ver. 11. In nothing am Iberiand the very chiefrest apossles.—Compare clap. xi. 5. On this passage the late Mr. Fuller temarks the near similitude between vices and virtues, the distinction often lying chieffy in the motive. Ex. gr. "A vain man speaks well of himself, and Paul speaks well of himself, and there you will find them distinct. The motive, in one case is the desire of anotherse, in the other visities to an introde character, and to the visual. applause; in the other, justice to an injured character, and to the gospel, which suffered in his reproaches."—Fuller's Harm.—Though I be nothing

i. e. in myself.
 Ver. 15. For you.—Gr. "for your souls." So Doddridge.

Ver. 16. Nevertheless, being crafty, I caught you with guile.- This is

	2 CORINTHIANS, XIII.	501
1	17 Did I make a gain of you by any of them whom	A. M. cir. 4062
	I sent unto you?  18 I desired r Titus, and with him I sent as brother.	A. D. cir. 58.
	Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?	r c.7.2.
I	19 Again, think ye that we excuse ourselves t unto you? we speak before God in Christ: but we do all	s c.8.6.
	things, dearly beloved, for your cdifying.	t c.5.12
ŀ	you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, en-	u 1 Co.4.21. c. 13.2,10.
l	vyings, wraths, strifes, backbitings, whisperings, swellings, tumults:	v c.2.1.
	21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which	w Re.2.21.
	have sinned already, and have not repented wof the uncleanness and x fornication and lasciviousness which they have committed.	x 1 Co.5.1.
	CHAPTER XIII.	-
	He threateneth severity, and the power of his spostleship, against obstinate sinners. S And advising them to a trial of their faith, 7 and 10 a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.	
۱	THIS is the third time I am coming to you. In a the	CHAP. 13.
I	mouth of two or three witnesses shall every word be established.	a De.19.15. He.10.28, 29.
	2 I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them be which heretofore have sinned, and to all	b c.12.21.
	other, that, if I come again, I will not spare:	c 1 Co.9.2
	3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty on you.  4 For though 4 he was crucified through weakness,	d Phi.2.7,8. 1 Pe.3.18.
	vet he liveth by the power of God. For we also are	e or, with.
	weak on him, but we shall live with him by the power of God toward you.  5 Examine vourselves, whether ye be in the faith;	f 1Co.11.28, 1 Jn.3.20, 21,
	prove your own selves. Know ye not your own selves,	
	how that Jesus Christ s is in you, except ye be h re-	g Ro.8.10. Ga.4.19.
	6. But I trust that ye shall know that we are not re-	h 1 Co.9.27.

generally considered as the objection of his adversaries, the ancients not having the means that we have of distinguishing such passages by means of inverted commas. Mackwight therefore supplies the words (they say.) The craft here referred to is supposed to be, that of quartering others, whom he sent, upon them, though he would not burden them himself: to which he replies. "Did I make a gain of you by any of them whom I scnt?" Others consider this, as well as the following sentence, as spoken interrogatively;

sucer unis, as were as the following sentence, as spoken interrogatively; "Be ing crafty, did I take you in by guile? Did I make a gain of you?" &c. Ver. 21. Betwail many, &c.—A good pastor always grieves for the wanderings of his flock.

CHAP. XIII. Ver. 1. In—Doddridge, "By"—the month of two or three voitnesses.—See Num. xxxv. 30. Deut. xvii. 6, and xiz. 15.

Ver. 4. Weak in him.—Macknight, "with him;" that is, we are weak as he was in the days of his flesh; and we shall be strong, as he now is, being correct with his recover condicional through the priche.

armed with his power, and mighty through his might.

Ver. 5. Reprobates.—Doddridge, "disapproved." We know of no instance in Scripture in which this word is used in reference to a divine decree. We believe it always signifies "disapproved." or "rejected" in consequence of such disapprobation. See Rom. i. 28. 2 Tim. iii. 8. Titus i. 16.

probates.

2 CO	RINTH	IANS.	XIII.

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A. M. cir. 7 Now I pray to God that ye do no evil; not that we 4062 should appear approved, but that ye should do that A. D. cir. which is honest, though we be as reprobates. Pr 21.30.

8 For i we can do nothing against the truth, but for

9 For we are glad, when we are weak, and ye are 1 Th.3.10. He.6.1 strong: and this also we wish, even your I perfection. 10 Therefore I write these things being absent, lest being present I should use k sharpness, according I to k Tit.1.13.

the power which the Lord hath given me to edifica-1 c.10.3. tion, and not to destruction.

11 Finally, brethren, farewell. Be m perfect, be of good comfort, be n of one mind, live in peace; and m ver.9. n Ro.12.16 the God of love and peace shall be with you.

12 Greet o one another with a holy kiss. Ep.4.3. Phi.2.2

13 All the saints salute you. 1 Pe.3.8. 14 The p grace of the Lord Jesus Christ, and the love

of God, and the q communion of the Holy Ghost, be o Ro. 16.16. with you all. Amen. I The second epistle to the Corinthians was written p Ro.16.24.

from Philippi, a city of Macedonia, by Titus and a Phi.2.1. Lucas.

Ver. 7. Though we be as reprobates-i. e. "Though we be [treated by you] as though we were disapproved or rejected of God."

Let a Your perfection—Doddridge, "Your perfect order." Macknight,
"Your restoration." See Gal. vi. 1

Yer. 10. Therefore I write.—Namely, to warn and caution you.

Ver. 10. Therefore I write.—Namely, to warn and caution you.

Ver. 11. Be of one mind.—Doddridge, "Attend to, (or mind) the same thing." So Macknight.

Ver. 14. The grace.—Doddridge, "favour." The benediction which concludes this Epistle—"The grace of the Lord Jesus," &c., is generally, and we think, justly, considered as a conclusive proof of the divinity and personality of the Holy Trinity—or sacred Three in One.

### CONCLUDING REMARKS ON 2 CORINTHIANS.

[The most remarkable circumstance, observes Mr. Scott, in this Epistle is, the confidence of the Apostle in the goodness of his cause, and in the power of Gul to hear him out in it. Opposed, as he then was, by a powerful and sagazious party, whose authority, reputation, and interest, were deeply concerned, and who were ready to seize on every thing that could discredit him, it is wonderful to hear him so firmly insist upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and so diffrestivedly appear to the inflactions powers which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, inflavourable to him and the common cause, he, with great modesty and meckness indeed, but with equal boldness and decision, expressly declares, that his opposers and despisers were the ministers of sion, expressly declares, that his opposers and despisers were the ministers of Satun, and menaces them with miraculous judements, when as many of their deducted hearers had been brought to repentance and re-established in the faith, as proper means could in a reasonable time effect. It is inconecivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible but such a conduct must have occasioned a disclosure of it. Of the effects produced by this latter epistle we have no circumstantial account; for the journey which St. Paul took to Corinth, after he had written it, is mentioned by St. Luke only in few words, (Ac. xx. 2, 3.) We know, however, that St. Paul was there after he had written this Episite; that the contributions for the poor brethren at Jerusalem were brought to him from different parts to that city. (Ko. xv. 25.) and that, after remaining there from different parts to that city, (Ro. xv. 25;) and that, after remaining there several months, he sent salutations from some of the principal members of that church, by whom he must have been greatly respected, to the church of Rome, (Ro. xvi. 22, 23.) From this time we hear no more of the false teacher and his party; and when Clement of Rome wrote his epistle to the Corinand ms party; and when Clement of rome write instellate to the Cohmittee, the has a Utilians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, therefore, must either have been silenced by St. Paul, by writte of his apostolical

powers, and by an act of severity, which he had threatened, (2 Co. xiii. 2, 3;) or this adversary of the apostle had at that time voluntarily quitted the place. Whichever was the cause, the client produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission. !- Bagster.

# THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

[The Galatians, or Gallogreecians, were the descendants of Gauls, who migrated from their own country, and after a series of disasters, got possession of a large district in Asia Minor, from them called Galatia. (Pausanias, Attic. c. iv.) They are mentioned by historians as a tall and valuant people, who went nearly naked, and used for arms only a buckler and sword; and the impetuosity of their attack is said to have been irresistible. Their religion, before their conversion, was extremely corrupt and superstitious; they are said to to the workling of the mother of the gods, under the name of Adgistis; and to have offered human sacrifices of the prior the name of Adgistis; and to have offered human sacrifices of the prior the theoretical the inhabitants of Asia Minor, yet it appears to Prome that they retained their original Gaulish language, even so late as the fifth occurry. Christianity appears to have been first planted in these regions by St. Paul himself, (ch. i. 6. iv. 13.;) who visited the churches at least twice in that country, (Acts xvi. 6. xviii. 25.) It is evident that this Epistle was written soon after their reception of the Gospel, as the complains of their speedy apostacy from his doctrine, (cl. 1.6.7) and as there is no notice of his second journey into that country, it has been sup-(cosed, with much probability, that it was written soon after his first, and consequently about A. D. 52 or 53. It appears, that soon after the Apostle had left them, some Judaizing teachers intruded themselves into the churches; drawing them off from the true Gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness."]—Bag-

TIE			

6 He wondcreth that they have so soon left him and the gospel, 8 and accuracth those that preach any other gospel titan he did. 11 He learned the gospel not of men, but of God; 13 and showeth what he was before his calling, 17 and what he did presently after it.

A. M. cir. 4056. A. D. cir. 52. CHAP. 1.

PAUL, an apostle, (not of men, neither by man, but a by Jesus Christ, and God the Father, who b raised b Ac. 2.24. him from the dead;)
2 And all the brethren which are with me, unto the

a. Ac. 9.6.15.

churches of c Galatia:

c Ac.16.6. 18.23. d Ro.1.7.

&c. 3 Grace d be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave e himself for our sins, that he might de-Tit.2.14.

e Jn.10.17,

CHAP. I. Ver. 1. Not of men, neither by man—i. c. not from (any society of) men, neither appointed by (any particular) man, but, &c. Macknight.—Who raised him.—This circumstance is very properly introduced, because it was part of the apostolic office to be a witness of Christ's resurrection. Acts i. 22.

Ver. 2. And all the brethren-Particularly ministers and persons inspired, including, probably, Luke, Silas, and Timothy. -- Churches of Galatia. Galatia was a province of the lesser Asia, which was first evangelized by the Galalia was a province of the lesser Asia, which was instructing cut of the latter part of A. D. 50, was received with much acceptance, and there planted several churches. The churches of Galatia, like most of the first Christian churches, were composed both of Jews and Gentiles; and it was the former part, probably, that first listened to the legal doctrine, which made the rite of circumcision, and conformity to the Mosaic laws, necessary to salvation. The great object of this Episite councides with that of the Episite to the Romans, as it respects the ground of our justification, which in both vectored to be by grace alone. A. M. cir liver us f from this present evil g world, according b to the will of God and our Father: A. D. cir.

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed i from him f Jn. 17, 14, that called you into the grace of Christ unto another g 1 Jn.2.16. gospel:

h Ro.8.27. 7 Which I is not another; but there be some that i c.5.4,7,8. trouble you, and would pervert k the gospel of Christ.

8 But though we, or an angel from heaven, preach j 2 Co.11.4. any other gospel unto you than that which we have preached unto you, let I him be accursed.

c 5.10,12 9 As we said before, so sav I now again, If any man 1 1Co.16.22.

preach any other m gospel unto you than that we have m De.4.2. received, let him be accursed. Re. 22.18.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not n 2Co.12.19. 1 Th.2.4. o Ja.4.4. o be the servant of Christ.

p 1 Co.15.1 11 But I certify you, brethren, that the gospel which was preached of me is not after man. ..3.

q Ep.3.3. 12 For P I neither received it of man, neither was I

r Ac.8.1,3. taught it, but by the revelation q of Jesus Christ.

13 For ye have heard of my conversation in time past 9.1,2, 26.9. in the Jews' religion, how that beyond measure I per-

s equal in secuted the church r of God, and wasted it: years. 14 And profited in the Jews' religion above many

Ac.22.3. Phi.3.6. my \* equals in mine own nation, being t more exceedingly zealous of the traditions u of my fathers. u Ma.7.5..

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

v Is.49.1. Je.1.5. Ac.13.2. 22.14,15. 16 To reveal w his Son in me, that x I might preach him among the heathen; immediately I conferred not Ro.1.1. with flesh and y blood:

w 2 Co.4.6. 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and rex Ac. 9, 15. v 2Co.5.16. turned again unto Damascus.

Ver. 6. So soon.-If there were but four years between Paul's two visits to Gulatia, and this Epistle was written in the interim, it should seem their apostacy must have been within a year or two after their conversion.

Ver. 7. Which is not another—i. e. which, in fact, is no gospel at all, though substituted for that of Jesus.

Ver. 9, 9. Accursed.—Gr. anathema. See note on 1 Cor. xvi 22. Ver. 10. Do I non persuade men, or God?—i. e. "Do I endeavour to in gratiale myself with men, or to approve myself to God?"—Doddridge. See Acts xii. 12. "Having made Blastus their friend:"i. e. ingratiated themselves Acts vii. 12. "Having made Blastus their friend:"i. e. ingratiated themselves with him. The same word as here used. Ver. II. Not after—Or "according to" man—i. e. not of human invention

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or authority. See on ver. 1.

Ver. 14. Profited.—Doddridge, "made proficiency."

Ver. 16. Among the heathen.—See Acts ix. 15, and note.—Not with fesh and blood—i. e. neither with his own feelings, nor with any of his

friends. Ver. 17. I went into Arabia-That is, after a few days spent in Damascus. But this journey is not mentioned in the Acts, and was probably more for retirement than public labour. How long he stopped there is unknown; perhaps little more than a year, and from thence he returned to Damascus, where be finished the three years mentioned in ver. 18, and was then obliged to fly. See 2 Cor. xi. 32, 33. [Arabia is an extensive country of western Asia, lying between the Persian Gulf on the east, and the Red sea on the west, the Indian occun on the south, and Syria on the north. It is generally divided into three parts—Arabia Pelira, Arabia Pelirae, and Arabia Deserta. The former is aurrounded on three sides by the Persian gulf, Indian ocean, and Red son, between the country of the cou ing bounded on the north by Arabia Petræa, the capital of which was Petra,

GALATIANS, II.		
18 Then z after three years to see Peter, and abode with 19 But other of the apostles	him fifteen days.	A. M. cir. 4056. A. D. c'r. 52.
b the Lord's brother. 20 Now the things which I	write unto you, behold,	z Ac.9.26.
before God, I lie not. 21 Afterwards I came into	the regions of Syria and	a or, re- turned.
Cilicia; 22 And was unknown by fa-		b Ma.6.3.
Judea which were in Christ: 23 But they had heard on	ly, That he which perse-	c Ac.9.30.
once he destroyed.		d 1 Th 214.
24 And they glorified f God CHAPTE		e Ac 5.35,26 1 Ti.1.13. 16.
1 He showeth when to went up again to 3 and that Titus was not circumcised: I him the reason, 14 why he and other, Is justified by faith, and not by works: 33 a so justified.	I and that he resisted Peter, and tokl	f Ac.21.19, 20.
THEN fourteen years a after salem with Barnabas, and 2 And I went up by revela	d took Titus with me also.	CHAP. 2
unto them that gospel which tiles, but b privately to then tion, lest by any means I c	I preach among the Gen- which were of reputa-	a Ac.15.2,
in vain. 3 But neither Titus, who wa		b or, seve- tally.
was compelled to be circumo 4 And that because of fal-	se d brethren unawares	e Phi.2.16.
brought in, who came in price which we have in Christ Jes	us, that they might bring	d Ac. 15.1, 24.
us into f bondage: 5 To whom we gave place be an hour; that the truth of the	y subjection, no, not for	e e.5.1,13.
with you.		f 2Co.11.20. c.4.3,9.
6 But of those who seemed soever they were, it maketh	no matter to me: God	g e.6.3.
h accepteth no man's person to be somewhat in conference		h Ac.10.31. Ro.2.11.

and which has Egypt on the west, and Palestine and Arabia Deserta on the north; which latter has the mountains of Trachonites on the west, the Euphrates on the east, and Syria on the north, and from its vicinity to Damas-

cus, was probably the Arabia to which St. Paul retired.]—Bagster.
Ver. 23. Once he destroyed.—Doddridse, "ravaged;" i. e. persecuted. See Acts ix. 21.

CHAP. II. Ver. 1. Fourteen years after .- Referring to the same era as in CHAP in ver i. Fourteen years where—receiving to the same era as in ver, is, namely, his conversion. So Doddridge and Mockenight. Supposing list conversion to have been in A. D. 35, this would bring its to the year 50, I'llis journey appears evidently to refer to that which the Apostle took to Jerusalem about the question of circumstein, mentioned in Ac. xv. 2, &c. These years, says Whitby, must be reckoned from the time of his conversion These years, says writing, must be reconcitated in the or a conformal mentioned here, (chap. 1. 13,) which took place A. D. 25, (or 33,) his journey to Peter was A. D. 37, (or 36,) and then between that and the council of Jerusalem, assembled A. D. 49, (or 52,) will be 41 intervening years.]—Bagster, Ver. 2. By revel tion—i. e. by divine intimation—but privately.—Mean-

ing, perhaps, not individually: but apart from the other brethren.—Lest I should run—That is, labour—in vain.—He means, lest he should not main-

tain the harmony or ununimity which he desired. "screetly introduced." Ver. 4. Unaucares brought in.—Macknight, "screetly introduced." Ver. 6. Seemed (Gr. were esteemed) to be somewhat.—Doddridge, "appeared to be considerable," or "of reputation;" the same word as in ver. 2

7 But contrariwise, when they saw that the gospel of A. M. cir. 4056. the uncircumcision was committed unto i me, as the gospel of the circumcision was unto Peter; Λ. D. eir.

8 (For he that wrought effectually in Peter to the i 1 Th.24. 1 Tl.27. apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed 1 Mat.16.19 to be 1 pillars, perceived the grace k that was given Ep.2.20.

unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the Hea-≰ Rc.1.5. 12.3.6. then, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I l also was forward to do.

l Ac.11.30. Ro.15.25. 11 But when Peter was come to m Antioch, I withsto d him to the face, because he was to be blamed. m Ac. 15.35.

12 For before that certain came from James, he did eat n with the Gentiles: but when they were come, he n Ac.11.3. withdrew and separated himself, fearing them which

o ver. 5. were of the circumcision. 13 And the other Jews dissembled likewise with him;

insomuch that Barnabas also was carried away with p 1 Ti.5.20. their dissimulation. 14 But when I saw that they walked not uprightly

q Ep.2.3,12 according to the truth of the gospel, I said unto Peter P before them all, If thou, being a Jew, livest after r Ac.13.33, the manner of Gentiles, and not as do the Jews, why

compellest thou the Gentiles to live as do the Jews? Ro.3.20. 15 We who are Jews by nature, and not sinners 9 of

the Gentiles. s Ro.5.1. c.3.11,24. 16 Knowing that a man is not justified by the works

of the law, but by the faith s of Jesus Christ, even we have believed in Jesus Christ, that we might be justit Ps.143.2 fied by the faith of Christ, and not by the works of the He.7.18, law: for by the works of the law shall no flesh be

justified. u 1 Jn.3.9, 17 But if, while we seek to be justified by Christ, we u ourselves also are found sinners, is therefore Christ

▼ Ro.7.4,10 the minister of sin? God forbid. 18 For if I build again the things which I destroyed,

I make myself a transgressor. ₩ Ro.6.11.

19 For I' through the law am dead to the law, that 2 Co.5.15. I might live w unto God.

—God accepteth no man's person.—See Rom. ii. 11.—Added nothing unto me—i. e. said nothing in reply.

Ver. 7. Contravivoise.—Doddridge, "on the contrary."—The circumcision—i. e. the Jews.

Ver. 11. Tovihstood, &c.—Macknight, "I opposed him personally." It would seem that Paul did not regard Peter as infallible.

would seem that Paul did not regard Peter as infallible.

Ver. 12. Pearing them which were of the circumcision.—What Peter did was evidently not from difference of opinion, but from want of firmness; and his dissembling was the more dangerous to the peace and unity of the church, because, that, when he deserted, "the other Jews dissembled with him and even Barnahas was drawn aside" by his example.

Ver. 18. If I build again; the things which I destroyed—i. e. If I should encourage sin, which is a violation of the law, for the destruction and suppression of which I labout, then, indeed, should "I build again," &c. Ver. 19. I through the law, &c.—That is, "the more I consider its nature and tenor, the more I am convinced of the impossibility of justification by it." See Doddridge.

I now live in the flesh I live by the faith of the Son of	52.
God, who loved me, and gave himself z for me.	x c.5.24.
21 I do not frustrate the grace of God: for if a right- cousness come by the law, then Christ is dead in vain.	6.14.
CHAPTER III.	y 1 Th.5.10.
1 He asketh what moved them to leave the faith, and hang upon the law? 6 They	z Jn.10.11.
that believe are justified, 9 and blessed with Abraham. 10 And this he show-	Ep.5.2.
FOOLISH a Galatians, who b hath bewitched	a He.7.11.
you, that ye should not obey the truth, before	
whose eyes Jesus Christ hath been evidently set forth,	CHAP. 3.
crucified among you?	
2 This only would I learn of you, Received c ye the	a Mat.7.26.
Spirit by the works of the law, or d by the hearing of	b c.5.7.
faith?	c Ep.1.13.
3 Are ye so foolish? having begun in the Spirit, are	d Ro.10.17.
ye now made perfect by f the flesh?	e c.4.9.
4 Have ye suffered s so many things in h vain? if it be yet in vain.	f He.9.10.
5 He therefore that ministereth i to you the Spirit,	a or great
and worketh miracles among you, doeth he it by the	g or, great
works of the law, or by the hearing of faith?	h 2 Jn. 8.
6 Even as Abraham i believed God, and it was k ac-	i 2 Co.3.3.
counted to him for righteousness.	j Ge. 15.6.
7 Know ye therefore that they which are of faith, the	k or, im-
same are the children 1 of Abraham.  8 And the scripture, foreseeing that God would	puted.
justify m the heathen through faith, preached before	1 Jn.8.39.
the gospel unto Abraham, saying, a In thee shall all	Ro.4.11
nations be blessed.	
9 So then o they which be of faith are blessed with	m ver.22.
faithful Abraham.	n Ge. 12.3.
10 For as many as are of the works of the law are	22.18. Ac.3.25.
under the curse: for it is written, P Cursed is every	o c.4.23.
one that continueth not in all things which are writ-	
ten in the book of the law to do them.	p De.27.25.
11 But that no man is justified by the law in the sight of God, it is evident: for, The q just shall live	ς Hab.2.4.
by faith.	r Ro.10.5,6.
12 And the law is not of faith; but, The man that	s I.e.19.5.
doeth them shall live in them.	Eze.20.11.
13 Christ thath redeemed us from the curse of the	t 2 Co.5.21.
law, being made a curse for us: for it is written,	c.4.5.
" Cursed is every one that hangeth on a tree:	u De.21.23.
CHAP. III. Ver. 1. O foolish Galatians Doddridge, "thoug	htless"—
Who hath bewitched you ?-Doddridge "enchanted you?" A	facknight,

"deceived you?" The latter remarks, that it alludes to the deceptions of jug-glers, who impose upon the weak and credulous, by dazzling their sight with

glers, who impose upon the weak and credulous, by dazzling their sight with the rapility of their motions.

Ver. 3. Are ye now made perfect.—Macknight, "Ye now make yourselves perfect."—(The Gr. verb is in the middle voice.) To desert the vivilying spirit of Christianity for the mere "carcass of dead piety," (which was all that was now left of the ritual law,) was, as Paul expresses it, to begin in the spirit, and seek to finish and perfect themselves by the flesh.

Ver. 4. So many.—This seems to refer to the reproach and persecution they had suffered for Clinist.

Ver. 11. The just shall live by faith .- Compare Hab. ii. 4. with Heb.

A. M. c.r. 14 That v the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might A. D. cir. receive the promise w of the Spirit through faith. 52

15 Brethren, I speak after the manner of men; v Ro.4.9,16 Though it be but a man's x covenant, yet if it be con-

firmed, no man disannulleth, or addeth thereto.

16 Now to y Abraham and his seed were the pror Is.44.3. F.ze.36.27. mises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

x or, testa-17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which z was

y Gc. 12.3,7. four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if a the inheritance be of the law, it is no z Ex.12.40, more of promise: but God gave it to Abraham by

promise. a Ro. 4.14.

19 Wherefore then serreth the law? b It was added b Ro.5.20. because of transgressions, till the seed c should come to whom the promise was made; and it was ordainc ver.16.

ed by angels d in the hand e of a mediator. d Ac.7.53. 20 Now a mediator is not a mediator of one, but God

f is one. e Ex.20.19...

21 Is the law then against g the promises of God? God forbid: for if h there had been a law given which 31. could have given life, verily righteousness should

f De.6.4.

have been by the law.
22 But the scripture hath concluded all i under sin, g Mat. 5.17. that the promise i by faith of Jesus Christ might be

h c.2.21. given to them that believe.

23 But before faith came, we were kept under the i Ro.3.9, 19,23. law, shut up unto the faith which should afterwards

be revealed. Ro.4.11,

24 Wherefore the law k was our schoolmaster to 12,16. bring us unto Christ, that we might be justified by k Col.2.17.

He.9.9,10. faith.

Ver. 15. A man's covenant.—We have remarked repeatedly, that the same word in Greek signifies both covenant and testament; but we think the former term agrees best here.

Ver. 16. He saith not, And to seeds, as of many—i. e. the word seed is not here used in the plural sense, but in the singular, as in Gen. iii. 15; iv. 25, xvi. 12, &c. — Which.—Macknight, "Who."

Ver. 20. A mediator is not a mediator of one.—The very name not only implies two parties, but also a difference between them. The Jews could not come into the presence of God, but through the medium of Moses: nor each we entertain communion with God, but through the incarnation of our Saviour Christ. (Heb. x. 20.)

Hath concluded all under sin .- Doddridge and Macknight, "Hain shut up [as criminals] all under [the condemnation of] sin.

rian suit up tas criminais au anter the condemnation of 180. Ver. 23. Kept under—shut up, &c.—May not this refer to the subjection of children to their father's slave, in the character of a pedagogue? May not the servant have had the authority of confining a child, when he should prove refractory, and neglect his lesson? see next verse. Ver. 24. Our schoolmaster.—Gr. "Pedagogue." So next verse. The Propul pulies it seems in the against and had the small thousand the confidence of the propulation of the producti

Roman hidies, it seems, in the earliest and hest times, used themselves to educate their children; but as times degenerated, this was intrusted to the consider their consider, not as times negenerated, one was introceed the civilden to the public schools. A size, whose office it was to conduct the civilden to the public schools, and to assist them in learning their first lessons, was on that account called a pezzagogue, the very word here used.) (D.Arnay's Priv. Life of the Aom. ch. vil.) Sach is the office of the Mosaic law. The pooral law shows us that we are sinners, and need a Saviour; the ceremonial law leads us to the cross to receive instruction.

Ì	GALATIANS, IV.	509
	25 But after that faith is come, we are no longer under a school master. 26 For ye are all the children to. God by faith in	A. M. cir. 4056. A. D. cir. 52.
	Christ Jesus.  27 For m as many of you as have been baptized into Christ have put on Christ.	l Jn.1.12 l Jn.3.1,2
	28 There is a neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.	m Ro.6.3.
	29 And if ye be Christ's, then o are ye Abraham's seed, and heirs P according to the promise.  CHAPTER IV.  We were under the law till Christ came, as the heir is under his guardian till	n Col 3.11.
	he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He rememberedt their good will to him, and his to them, 22 and showeth that we are the sons of Abraham by the freewoman.  TOW I say, That the heir, as long as he is a child,	o ver.7.
1	1 differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time	p Ro.3.17.
	appointed of the father.  3 Even so we, when we were children, were in bondage under the a elements of the world:  4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under	-
	the law, 5 To redeem them that were under the law, that we	CHAP. 4.
	might receive the adoption of sons.  6 And because ye are sons, God hath sent forth the Spirit b of his Son into your hearts, crying, Abba, Father.	a or, rudi- ments. Col.28.2

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did ser-

vice unto them which by nature are no gods. 9 But now, after that ye have known God, or rather b Ro. 8.15,

Ver. 25. No longer under a schoolmaster—i. e. of so interior a character: God has now committed us to the instruction of his own Son.

Ver. 27. Put on Christ.-All who are baptized put on thereby the profession of Christianity. Mr. Locke says, that by their putting on Christ, it is Sholl of Constrainty. Bit. Decessary, that by their parties on Colors, it is implied, "that to God now looking on them, then appears nothing but Christ. They are (as it were) covered all over with him, as a man is with the clothes he has put on." Hence, in the next verse, it is said they are all one in Christ Jesus, as if they were but that one [mystical] person. Ver. 28. One in Christ Jesus, "So look in Christ Jesus," Cliritians of different ranks and nations

are here said to be one in Christ; and I Cor. iii. 3, he that planteth and he that watereth are one; i e. they have the same affections and designs; they

are united to accomplish the same object."—Stuart.

CHAP. IV. Ver. 1. From a servant.—The Greek (doulos) properly signifies a "slave."—Though he be lord—That is, though he is entitled so to be when of age.

Ver. 3. Elements .- Doddridge, "worldly elements:" i. e. the more carnal part of religion—rites and ceremonies. So in verse 9.

Ver. 4. God sent forth his Son.—This certainly implies his prior existence

in the bosom of the Father. See John i. 18.

Ver. 6. Abba, Father.—The learned Selden quotes a passage from the Jewish Gemara, to prove that slaves were never allowed to address their masters under this title.

Ver. 8. Ye did service.—Doddridge, "were in bondage." Macknight, "Ye served as slaves."—No gods—i. e. either mere idols of wood and stone, or, at best, the celestial luminaries.

Ver. 9. Known of God-i. e. acknowledged and distinguished by him.-Hoto turn ye rgain? But these had never been under the voke before: GALATIANS, IV.

c. or, back.

are known of God, how turn ye cagain to the weak 4056. and beggarly delements, whereun o ve desire again A. D. cir. to be in bondage?

10 Ye observe days, and months, and times, and vears.

11 I am afraid of you, lest I have bestowed upon you d or, rudilabour in vain. ments. 12 Brethren, I beseech you, be as I am; for I am as

ye are: ye have not injured me at all. e 1 Co.2.3. 13 Ye know how through einfirmity of the flesh I

preached the gospel unto you at the first.

14 And my temptation which was in my flesh ve despised not, nor rejected; but received me as an an-Mat. 10.40 gel f of God, even as & Christ Jesus.

15 h Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye h or, what would have plucked out your own eyes, and have

given them to me.

i Ro 10.2. 16 Am I therefore become your enemy, because I tell

you the truth? j or, us. 17 They zealously affect you, but inot well; yea,

they would exclude I you, that we might affect them. k 1 Co.15.58 18 But it is good to be zealously affected always kin

a good thing, and not only when I am present with 1 1 Co.4.15.

19 My 1 little children, of whom I travail in birth m or, I am again until Christ be formed in you. perplexed

20 I desire to be present with you now, and to change my voice; for in I stand in doubt of you. for you.

how then can be say, turn back to the weak and beggarly elements? &c Perhaps the amission of the article the in the translation would remove all difficulty, thus :- "How turn ye again to weak and beggarly elements?" meaning a religion of mere rites and ceremonies; for the ceremonies of Judaism, abstract-ed from all reference to the Messaih, are no less," weak and beggarly" than those of Pagarism. This agrees with the sense given of this passage by most commentators. Ver. 10. Ye observe days, and months.-This is generally supposed to refer

to the Jewish festivals; but Archbishop Potter understands it in reference to the lucky and unlucky days of the superstitious Greeks and Romans. It does not, however, appear, that any attempt was made to draw the Galutians back

Ver. 12. For I am.—This verh is wrong supplied. Doddridge. Macknight and most modern translators, supply the past tense—"I was as ye are."

to enjoy under his munistry. Ver. 17. They zealous'y affect you-i. e. "they profess great attachment."

Ver. 17. They zealous'y affect you—t. c. "They profess great neadment." Compare 20 or, vi. 2.—But not veel—i. e. not truly. — They would exclude You.—Margin. Us—So rend both some MS, and printed cepves, end it is thought to be the true reading by Doddridge, Mackright, and others—Ver. 20. I desire—Doddridge, "I could w sh'—to be present with you, a gld to change my wice—i. e. "I ochange in tone of my language toward you." See Mackright.—For I stand in doubt of non.—Margin, "I om perplexed;" i. e. what to think of you. The late MF Fuller justic remarks, that the mostle speaks in much mare tolerant and gentle language to the Romans, (Rom. xiv. 5.) because he is there addressing himself to Jewish converts, who had been educated in the observance of those festivals, and who might innocently observe them, though not now bound to do so; but here he is addressing Gent le converts, who had never been in subjection to the law of Moses—nor were by any law, Christian or Mo-uical, required so to be: but they had been beset by certain Judaizing teachers, who drew them into the observance of the Jewish festivals, which were now becoming obsoleic, even

21 Tell me, ve that desire to be under the law, do wel A.M. cir. n t hear the law ! A. 1). cir. 22 For it is written, that Abraham had two sons,

the one nby a bondmaid, the other oby a freen Ge. 16, 15,

93 But he who was of the P bondwoman was born af- o Ge.21.1,2 ter the flesh; but he of the freewoman was by pro- p Ro.9.7.8 mise.

24 Which things are an 9 allegory: for these are the 9 1 Co. 10.11 two r covenants; the one from the mount st Sina; r or testawhich gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and B Sina. u answereth to Jerusalem which now is, and is in t De. 33.2.

bondage with her children. u or, is in 26 But Jerusalem v which is above is free, which is

the mother of us all. 27 For it is written, w Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not:

10. for the desolate hath many more children than she which hath a husband.

28 Now x we, brethren, as Isaac was, are the childx Ac.3.25. ren of promise.

29 But as then he y that was born after the flesh v Ge.21.9. persecuted him that was born after the Spirit, even so it is now.

te the Jews themselves; and he was jealous, lest by this compliance, they should be drawn under the yoke of circumcision, and the whole Jewish law. He remonstrates with them, therefore, on returning to mere ritual services, which, though originally instituted by God, were now no more neceptable to him, when placed in opposition to the gospel, than the rites of pagan superstition

Ver. 21. Do ne not hear the law ?- i. e. hear it read in your public assem-

blies.

V.T. 24.—Which things are an allegory.—Doddridge, "may be allegorized;" but Macknight prefers the common version. There is some difficulty, however, in the translation of this and the next verse. Doddridge, to add the assurdity of saying (as our version does,) "This Sinai is Asar—for this Azur is Sinai," would render the illative particle (gar) as an expletive that the property of the pr sty: Mr. Parcellast the Mr. Agar, a culti-flexible and all spars, (for this hiss: "The one... which gendereth to bondage, which is Agar, (for this Agar means mount Sinai in Arabia.) and answereth, "&c. He adds, from Bruching, that Hagar is, in Arabic, a rock. N.B. Hagar and Agar are the same word, as pronounced with or without an aspirate. "An allegory (says) Dr. Macknight) is when persons or events present, or near at hand, with their qualities and circumstances, are considered as types, or representations, of persons and events more remote, to which they have a resemblance. Of this kind, were the histories of some persons and events recorded in the Old Testament. For the qualities and circumstances of these persons were, it seems, so ordered by Gol, as to be entrepresentations of such future persons and events, as Gol intended should attract the attention of marking.

Ver. 25. Answereth to Jerusalem—Or, is in the same rank with. says Bp. Fell, in the same order or file, suppose in this manner:

Covenant by Moses. Covenant by Christ. Liherty.

Sarah. Ishmael Isnac.

Gospel from heaven. Law in Sinai. Jerusalem above. Jerusalem that now is.

Jews, circumeised. Christians, baptized. Ver. 27. Than she which hath a husband—Boddridge, "than her who had," &c. This must be applied to Hagar if the other is to Sarah; tut it can be only as an accommodation.

Ver. 29. He that was born, &c.-i. e. the carnal world persecut; the spi-

a Ge.21.1U,

30 Nevertheless what saith a the scripture? A M. cir. 4056. out the bondwoman and her son; for the son of the A. D. eir. bondwoman shall not be heir with the son of the l 52. freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

1 He moveth them to stand in their fiberty, 3 and not to observe circumcision; 13 but rather love, which is the sum of the law. 19 He reckoned up the works of the flesh, 22 and the fruits of the Spirit, 25 and exbortech to walk in CHAP. 5.

STAND a fast therefore in the b liberty wherewith Christ hath made us free, and be not entangled a Ep.6.14. b Jn.8.32,36 again with the yoke of bondage.

Ac. 15. 10.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

c Ro.9.31. 3 For I testify again to every man that is circum-

cised, that he is a debtor to do the whole law. d He.12.15. 4 Christ is become of no effect ounto you, whosoever

e Ro.8.25. of you are justified by the law; ye are fallen a from grace. f 2 Ti.4.8.

5 For we through the Spirit wait e for the hope of

righteousness f by faith. g 1 Co.7.19.

6 For in Jesus Christ neither g circumcision availh 1 Th.1.3. eth any thing, nor uncircumcision; but faith which Ja.2.13.. h worketh by love.

7 Ye did run well; who did i hinder you that yo

i or, drive. should not obey the truth? you back.

8 This persuasion cometh not of him that calletn you. j Mat. 13.33 9 A little i leaven leaveneth the whole lump. 1 Co.5.6.

Ver. 30. Cast out the bondwoman-i. e. in the allegorical sense, the law,

as a covenant, &c. See Gen. xxi. 10.
CHAP. V. Ver. 2. Behold, I Paul.—"This place (says Martin Luther) is, as it were, a touch-tone, whereby we may most certainly and freely judge of all doctrines, works, religions, and ceremonics of all men. Whosoever teacheft that there is any thing necessary to salvation (whether they be Pa pists, Turks, Jews, or sectaries) besides faith in Christ; or shall devise any work or religion, or observe any rule, tradition, or ceremony whatsoever, with this opinion, that by such things they shall obtain forgiveness of sms, rightcousness, and everlasting life; they shall hear in this place the sentence of the Holy Ghost pronounced against them by the apostle, that Christ profileth them nothing. Seeing Paul durst give this sentence against the law and circumcision, which were ordained of God bimself, what durst he not do against

Ver. 4. Christ is become of no effect.—Dr. P. Smith, "Ye are nullified from Christ; i. e. he is to you as if he had not existed; ye are totally sepa-

rated from him."

rated from num.

Ver. 6. But faith which worketh by love.—" The faith (saith Robert Hall) to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strength ened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal of the Scriptures; and the light which it diffuses becomes stronger and above the Scriptures; diffuses becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is measured and obscured by whatever wounds the conscience, or impairs the

measure and osserted by whatever wounds are constance, or inputs at a purity and spirituality of the mind."

Ver. 7. Who did hinder you.—The original expression, according to Dodd-ridge, is Olympic, in reference to the races, and alludes to some one "coming across the course while a person is running," and so "stopping," or "driving him back," as the Margin is.

Ver. 8. Him that calleth you.—If this expression be referred to "effect of the Author of all

calling," which is the work of God, it must be ascribed to the Author of all good, as Rom. viii. 30. But if it he understood of the ministerial instrument, then it must refer to Paul only, as in chap. i. 6.

	GALATIANS, V.	513
	10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear k his judgment, whosoever	A M. cir. 4056. A. D. cir. 52.
Ì	he be.	k 2 Co.10.6
	11 And I, brethren, if I yet preach circumcision, why do I yet suffer I persecution? then is the offence m of	1 c 6.12.
	the cross ceased.  12 I would they were even cut off which trouble you.	m I Co 1.23
BUILDING MARKETINE	13 For, brethren, ye have been called unto liberty: only use not n liberty for an occasion to the flesh, but by love o serve one another.	n 1 Co.8.9. 1 Pc.2.16.
	14 For all the law is fulfilled in one word, even in this; P Thou shalt love thy neighbour as thyself.	o 1 Jn.2.18
	15 But if ye bite and devour one another, take heed that ye be not consumed one of another.	p J.e.19.18. Mat.22. 39,40.
	16 This I say then, Walk 4 in the Spirit, and r ye shall not fulfil the lust of the flesh.	Ja. 2.8.
	17 For s the flesh lusteth against the Spirit, and the	q Ro.8.1,4, 13-
ŀ	Spirit against the flesh: and these are contrary the one to the other: so that " ye cannot do the things	r or, fulfil
l	that ye would. 18 But if ye be led of the Spirit, ye are not under the	s Ro.7.21 23.
l	law.  19 Now the works of the flesh ware manifest, which are these; Adultery, fornication, uncleanness, las-	t Ro.S.6,7.
I	civiousness, 20 Idolatry, witchcraft, hatred, variance, emulations.	u Ro.7.15, 19.
l	wrath, strife, seditions, heresics, 21 Envyings, murders, drunkenness, revellings, and	v Ro.6.14. . 8.2.
	such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.	w Mat.15.1 Ep.5.36 Col.3.5,6 Re.22.15.
	23 But the fruit *of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23 Meckness, temperance: against y such there is no	x Ju. 15.5, Ep.5.9.
	law.	y 1 Ti.1.9.
	24 And they that are Christ's have crucified the flesh	
	with the 2 affections and lusts.	z or, pas- sions.

25 If a we live in the Spirit, let us also walk in the

a Ro.8.4.5. Ver. 10. Shall bear his judgment-i. e. receive his just punishment. See

Ver. 11. If I yet preach circumcision.—This is supposed to be an objection of one of his opponents, who perhaps had heard him assert the divine origin of circumcision, which he certainly did not deny; but if they thought him the advocate for circumcision, why persecute him?

Ver. 12. I would they were even cut off—That is, from the church. Ver. 13. For an occasion to the flesh—That is, as an excuse for sin. See

ver. 16; also 1 Peter ii. 16

Ver. 18; 480 1 Peter 1. 16.

Vor. 14. All the law is fulfilled in one word.—See Mat. vii. 12.

Vor. 16. Ve shall not fulfil.—See Rom. vii. 5. But the Margin reads imperatively—"Fulfil ye not." which is to the same effect.

Ver. 17. The fiesh tustell, &c.—Doddridge, "Hath desires contrary to," &c. Compare Rom. vii. 11, &c.

Ver. 18. If ye be led of the Spirit.—Compare II.m. viii. 14.

Ver. 20. Witchcraft.—Macknight, "Sorcery." — Heresies.—See Titus iii. 10.

10.

Ver. 21. Revellings.-(Gr. Komoi.) i. e. festive or convivial meetings, in honour of Comus.—I tell you before, &c.—Macknight, "forewarn you," &c. Ver. 25. If we live in the Spirit—i. e. "Il we are spiritually alive." See ver. 16

flesh, they constrain you to be circumcised; only Tit.3.8. lest they should suffer persecution for the cross of m 1 Jn.3.14. Christ.

13 For neither they themselves who are circumcised n Phi.3.3,7, keep the law; but desire to have you circumcised, that they may glory in your ficsh.

o or, where-14 But a God forbid that I should glory, save in the

by. cross of our Lord Jesus Christ, o by whom the world p c.2.20. is crucified P unto me, and I unto the world.

CHAP. VI. Vyr. 1. Brethren if.—Marg. "Although." But Doddridge and Macknight adlere to the text.—Ye which are spiritual.—Those who live and walk in the Spirit; as in verse 25 of the preceding chapter.—Restore such a one.—The allusion, according to Doddridge, is to restoring to its right place a dislocated limb

Net. 5 For very man shall bear his own burden—That is, every one shall be answerable for his own conduct.—Doddridge and Macknight.

Ver. 7. Whatsoever a man soutth, &c.—See 2 Cor. ix. 6.

Ver. 11. Ye see how large a letter.—Whitby, Doddridge, and others, render it, "With what large letters"—alluding to the size of the characters: but the sense of our authorized version is adopted and justified by Beza, Lardner, Paley, and Macknight; for his writing in large and ugly characters could afterly no proof of his affection taltem. Paul was in the habit of mecould afford no proof of his affection to them. Paul was in the babit of employing an amanuensis, (see Rom. xvi. 22.) only himself adding the salutation, as we see in the close of his first epistle to the Cornilhians and the accord to the Thessulonians; but in this case he evidently write the whole, and meant this to be considered as a mark of his attention and respect for them.

15 For 9 in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a r new creature. 16 And as many as walk according to this rule, peace \*be on them, and mercy, and upon the Israel of

A D. cir. 54

17 From henceforth let no man trouble me: for 1 bear in my body the marks of the Lord Jesus. 18 Brethren, the "grace of our Lord Jesus Christ be t Col.1.21. with your spirit. Amen.

I Unto the Galatians written from Rome.

Ver. 15. Neither circumctsion, &c.—See 1 Cor. vii. 19; Gal. v. 6. Ver. 17. The marks of the Lord Jesus—That is, the scars of the wounds which he had received in Christ's cause.

Subscription—Written from Rome.—It is generally agreed that these words were not written by St. Paul. See Paley's Hor. Paul. ch. xv.

### CONCLUDING REMARKS ON GALATIANS.

GALATIA was situated between Phrygia on the south, Pamphylia and Bithy-

nia on the north, and Pontus on the east.

St. Paul had heard, that since his departure from Galatia, corrupt opinions St. Paul had neard, that since his departure from Gaiatta, corrupt opinions had got in amongst them about the necessary observations of the legal rites, induced by several impostors who had crept into that church, and who endead coursed to undermine the doctrine St. Paul had there established, by vilifying his person, slighting him as an apostle, and as not to be compared with Peter, James, and John, who had familiarly conversed with the Lord Jesus Christ in the days of his flesh, and been immediately deputed by Him. In this epistic that they be a local control of the c the therefore, he reproves them with severity, that they had been so soon led out of the right way wherein he had instructed them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of the apostolic office, and shows that he had received his commission immediately from Christ, and that he came not behind the very high of those pastless—Care Aution Const. very chief of those apostles .- Cave, Antiq. Apos. 1676.

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

["ALTHOUGH," says Dr. Paley, "it does not appear to have been ever disputed, that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evidence. Marzion, a heretic of the second century, as quoted by Ternutium, a father in the beginning of the third, calls it the Epistle to the Laudiceaus. From what we know of Marzion, his judgment is little to be relied on; nor is it persons the contraction of the feetly clear that Marcion was rightly understood by Tertullian . . The name, feetly clear that Marcion was rightly understood by Tertuilian... The name, in Ephesus, in the first verse, upon which word singly depends the proof that the Epistle was written to the Ephesians, is not read in all the manuscripts extant. I udmit, however, that the external evidence preponderates with a milest excess on the side of the received reading." The same learned writer then proceeds to argue, from internal evidence, that the Epistle could hardly be written to a people with whom the Apostle resided three years; there being no allusion or appeal, as in other epistles, to what had passed when he resided among them.—"It has been said." says Macknight, "that if this Epistle was directed to the Ephesians, it is difficult to understand how the Apostle content-ed himself with giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he had been minimate during his long residence at Ephesus. But the answer is..., there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus, because to have sent particular salutations to individuals. nians, and to Titus, because to have sent particular salutations to individuals, in churches where the Apostle was so generally and intimately acquainted . . . might have offended those who were neglected,... and to have mentioned every person of note in those churches, would have taken up too much room. In writing to the Romans, the case was different. The Apostle was personally unknown to most of them... and therefore he could,... without offence to the

rest, take particular notice of all his acquaintance." As, therefore, "the external evidence preponderates with a manifest excess in tayour of the received reading," which is not contradicted by its internal evidence; and as Dr. Peley appears to be nustaken in supposing that the word Epherus was wanting in any man soriju extant, (see Bishop Middleton on the Greek article, p. 510) we are fully justified in regarding this Epistle as written to the Ephesians. The gospel was first preached in the celebrated but licentious city of Ephesus by St. Paul, with the most abundant success; and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards; and on his return from Macedonia and Achaia of Jerusalem, he sent for the el-lers of the church to meet him at Mijetus, where he took an after tionate leave of them, and delivered to them a most solemn charge. (Acts xviii. 19—21 · xix; xx. 17—33.) Some years after, he wrote this Epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (ahap. iii. 1; iv. t; vi. 20,) and, from his not expressing any hopes of a speedy release, prohably in the early part of it, about A. D. 61;—to establish them in the great doctrines of the Gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare. 1-Bagster.

Grotius has remarked of this Epistle, that it expresses the grand matters of which it treats, in words more sublime than are to be found in any human

tongue.

A. M. cir. 4065. I After the salotation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and project fountain of man's sulvation. 13 And because the height of this mystery cannot be easily attained unto, 16 he prayeth that they may come 15 to the full knowledge, and 20 possession thereof in Christ. A. D. cir.

CHAP 1.

DAUL, an apostle of Jesus Christ by the will of a Ro.1.7. God, to the a saints which are at b Ephesus, and to h Ac.c.19, the faithful c in Christ Jesus:

2 Grace 4 be to you, and peace, from God our Father, d Ga.1.3. Tit.1.4. and from the Lord Jesus Christ.

3 Blessed ebe the God and Father of our Lord Jesus e 2 Co.1.3.

Christ, who hath blessed us with all spiritual blessings f oathings. in heavenly I places in Christ:

4 According as he hath chosen gus in him before the g 1 Pe.1.2. foundation of the world, that we should be h holy and h Lu.1.75.

without blame before him in love:

CHAP. I. Ver. 1. To the saints which are at Ephesus. - Of the authenticity of this Epistle there is no doubt; but, so early as the second century, Marcion, a well known heretic, asserted, that some copies for Ephesus, read Laodicea; and some such copies still exist, though the great majority, both of copies and versions, read Ephesus. This doubt has been revived in modern times by Grotius and Mill, and the arguments on that side are collected and enforced by Paley. (Hore Paul. chap, vi. No. 1.) On the other hand, Larduer and Macknight have no less ably defended the present reading. An abstract of the evidence on both sides may be seen in Horne's invaluable Introduction; where it is also remarked, that some uncient copies left a blank for the name, as if it had been a circular intended to be sent to different churches; and as Paul was in prison when he wrote this, it is not impossible that he might have a copy taken with a blank inscription, to be sent to Laodicea also. One thing strikes us forcibly, that though here is no allusion to the circumstances which occurred while he was at Ephesus, the affrectionate language in which he speaks of the Ephesians well agrees with his known attachment to them, and with the ir pious character; whereas of that in Laodicea, we know little to its advantage. See Col. ii. 1; iv, 18. Rev. ii. 14.—And to the Entitlyful.—Some understand this as implying, that this Epistle was addressed, not to the church at Ephesus only, but to all believers, and favours the idea of copies having here sent to Laudicea, and perhaps other churches; and this also will account for the Epistle having no allusion in it to any circumstances peculiar to the Ephesians

Ver. 3. In heavenly places.—Margio and Doddridge, "heavenly (things;") but Macknight preserves "places;" understanding thereby the Christias church, which our Lord repeatedly calls "the kingdom of heaven." (Matxiii. 41, 31, 33, &c.) Beza understands it, however, of heaven itself, and the blessings there laid up, as in Col. 1.5.

Ver. 1. According as he hath chosen.—We do not think it necessary here to

EPHESIANS, I. Having predestinated ius unto the adoption of A. M cir. I children by Jesus Christ to himself, according to the A. D. cir. good k pleasure of his will, 61. 6 To the praise 1 of the glory of his grace, wherein he Ro.8.25. hath made us accepted in "the beloved. ? In whom " we have redemption through his blood. 1 Jn.1.12 the forgiveness of sins, according to the riches of his k Lu 12 32 8 Wherein he hath abounded toward us in all wisdom and prudence; . 1 1 Pc.29. Having made known unto us the mystery of his m 1 Pe.2.5. will, according to his good pleasure which he hath I Pe 1.18. 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in Pheaven, and which are on earth; even o 2 Ti. I.9. in him: p the hea-11 In whom also we have obtained an 9 inheritance, being predestinated according to the purpose of him q Ac.20.32 who worketh all things after the counsel of his own will: r or, hoped. 12 That we should be to the praise of his glory, who first trusted in Christ. s Ro. 10, 17, 13 In whom ye also trusted, after that ye heard sthe t 2 Co.1.22

word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that

holy Spirit of promise.

14 Which is the earnest u of our inheritance until the v Ro.S.23. redemption v of the purchased w possession, unto the \* praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.

w Ac. 20.23. x ver. 5.12.

enter into the doctrine of divine decrees; thus far appears to us obvious, both from the Scriptures and common sense; if God is that infinite, eternal, and unchangeable Being we are accustomed to believe, whatever he does in the course of infinite duration, he must always have intended to do; and if he constituted his only begotten Son to be the Head and Saviour of his recyle before the foundation of the world, he must also have then chosen and appointed them to be the members of his church (or mystical body) and the subjects ed them to be the members of his enuren (or mystical body) and the singlects of his kingdom. But it is important for us always to bear in mind the great end and object of this appointment; namely, that they should "be holy and without blame before him in love." It is, therefore, a contradiction in terms, as well as an error in fact, to pretend that the doctrine, that men are predestinated to holiness, has in itself a tendency to lead them to licentiousness.

Ver. 9. The mystery of his viil—Seems to refer to the calling of the Gentiles—a mystery long kept secret, and, when revealed, but slowly understood.

See Rem. 152. xvi 62.

Itles—a mystery iong kept secret, alm, when reveauch one short, the gosvel. See Rom. xi. 25; xxi. 25.

Ver. 10. In the dispensation of the fulness of times.—Namely, in the gosvel. Gal. iv. 4.—In heaven (Gr. "the heavens"). ... and on earth—By this, Locke, and others, understand the Jews and Gentiles. (See Mat. xxi. 43.)

Whithy, Doddridge, &c., "Angels and men." We understand the expression to mean, that all persons or things chosen in Christ, should be brought into the limits and communication with him. See Col. i. 20. actual union and communion with him. See Col. i. 20.

Ver. 12. Who first trusted.—This is generally explained of the Jews, and, we presume, justly. See Luke ii. 25, 38. Ver. 13. Scaled totth that Holy Spirit.—See Rom. viii. 1—16, also 2 Co.

Ver. 11. Redemption of the purchased possession.-The "purchased pos-

aession' is the church, Acts xx. 93; and the redemption here spoken of, that final one of "the redemption of the body." Rom. viii. 23.

Ver. 15. After I heard.—St. Paul not having been at Ephesus for five or six years, had made anxious inquiries after their welfare, and rejoiced in the reports which he received.

A. M. cir. 4035.

16 Cease not to give thanks for you, making mention of you in my prayers;

A. D. cir. 61.

17 That the God y of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of 2 wisdom and revelation 2 in the knowledge of him: v Jn. 20, 17.

z Col. 1.9. a or, for

18 The eyes b of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritt're acknowance in the saints,

ledgmant. 5 .e.42.7. 3.4.4.

19 And what is the exceeding greatness of his powor e to us-ward who believe, according to the working f of his mighty power,

d 2 3.16. g Ps. 110.3.

20 Which he wrought in Christ, when he graised him from the dead, and set him at his own right hand in f the might the heavenly places,

of his nower. g Ac.2.21,

21 Far habove all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Ps.S.6.

22 And hath put i all things under his feet, and gave him to be the head over all things to the church, 23 Which is his i body, the fulness of him that filleth all in all.

I Co. 12.12

### CHAPTER IL

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth that we are made for good works, and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God. ND you a hath he quickened, who were dead in

CHAP, 2 1 Jn.5.24.

trespasses and sins: 2 Wherein b in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the

b Ac. 19.35. d Col.3.6.

children d of disobedience: 3 Among whom also we eall had our conversation in e 1 Pe.4.3. times past in the lusts of our flesh, fulfilling the I desires of the flesh and of the mind; and were by gna-

f mills. g Ps.51.5.

ture the children of wrath, even as others, Ver. 18. The eyes of your understanding being enlightened.—Doddridge. [and that he would give you to have] "the eyes of your understanding en-

lightened." Ver. 19. The exceeding greatness, &c.—Bishop Pearson notices the great beauty and emphasis of this passage.—Mighty power.—Doddridge, "Power

of his might. Ver. 23. That filleth all in all.—Doddridge, "all [persons] in all places." See Col. ii. 9. Chandler thinks here is an allusion to the famous statue of

Diana; who, according to St. Jerome, was considered as the nurse, supporter, and life of all living creatures.

CHAP. II. Ver. 1. And you hath he quickened.—By the words, "hath he quickened," being put by our translators in Italic, we are warned that they are not in the original of this passage, but supplied from some other verse which in this case may be from the preceding chapter, wherewith, no doubt, it is in-timately connected; as from verse 20. God raised Christ from the dead, and act him at his own right hand; so also "bath he quickened you," who were spiritually dead—"dead in trespasses and sins:" and, upon the whole, we think with Doddridge, that this is the most natural supplement, corresponding, as it does. with verses 6 and 7 following. Chandler and Macknight, however, 13ke the supplement from the verse immediately preceding:
"And you hath he filled;" namely, from the fulness which is in Christ.
John i. 11, 16. This abo is a good and pertinent sense, though we prefer the

former.

Ver. 2. Prince of the power of the air.—Satan, who is a captive prince and reigns within his prison. See Jude 6. Ver 3 Desires.—Gr. "Wills."

,	1	
	EPHESIANS, II.	El
	4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even h when we were dead in sins, hath quickened	A. M. cir. 4065. A. D. cir. 61.
	us together with Christ; (by i grace Jye are saved;) 6 And hath raised * us up together, and made us sit together in heavenly places in Christ Jesus:	h Ro.5.6,8
	7 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us	i by whose
	through Christ Jesus.	3 Ro.3.24.
	S For by grace mare ye saved through mainth; and that not of yourselves: it is the gift of God:	k Col.2.12.
	9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Je-	1 Tit.3.4.
	sus unto good works, which P God hath before gordained that we should walk in them.	m 2 Ti.1.9.
	11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision	n Ro.4.16.
	by that which is called the Circumcision in the flesh made by hands;	o Jn.6 44, 65.
	12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and stran-	р с.1.4.
	gers from the covenants of promise, having no hope, and without God in the world:	q or, pre- pared.
	13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.	r 119.12
	14 For he sis our peace, who hath made both tone, and hath broken down the middle wall of partition	s Mi.5.5.
	between us; 15 Having abolished uin his flesh the enmity, even	t Jn.10.16 Ga.3.18.
	the law of commandments contained in ordinances; for to make in himself of twain one new man, so	u Col.2.14.
	making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity wthereby:	v Col.1.20 22
	17 And came and preached peace to you * which were	wor, in

afar off, and to them that were nigh.

18 For through y him we both have access by one x Ac.239.

Spirit unto the Father. y Jn.14.6. 1 Pc.3.18. 19 Now therefore ye are no more strangers and fo-

Ver. 8. And that not, &c.—The gift of God here spoken of is salvation.
Ver. 10. God hath before ordained.—"Ordained to good works," and new created, expressly to enable us to perform them ! Will any man after this say treaten, express of grace are unfriendly to good works? Marg and Dodd-ridge, "prepared us." The former sense, if not here, is plainly expressed in verse 4 of chap, i.; and the latter is thus expressed in the 10th article of the Church of England: "We have no moral power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [i. e. going beforel us, that we may have a good will, and working with us when we have that good will." That want of ability to do right, which springs from a depraced will, or bad disposition, does not excuse men from their obligations to do right; because, the more disinclined men are to do their duty, the more culpable they are.

Ver. 12. Having no hope-i. e. no well-grounded hope. -- Without God. -Gr. Atheists.

-Gr. Alliersts.

Ver. 14. He is our peace, &c. -That is, who hath reconciled both Jews and Gentiles to himself and to each other; "and hath broken down the middle wall of partition;" alluding to the wall that separated the two courts of the Jews and Gentiles in the temple. "Having abolished in (or by) his fiesh, the 'sw of the commandments contained in (the Mosaic) ordinances; to make in himself of twain, one new man; that is, to form by the union of Laws and Gentiles on waste back to each the Christian charge. Jews and Genthes, one mystic body, even the Christian church

reigners, but fellow-citizens with the saints, and of A. M. cir. the household a of God; A. D. cir.

20 And are built b upon the c foundation of the apos-61. tles and prophets, Jesus Christ himself being the chief z He. 12.22. d corner stone:

21 In whom all the building fitly framed together a c.3.15. groweth unto a holy e temple in the Lord : b t Co.3.9,

22 In whom ye also are builded f together for a habi-

tation of God through the Spirit. c Mat.16 18 Re. 21.14. CHAPTER III.

d Is.22 16. 5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them. 2 Co.6, t6. f 1 Pe.2.4.5.

OR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation a of the grace CHAP. 3. b of God which is given me to you-ward:

a Col. 1.25. 3 How that by revelation che made known unto me the mystery; (as I wrote d afore in few words; b Ro.12.3.

4 Whereby, when ye read, ye may understand my c Ga.1.12. knowledge in the emystery of Christ)

d or, a lit-5 Which in other ages was not f made known unto tle before. the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

e c.1.9. 6 That the Gentiles should be fellow-heirs, and of the f Mat.13.17 same body, and partakers of his promise in Christ by

Ro. 16.25. 1 Pe.1.10 the Gospel: ..12. 7 Whereof I was made a minister, according to the

g 1s. 43.13. gift of the grace of God given unto me by the effectual c.1.19 s working of his power. 8 Unto me, who am less h than the least of all saints, h 1 Co.15.9.

Ver. 19. Strangers and foreigners.-The strangers were probably prose-

lytes, who resided with them. tyres, who resided with them. Ver. 20. Corner stone,—Builders tell us, this corner stone (akrogoniajou) was the key-stone of an arch. "It is a chief stone, and in the most constituous situation—the highest place. It is precious, or valuable; generally a picked piece, and richly sculptured. It is exactly in the centre of the arch; or, as the idea of the apostle expresses, the very point where the prophets and the apostles, the Old and New Dispensations, meet; and it is the foundation or security of the whole; for if the key-stone were removed, the whole building would fall in ruins."

Ver. 21. Fithy framed.—This may allude to Solomon's temple, of which all the stones were shaped and fitted before they were brought together. I Kings vi. 7. So all the stones of the heavenly temple are fitted by the Holy Spirit.

on earth, before they are raised to Heaven.

CHAP. III. Ver. 1. For you Gentiles.—There is no doubt but the persecuting spirit of the Jews, which led to all Paul's sufferings, was kept up chiefly

by his zeal for the conversion of the Gentiles. See Acts xxi. 28.

by his zeal for the conversion of the Gentiles. See Acts xxi. 23.

Many commentators include verses 2 to 13 within a parenthesis, and read,
"For this cause, &c. I bow my knees;" but we see no necessity for this, if,
with Doddridge and Macknight, we supply the verb an thus—"I Paul [um]
the presoner of Jesus Christ," &c.
Ver. 2. If—Doddridge, "since." Macknight, "seeing."
Ver. 3. By revelation—See Acts ix. 15, 16; xxii. 21, &c.—I verote afore.
—This, some think, refers to what Paul had said in the preceding parts of
this epistle—"I have written afore;" namely, chap. i. 9, 10; ii. 11, &c.
Ver. 5. Which in other ages was not, &c.—"It was known long before,
that the Gentiles should be added to the church; that it was not known that
they should be "heirs of the same inheritance," &c. Doddridge.
Ver. 6. That the Gentiles should be fellow heirs, &c.—Macknight renders
this more literally, "Joint heirs, and a joint body, and joint partakers," &c.
-that is, the Gentiles are united with the Jews in all their privileges.
Ver. 8. Less than the least.—Gr. Elactistoteros.) Dr. Goodwin thinks

Ver. 8. Less than the least.—(Gr. Elachistoteros.) Dr. Goodwin thinks

A. D. cir.

61.

i Col.1.27.

ver. 4,5.

is this grace given, that I should preach among the A. M. cir. Gentiles the unsearchable riches i of Christ;

9 And to make all men see what is the fe'lowship of the Jmystery, which from the beginning of the world hath been hid in God, who created all things by & Je-

sus Christ.

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifeld wisdom 1 of God. 11 According to the eternal mpurpose which he pur-

posed in Christ Jesus our Lord:

12 In whom we have "boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribun He. 4, 16, lations for you, which ois your glery.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is

named. 16 That he would grant you, according to the riches P of his glory, to be q strengthened with might by his

Spirit in the inner man; 17 That Christ may dwell sin your hearts by faith;

k Ps.33.6. Col.1.16 11e 1.2.

Ro.11.33. m c. 1.9.

p Phi. 1.19 g c.6.10. Col.1.11.

r Ro.7.22 s Jn. 14.23.

that ye, being 1 rooted and grounded in love, t Col.2.7. he might here have some reference to his Roman name, Panlus, which signifies little: as also to the smallness of his person. "How different (says the hes tarte. As also to the smanness of his person. How different (says line pious Dr. Hatts) is our common heliaviour from that of holy Paul! When we think of self, we are ready to raise our thoughts beyond all measure, and ag randize our ideas to a vast and shameful degree, as though we stood as fair, and as large, and as large, in the eyes of our fellow worms, as we do in our own eyes. Vain imaginations I—wretched self-flattery—and loolish bride! We take the least of syllables, the least of letters, [1,] and swell and amplify it, (if I may so speak,) to fill a page, or to spread over a whole leaf, and we scarcely leave a scanty margin for all other names to stand in."—Unsearch-

able riches.-Literally, untraceable. able riches.—Literally, untraceable.
Ver. 9. And to make all men see.—Literally, "to enlighten all men that they may see."—The feliowship of the mystery—That is, of God's mercy to the Gentiles; and instead of revealing these doctrines to a select few only, as in the Pagan mysteries, they were to be revealed to all nations, and to all classes of mankind; even though hitherto kept secret, and hidden, as it were, in the bosom of the Almighty, from the foundation of the world; i. e. from eternity, for thus arcient are all the purposes of God, (see ver. 11.) even of him who created all things by Jesus Christ. Some critics, indeed, interpret this, not of the creation of our system, but of the regeneration of man-kind by the gospel. But this agrees not with the context: for to say the myster; immediately referred to had been kept secret from the first promulgation of the gospel, is directly contrary both to the fact and the design of the

apostle. Ver. 10. The manifold wisdom.—The multifarious or greatly diversified wisdom of God.

Wishing Good.

Ver. 12. In-by, or through—whom we have boldness.—Doddridge, "freedom of speech."—By the faith of him—i. c. by faith in Christ.

Ver. 11. Of our Lord Jesus Christ.—These words are wanting in some ancient MSS, and versions; but neither their insertion nor their omission at all affects the sense.

Ver. 15. Of whom-i. e. of God the Father.—Is named.—Machnight, "denominated." The Jewish writers call heaven the upper, and earth the

Ver. 16. Riches of his glory, &c.-Riches of grace are called riches of glory in scripture. In this verse, mercy is intended by the phrase riches of his glory, for it is that which God bestows and for which the uposile prays. Compare Rom ix. 22, 23. In these verses the apostle speaks of God's making known the pover of his wrath on the vessels of wrath, and of making known the riches of his glory on the vessels of mercy.

Ver. 17. Rooted and grounded.—Macknight, "Firmly rooted and founded."

522	EPHESIANS, IV.
A. M. cir. 4965. A. D. cir. 61.	18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth
u J <sub>0</sub> .1.16.	knowledge, that ye might be filled with all the ful- ness " of God.  20 Now " unto him that is able to do exceeding abun-
v Ro.16.25. He.13.20, 21. Jude 24.	dantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.
J title 24.	CHAPTER IV.  1 He exhorteth to unity, 7 and declareth that God therefore giveth firecast the given that his church might be 13 edified and 16 grown, up in Claist. 18 He eather them from the impurity of the Gentiles, 24 to put on
CHAP. 4.	THEREFORE, the prisoner a of the Lord, beseech you that ye walk b worthy of the vocation wherewith ye are called, 2 With all clowliness and meekness, with long-suffer-
a or, in.	ing, forbearing one another in love;  3 Endeavouring to keep the unity of the Spirit in the
ь Col.1.10.	bond of peace.  4 There is one body, and one Spirit, even as ye are
e Mat.11.29	called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and

through all, and in you all. d Ro.12.3.

7 But unto every one of us is given grace according to

the dimeasure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, e Ps.68.18. he led f captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

f or, a mul-10 He that descended is the same also that ascended up far above all heavens, that he might s fill all enplives.

things.)

11 And hhe gave some, apostles; and some, prophets; co, fulfan and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Ver. 19. Filled with all.-Hammond, "Unio all." "Suggesting," says Pyc Smith, "the sublime conception of an approximation to the supreme perfection which is begun by religion now, and shall be ever growing in the holiness and bliss of the future state."

CHAP, IV. Ver. 5. One baptism .- It has been disputed whether this be intended of water baptism, or the baptism of the Spirt; but we see no reason to separate what our Lord Jesus has joined together, John iii. 5. "Except a man

be born of water and the Spirit, he cannot enter into the kingdom of God."

Ver. s. He led captivity captive.—It may mean, he led captive those who had carried others captive. See Col. ii. 15; and compare Judges v. 12—Gave gifts.—The Psalm just quoted says, "received;" but they were received only to bestow.

Ver. 9. Lower parts of the earth—i. e. the grave. Ps. lxiii. 9. Ver. 10. Far above all heavens.—Not only the material heavens which we behold, but also above the celestial beings which reside in God's immediate presence. See chap. i. 20, 21. Phil. ii. 10.—That he might fill all things i. e. with his presence; as chap. i. 23.

Ver. 11. He gave some, apostles-i. e. he gave gifts suited to all the differ-

ent classes as in ver. 9.

Ver. 12. For the perfecting—i. e. for the furnishing, or fitting up of holy men for the work of the ministry. See Doddridge.

r			
	EPHESIANS, IV.		52
	13 Till we all come in the unity of the fain, and of the knowledge of the Son of God, unto a perfect kman, unto the measure of the stature of the fulness	1	M. cir 4065. D. cir 61.
l	of Christ:	i .	or, into.
I	14 That we henceforth be no more children, tossed to and fro, and carried mabout with every wind of doctrine, by the sleight of men, and curning craftiness,	j	Dol.2.2
ŀ	whereby they lie in wait to deceive; 15 But a speaking the truth oin love, may grow up	k	1 Co.14
I	into him in all things, which is the Phead, even	,	or, age.
I	Christ: 16 From q whom the whole body fitly joined together		
ŀ	and compacted by that which every joint supplieth,		Ja.1.6.
Į	according to the effectual working in the measure of every part, maketh increase of the body unto the edi-	n	or, bein
Į	fying of itself in love.	0 5	2 Co.4.2
	17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.	p	Col. 1.18 19.
Į	18 Having the understanding r darkened, being alien-	g.	Jn.15. <b>5</b> .
ı	ated from the life of God through the ignorance that	r.	Ac.26.18
	is in them, because of the s blindness of their heart:  19 Who being past feeling have given themselves		or, hard ness.
l	over unto lasciviousness, to work all uncleanness with greediness.		Ro.1.24 26.
l	20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been	u	Col.3.8,
ŀ	taught by him, as the truth is in Jesus:	v i	Ro.6.6.
	22 That ye put "off concerning the former conver- sation the old "man, which is corrupt according to	w	Ro.12.2.
	the deceitful lusts;		Ga.6.15.
	23 And be renewed win the spirit of your mind;		e.2.10.
ı	24 And that ye put on the new man, which after God	y	or, holi-

is created xin righteousness and y true holiness. 25 Wherefore putting away lying, speak every man

truth z with his neighbour: for we a are members one z Zec. 9.16.

a Ro.12.5. 26 Be ye angry, and sin not: let bnot the sun go down upon your wrath: b Ec.7.9.

27 Neither c give place to the devil. 28 Let him that stole steal no more: but rather let c Ja.4.7.

Ver. 13. Till we all come in—Doddridge, "till we all arrive at"—the unity, &c. The perfection of the Christian character consists in its resemblance to that of Christ: and, as we learn from verse 16th, the perfection of the church, as a hody, consists in the unity and harmony of all its members.

Ver. 14. By the steight of men.—Doddridge thinks this refers to the dishonest practices of gamblers; or perhaps it may refer to the tricks of jugglers. Ver. 16. Fitty joined, &c.—Sec Col. in. 19.

Ver. 18. Blindness,—Margin, "bardness;" because blindness is often oc-

casioned by a hard skin growing over the sight of the eye.

Vcr. 21. If so be that—Doddridge, "Forasmuch as"—ye have heard him

-Namely, Christ, in his word. Ver. 26. Be ye angry, and sin not—i. e. refrain from all sinful passions: be angry rather at the sin than at the sinner; and let not your anger be unduly protracted. Ward informs us, that "one of the apartments in the houses of some neh men [in India] is uppropriated to a curious purpose, viz. when any of the members of the family are angry, they shut themselves up in this room, called the room of anger; . . . and the master of the family goes and persuades him to come out."

Ver. 27. To the devil.-Greek, diabolos.

A. M. cir. d him labour, working with his hands the thing which 4055. is good, that he may have to give to him that need-A. D. cir. eth. 61.

d Ac. 20.35. e or, dis-

29 Let fno corrupt communication proceed out of your mouth, but that which is good g to the use of edifying, that it may minister grace unto the hearers. 30 And grieve h not the holy Spirit of God, whereby

tribute. f. Col. 4.8.

ye are sealed i unto the day of redemption. g or, to edi-31 Let all ibitterness and wrath, and anger, and clamour, and kevil speaking, be put away from you.

fy profit-ably. h Is.63.1 ).

with all malice: 32 And be ye kind one to another, tender-hearted, forgiving lone another, even as God for Christ's sake i c.1.13 14 hath forgiven you.

1 Col.3.8. k Tit.3.2.

CHAPTER V. 2 After reneral exhortations, to love, 3 to five fornication, 4 and all nuclearness, 4 not to converse with the wicked, 15 to walk warrly, and to be 15 filled with the 50 fixed, 32 he descendent to the particular duties, how wives ought to 1 Ma.11.25. obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children:

CITAP, 5.

2 And walk in a love, as Christ also hath loved us. and hath given himself for us an offering and a sacrifice to God for a b sweet-smelling savour.

a Ju.13,34. b Le.1.9.

3 But c fornication, and all uncleanness, or covetousness, let it not be once d named among you, as becometh saints;

c 1 Co.6.13. 1 Th.4.3. d ver. 12.

4 Neither filthiness, nor foolish talking, nor jesting, which e are not convenient: but rather giving of thanks. 5 For this ye know, that f no whoremonger, nor un-

e Ro. 1.23. f He. 13.4. Re.22.15.

clean person, nor covetous man, who g is an idolater, hath any inheritance in the kingdom of Christ and of God.

e Col.3.5.

6 Let no man deecive by you with vain words: for beh Je.29.8,9. eause of these things cometh the wrath of God upon the children of i disobedience.

i or, un-belief.

7 Be not ye therefore partakers with them. 8 For ive were sometimes darkness, but now are ye j e.2.11,12. light kin the Lord: walk as children of light:

k 1 Th.5.5. 9 (For the fruit mof the Spirit is in all goodness and 1 Jn.12 36.

righteousness and truth ;) m. Ga.5.22, 10 Proving " what is acceptable unto the Lord.

11 And have one fellowship with the unfruitful works Ro.12.2.

of darkness, but rather reprove p them. c 1 Co 5.9. 12 For it is a shame even to speak of those things 11.

which are done of them in secret. p 1 Ti.5.20.

13 But all things that are q reproved are made maniq or, disfest by the light: for whatsoever doth make maniconered.

r Jn.3 20.21 fest is light.

Ver. 32. As God for Christ's sake.-Gr. "As God in Christ hath freely forgiven," &c.

CHAP. V. Ver. 1. Followers.—Gr. "Imitators." So Doddridge.
Ver. 2. An offering and a sacrifice.—Bates thinks that these terms refer to
the peace-offerings and sin offerings of the Jews.

Ver. 3. All uncleanness.—In the English idiom, "Every kind of uncleanness."—Or covetousness.—Doddridge, "insatiable desire;" which may include not only the avaricious, but the lustful.

-	EPHESIANS, V.	525
-	14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light	A. M. eir. 4065. A. D. eir. 61.
-	15 See then that ye walk u circumspectly, not as fools, but as wise,	a or, it.
and the same of	16 Redeeming the time, because the days are vevil.  17 Wherefore be ye not unwise, but understanding	t Is.60.1.
	what with will of the Lord is. 18 And be not drunk with wine, wherein is excess;	u Col.4.5.
ļ	but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns	v Ps 37.19.
ľ	and spiritual songs, 2 singing and making melody in your a heart to the Lord;	w Jn.7.17.
	20 Giving thanks balways for all things unto God and the Father in the name of our Lord Jesus Christ;	x Lu.21.34
	21 Submitting yourselves one to another in the fear of God.	y Col.3.16.
l	22 c Wives, submit yourselves unto your own husbands, as unto the Lord.	z Ps. 147.7.
l	23 For the husband is the head of the wife, even as	a Ps.57.7,8
۱	Christ is the head of the church: and he is the saviour of the body.	b ls.63.7.
-	24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also	c 1 Pe.3.1, &c. Col.3.18, &c.
	loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the	2 mis 2 5

washing d of water by the word,

27 That he might present e it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ca.4.7.

Ver. 15. Walk circumspectly.-This has been aptly illustrated by the following familiar allusion:—"Did you ever see a cat walk upon a wall covered with broken glass bottles?" Nothing can be more wary or more circumspect. Ver. 16. Redeeming the time.—An Italian philosopher chose a motto, importing that time voss his estate; but alas! like other estates, time may be

lost, and require redemption; but the redemption of it is precious, and it de-mands many sacrifices to redeem it; we must sacrifice our ease, our comfort, and our pleasure: and this, if not accomplished in the present life, is hopeless, and "ceaseth for ever!" We have to redeem the time that has been lost in and reason for ever: we have to reacen the time that has been out the vanity of childhood, in the follies of youth, and in the sits of riper years. Ver. 17. Unoise.—Literally, "Insane." See Macknight.

Ver. 18. Wherein is excess.—Not only of intoxication, but also riot. S

1 Peter iv. 4. Ver. 19. Psalms.—[Psalms, from psallo, to touch, or play on a musical instrument, properly denotes such sucred sones or poems, as are sung to stringed instruments, and may here refer to those of David; hymns, from udo, to sing celebrate, praise, signifies sones in honour of God; and songs, from acido, to sing, denotes any regular poetic composition adapted to singing, and is here restricted to those which are spiritual.]-Bagster

Ver. 20. Unto God—Dodaridge, "Frem"—the Father.
Ver. 22—33. The last verses of the chapter relate to the conjugal relation, and its domestic duties; and the apostle lays it down as an incontestable duty, that every Christian husband should love his wife, "even as Christ loved the church, and gave bimself for it :" and wherever such a husband can be found,

enaren, and gave timself for it:" and wherever such a bushand can be found, who loves his wife well enough to die for her, surely such a man must be reverenced, and there can be no hardship in aubmitting to him.

Ver. 23. He is the saviour of the body.—This, we apprehend, refers to the hushand as well as to Christ. He is the head of the wife, and the saviour of the body; i. e. it is the duty of the hushand not only to govern, but to protect the wife, even at the risk of his own life : and if it be the duty of hustards to "lay down their lives for the brethren." (as St. John says.) surely it is the duty of the bushand to log down his life for this wife, in a similar case. the husband to lau down his life for his wife, in a similar case.

EPHESIANS, VI. 28 So ought men to love their wives as their own A. M. cir. 4065. bodies. He that loveth his wife loveth himself. A. D. cir. 29 For no man ever yet hated his own flesh; but 61. nourisheth and cherisheth it, even as the Lord the g 1Co.12.27 church: 30 For we are members 5 of his body, of his flesh. and of his bones. 31 For h this cause shall a man leave his father and h Ge.2.24. mother, and shall be joined unto his wife, and they two i shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. I 1 Co.6.16. 33 Nevertheless let every one of you in particular so love his wife even as himseif; and the wife see that she reverence her husband. CHAPTER VI. 1 The duty of children towar is their parents, 5 of servants towards their masters, 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritud enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 2t Tychicus is commended. CHAP. 6. THILDREN, a obey your parents in the Lord: for this is right. 2 Honour b thy father and mother; which is the first a Pr.23.22. Col.3.20, commandment with promise; 3 That it may be well with thee, and thou mayest &c. live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the b Ex.20.12. 5 ° Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; c 1 l'e.2.13, 6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the 7 With good will doing service, as to the Lord, and d or, mode-rating. not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. e Some 9 And, ye masters, do the same things unto them, read, both d forbearing threatening: knowing that e your Master your and U.eir. also is in heaven; neither is there respect f of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his might f Ro.2.11. Ver. 32. Christ and the church.—The relation between Christ and his church is no perfect analogy to that between Jehovah and his people Ismel: "Thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the Maker is thy instant, the data in the sin of apostacy, under both dispensations, is considered and punished as adultory.

CHAP. V. Ver. 2. The first commandment with promise—i. c. with a special and peculiar promise.

special and peculiar promise. Ver. 4. Nurture and admonition—According to Doddridge, mean "Discipline and instruction," which should always to together.

Ver. 6. Eye-service—i. ε. while the master's eye is upon them.

Ver. 9. Forbearing—Margin, "moderating"—threatening.—Some mas-

Ver. 9. Forbearing—Margin, "moderating"—threatening.—Some masters who are moderate, and perhaps backward, in punishing, are yet violent and outrageous in their threatenings; which, while it is very unbecoming, at the same time often exposes them to contempt.

EPHESIANS, VI.	b21
11 Put on the whole armour g of God, that y be able to stand against the wiles of the devil.  12 For we wrestle not against h flesh and block.	od, but 4065. A. D. cir.
against i principalities, against powers, again rulers of the darkness of this world, against is wickedness in k high places.	nst the g Ro.13.12 piritual g Ro.13.12
13 Wherefore take unto you the whole arm God, that we may be able to withstand in the co	vil day.
and having I done all, to stand.	1 Ro.8.35

with truth, and having on the breast-plate of rightyour loins girt mabout or, wicked eousness:

n cr. hen-15 And your feet a shod with the preparation of the renly, us gospel of peace;

16 Above all, taking the shield of o faith, wherewith I or, overye shall be able to quench all the fiery darts of the

wicked. m ls.11.5. 17 And take the helmet p of salvation, and the sword n Ca.7.3. 9 of the Spirit, which is the word of God:

o 1 Jn.5.4. 18 Praying r always with all prayer and supplication p Is-59.17. in the Spirit, and watching s thereunto with all perseverance and supplication for all saints;

q He.4.12. 19 And for tme, that utterance may be given unto r Lu.18.1. me, that I may open my mouth boldly, to make known a Mat.26.41

the mystery of the gospel. t 2 Th.3.1. 20 For which I am an ambassador in "bonds: that u or, a

therein I may speak boldly, as I ought w to speak. 21 But that ye also may know my affairs, and how I do, x Tychicus, a beloved brother and faithful min-

v or,thereof ister in the Lord, shall make known to you all w 15.58.1. x Ac. 20.4.

Ver. 11. The whole armour-(Gr. panoplia) or panoply-of God-i. e. the complete suit of Christian armour.

Ver. 12. Spiritual voickedness in high places.—Margin, "Wicked spirits in the heavenlies." Doddridge explains it of the apostate spirits who formerly resided there. See Jude ver. 6.

Ver. 13. Whole armour.—Complete suit of armour, both offensive and de-

Ver. 14. Breast-plate.-[The breast-plate consisted of two parts; one of which covered the whole region of the thorax or breast, and the other the back, as far down as the front part extended. |- Bagster.

Ver. 15. Having your feet shod.—The Greeian soldiers were greaves and shoes of brass, to preserve their legs and feet: Macknight explains this of the virtues necessary for those who first prepared the way for the gospel, particularly fortitude and perseverance.

Ver. 16. Above (or over) all, taking the shield of faith. - This seems to refer to those large shields which the ancients used to cover their whole bodies;

and the fiery darts, to the fire-bearing darts and arrows described by Thucydides and Livy, the lower parts of which were surrounded with tow and other combustible matter, and which, when set on fire, were darted against the enemy. See Orient. Customs, No. 544.—Of the wicked.—Deddridge, "wicked one."

Ver. 17. Sword of the Spirit .- Comp. Heb. iv. 12.

Ver. 13. With all prayer-Social and private, studied and extemporary, supplicutory and deprecatory, &c. Bp. Wilkins, in his treatise of prayer, explains this of improving the gift of prayer by continual exercise, and gathering

it materials by reading, conversation, meditation. &c.
Ver. 20. Ambassador in bonds.—Gr. "In a chain." See Acts xxviii. 20; Ver. 20. Amount of the product of th

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22 Whom y I have sent unto you for the same pur-A. M. cir. 4965. pose, that ye might know our affairs, and that he A. D. cir. might comfort your hearts. 61.

23 Peace 2 be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. v Col.4.7.8. z 1 Pe.5.14. 24 Grace be with all them that love our Lord Jesus

Christ a in sincerity. Amen. a or, with

Written from Rome unto the Ephesians by Tvir.corruption. chicus.

had been his companion in the last interview he had with the elders of Ephesus." Acts xx. 4. See also 2 Tim. iv. 12. Titus iii. 12.

### CONCLUDING REMARKS ON THE EPHESIANS.

EPHESUS was the capital of Proconsular Asia; and the gospel was first preached in this celebrated but licentious city, by St. Paul, with the most abundant, success; and such was the Apostle's concern for their spiritual welfare. dant success: and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards. On his return from Macedonia and Achaia to Jerusalem, he sent for the elders of the clurch to meet him at Miletus, where he took an affectionate leave of them, and delivered a most solemn charge. (Acts xviii. 19—21; xix.; xx. 17—33.) Some years after, he wrote this epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (ch. iii.; i; vi. 1; vi. 20.) and from his not expressing any hopes of a speedy release, probably in the early part of it, the content of the respect to the content of the about A. D. 6t; to establish them in the great doctrines of the gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare,

### THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

[THE Church at Philippi in Macedonia was planted by the Apostle Paul about A. D. 53, (Acts xvi. 9-40;) and it appears he visited them again, A. D. 60, though no particulars are recorded concerning that visit, (Acts xx. 6.) The Philippians were greatly attached to St. Paul, and testified their affection by sending him supplies, even when labouring for other churches; and when they heard that he was under confinement at Home, they sent Epaphroditus, one of their pastors, to him with a present, lest he should want necessaries during his imprisonment. The more immediate occasion of the Epistle was the return of Epaphroditus, by whom the Apostle sent it as a grateful acknowledgment of their kindness; which occurred towards the close of his first imprisonment, about the end of A. D. 62, or the commencement of 63, as is evident from the expectation he discovers of his being soon released and restored to them, as well as from intimations that he had been a considerable time at Rome.]-Bagster.

A. M. cir. 4066. A. D. cir. 62.

3 He testifieth his thankfulness of God, and his love toward them, for the fruits of their faith, and fellowship in his suffering, 9 daily praying to him for their increase in grace. 12 He showeth what good the faith of Clvist had received by his troubles at Rome, 21 and how ready he is to goldrify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, CHAP. 1. to all the saints in Christ Jesus which are at a Phi-

a Ac. 16.12, lippi, with the bishops and deacons: &c. 2 Grace b be unto you, and peace, from God our b Ro.1.7.

Father, and from the Lord Jesus Christ. 3 I thank my God upon every c remembrance of c or, men-

tion. you,

CHAP. I. Ver. 1. The bishops.—[The word Bishop properly denotes an experience; and, except its being once applied to Christ, (1 Pe. 2, 25) is every where spoken of men who have the oversight of Christ's flock.]—Bagster.

ac. 1 Th.1.2

or, ye

have me

grace.

4 Always in every prayer d of mine for you all making | A. M. cir. request with joy, A. D. cir. 5 For your fellowship in the gospel from the first day 62

until now; d Ep.1.14.

6 Being confident of this very thing, that he f which hath begun a good s work in you will be perform it until e 11e.10.35 the day i of Jesus Christ:

7 Even as it is meet for me to think this of you all, bef Ps.138.8 cause II have you in my heart; inasmuch as both in g Jn.6.29. my bonds, and in the k defence and confirmation of h or, finish the gospel, ye all are partakers 1 of my grace. i 2 Pe.3.10

8 For God is my record, how greatly I long after you

all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound m yet more and more in knowledge and in all n judgk ver.17. i or, with

10 That o ve may papprove things that are q excellent; that ye may be r sincere and without offence till the day of Christ; m 1 Th.3.12.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of n or, sense.

o Ro.2.18. 12 But I would ye should understand, brethren, that the things which happened unto me have fallen out p or, try.

rather unto the furtherance of the gospel; q or, differ. 13 So that my bonds in Christ are manifest in all

u the palace, and v in all other places; r Ep.5.27. 14 And many of the brethren in the Lord, waxing s Jp.15.8. confident by my bonds, are much more bold to speak

the word without fear. t or, for. 15 Some indeed preach Christ even of envy and strife; u or, Ce-

and some also of good will: 16 The one preach Christ of contention, not sincerely, court.

supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for or, to all others.

the defence of the gospel.

Ver. 5. For your fellowship-- That is, the Christian communion which ha had at different times enjoyed with them

Ver. 6. He which hath begun, &c. will perform.—This may be understood either of the church or of individual believers. The objection, that confidence of success has a tendency to produce carelessness and indifference, is so conof success has a tendency to produce carefessness and indirectnee, is so contrary to the general experience of mankind, that we cannot but wonder when we see it mentioned. What so much animates and encourages any person in the progress of a great work, as the persuasion that he shall be enabled to complete it?—The day of Jesus Christ—i. e. of death and judgment. Ver. 7. I have you in my heart—i. e. you have a deep interest in my affections. See Margin. The phrase is equivocal, and no doubt but the regard was mutual.—Ye all are partakers of my grace—i. e. partakers of the same

grace that I am.

grace that I am. Ver. 9. In knowledge.—Rather, pethaps, with knowledge; meaning that their love might be guided by knowledge and discretion.—And in all Judgment—Doddridge, "pecception." Macknight, "feeling," or "sensibility." Ver. 10. Things that are excellent.—Paul intimates that a knowledge of men and things, and a delicate sensibility, or "moral feeling," was necessary to guard the Philippians against heing imposed upon. See ver. 15.—Sthere—[Gr. "etikrineis," from eile, the splendour of the sun, and krino, Judge, discerm, properly pure and unswilled to such a degree as to bear examination in the full splendour of the solar rays.]—Bagster.
Ver. 16. Not sincerely—i. e. as Doddridge explains it, not with a pure and simple aim for the salvation of souls. Have modern times produced no instances of preachers pretending to be highly evangeheal, out of an envious desire to rival and supplant their brethren?

530	PHILIPPIANS, I.
A. M. eir. 4066. A. D. eir. 62.	13 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
v Ro.8.28	19 For I know that this w shall turn to my salvation through x your prayer, and the supply of the Spirit of
x 2 Co.1.11.	Jesus Christ, 20 According to my earnest expectation and my hope, that in nothing I shall be rashamed, but that with all
у Ro.5.5.	"boldness, as always, so now also Christ shall be magnified in my body, "whether it be by life, or by
z Ep.6.19, 20.	death.  21 For to me to live is Christ, and to die b is gain.
a Ro.14.7,8.	22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.
b Re.14.13.	23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far thetter: 24 Nevertheless to abide in the flesh is more needful
c 2 Co.5.8.	for you.  25 And having this confidence, I know that I shall
d Ps.16.11.	abide and continue with you all for your furtherance and joy of faith;
c.3.20.	26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
f c.4.1.	27 Only e let your conversation be as it becometh the gospel of Christ: that whether I come and see
h Is.51.7.12.	you, or else be absent, I may hear of your affairs, that ye f stand fast in one spirit, with one mind striving
Mat.10.23	28 And in nothing terrified h by your adversaries:
2 Th.1.5.	which is to them an evident token of perdition, but to you of salvation, and that of God.
] Ro.8.17.	29 For unto you it is given k in the behalf of Christ,

k Ac.5.41. | Sake;

Ver. 13. I therein do rejoice.—A good man should rejoice in the spread of the gaspel, even though his own popularity, or even his congregation, should

not only to believe on him, but also to suffer for his

be diminished thereby.

Vcr. 21. For me to live is Christ, and to die is gain.—Some render this,

"Clinist is gain to me, living or dying;" but this is rather a paraphrase than
a translation; and, as Doddridge remarks, destroys the beautiful antithesis

between the memhers of the sentence.

Ver. 22. What I shall choose, &c.—Boddridge, "Which I should choose

I know not."

Ver. 23. I am in a strait betwixt two.—Doddridge, "I am borne two different ways." He adds, "the original seems to be an allusion to a ship riding at anclor, and at the same time likely to be forced to sea by the violence of the winds.—Desire to depart.—"From what the apostle saith here, (says Dr. Macknight.) we may infer that he kad no knowledge nor expectation of a middle state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live, and promote the cause of Christ and religion, than, by dying, to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew that he was not to be with him till after the resurrection?" It is clear that his object was not morely rest, but enjoyment—an enjoyment very far better than he could expect or hope on earth.—Which is far better.—Macknight. "By much far better." This, he adds, "is the highest superlative which it is possible to form in any language."

Ver. 25. Iknow, &c.-Most probably St. Faul had received a divine intima-

tion to that effect.

Ver. 27. Let your conversation.—[Act suitably to the high honours and privileges which you sustain as citizens of the heavenly Jerusalem, and seek the honour of the gospel, and the welfare of the courch in all your actions.]—B.

4065.

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER II.

A. D. cir. Heschorteth their to unity, and a self-mease of mind, by the example of Christ's humility and examinate 12 measurement processing in the way of salver, humility and examination 12 measurement processing in the way of salver, humility to be sufficient to the wicket world, it and comforts to him their aposite, who is now ready to be offered up to Gold. 19 He hoped to send Pimothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them. Ac.16.;9.

CHAP, Q IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any a Col.3.12 a bowels and mercies, b Jn. 3.129.

2 Fulfil bye my joy, that ye be clike minded, having c 2 Co.13.11 the same love, being of one accord, of one mind.

3 Let nothing 4 be done through strife or vain glory; d Ga.5.26. but in lowliness of mind let each eesteem other better e 1 Pe.5.5. than themselves.

4 Look not every man on his fown things, but every

man also on the things of others. g Jn.13.14. 1 Pe.2.21. 5 Let this g mind be in you, which was also in Christ

h Ju.1.1,2. Col.1,15. 6 Who, being hin the form of God, thought it not

robbery to be equal i with God: i Jn.5.13. j Ps.22.6 7 But I made himself of no reputation, and took upon

him the form of a k servant, and was made in the likek Lu.22.27. ness of men: 1 or, habit.

CHAP. H. Ver. 1. Botoels and mercies.—This, in the Hebrew idiom, would be "bowels of mercies," as in Col, iii. 12. Ver. 2. Like-minided.—Doddridge, "unanimous."—Of one accord, of one mind.—Doddridge, "Having your souls joined together in attending to the one (great) thing;" namely, practical boliness. Guige understands the first expression (like-minded) as a general term, and the following as particu-

lars of it; having the same love, the same desirns, the same principles.

Ver. 5-3. Let this mind, &c. --'' Let the same mind be in you which was in Christ Lesus; who being in the condition of God did not regard his equality with God, as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station,) taking the condition of a servant, heing made after the similitude of men, and being found in fashion as a man, he exhibited

his humility by obelience, even to the death of the cross."—Stuart.

\*\*The form of God.—The term seems most naturally to mean, "cx-isting in the glory and majesty of Deity." as in Heb. i. 3. Some light may be thrown on this passage, from a parallel expression of \*Clement\*, Bishop of Rome, in the close of the first century:—"The sceptre of the majesty of God. kome, in the close of the first century.—"The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride, though the could have done so, but with humility." &c. (Wāke's Epis. ch. xvi.) Here "the sceptre of God's majesty" seems to explain the "form of God," and the opposition between the members of the scatence is very similar: Christ is also here proposed as a pattern of humility.—Thought it not robbery—Or injustice—to be, or represent himself as, Equal with God.—We have not room, nor would it be consistent with our plan, to introduce long verbal criticisms; but justice requires us to remark, that some very able scholars, and at the same time zealous defenders of the divinity of Christ; aive a very different version. time zealous defenders of the divinity of Christ, give a very different version of this expression. Waterland says, "I am persuaded that the words may very justly be translated, 'He did not very highly value—did not insist upon his equality with God," " &c. Pye Smith also renders it—" Did not esteem his equality with God.'" &c. Pye Smith also renders it—" Did not esteem it an object to be eaught at, to be on a parity with God; but emptied himself," &c. Wardlaw, however, and other able critics, contend in favour of the common version.— Prual vith God.—Some contend that the Grock (sea) should be rendered "like;" but in the scriptures, the terms like and equal are often used as equivalent—"To whom will ye liken me, or shall I be equal; saith the Holy One?" Isa. xl. 25; xlvi. 5.

Ver. T. But made himself, of no reputation.—Gr. "emptied himself," so Doddridge; but Macknight, "divested himself," i. e. of his honours and his glory.—And took [Gr. "taking"; yapon him the form—the character, the station—of a servant -1 bondman, or slave, as the word usually signifies, (so

Macknight:) but this does not mean literally that he was in any servile capa-

8 And being found in fashion as a man, he humbled A. M. cir. 41366 himself, and became mobedient unto death, even the D. cir. death of the cross.

9 Wherefore b God also hath highly exalted him, and

given him a name which is above every name: n He.2.9.

10 That at the name of Jesus cevery knee should bow, Re.3.21. o Is.45.23. of things in heaven, and things in earth, and things under the earth: p Jn.13.13.

11 And that every tongue should confess that Jesus

Christ is F Lord, to the glory of God the Father. g Pr 10.16. 12 Wherefore, my beloved, as yo have always obeyed, not as in my presence only, but now much more in my He.4.11. 2 Pe.1 5.. absence, work qout your own salvation with r fear and

> trembling. 13 For it is God s which worketh in you both to will

s He.13.21. and to do of his good pleasure.

14 Do all things without t murmurings and udispuu Ro 14.1.

v or, sincere. 15 That ye may be blameless and v harmless, the sons w Mat. 5, 45. w of God, without rebuke, in the midst of a x crooked De.32.5. and perverse nation, among whom y ye skine as lights

or, shine z in the world;

16 Holding forth the word of life; that I may rejoice Mat. 5. 14, in the day of Christ, that I have not run in a vain, neia 1 Co.9.25.

ther laboured in vain. b noured

17 Yea, and if I be b offered c upon the sacrifice and forth. service of your faith, I joy, and rejoice with you all. c 2 Ti.4.6.

city, but treated as such—scourged, crucified, &c.—And was made [Gt. "being made"] in the likeness of men—Means, he became as a common ordinary man. See Isa, lin. 2.

Ver. 8. Even the death of the cross—That is, the most degrading, excruciating, and accursed, of all the forms of death.

Ver. 9. Given him.—Macknight, "bestowed on him."

\*\*The Common of the Common o

Ver. 19. At (Gr. "in") the name of Jesus—i. e. to him, as the Saviour of nem—every knes knowld bove—i. e. all creatures should worship him. See Rev. v. 13, 14; and compare Rom. xiv. 11.—Things in heaven.—"Things in heaven, earth, or under the earth.' is a common periphrasis of the Heimann the New Testament writers, for the universe. What can be necart, by things in heaven, i. e. beings in Leaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also? And when it is added, this worship shall be 'to the glory of God the Father;' I understand the sentiment to be, that Jesus in his mediatorial character is the proper object of

ument to be, that Jesus in his mematorial character is the proper object of universal adoration; but as this character has a peculiar connexion with, and relation to, God the Father, so the worship paid to Christ the Mediator, should redound to the glory of the Pather as well as of himself."—Prof. Stuart. Ver. 12. Work out.—Macknight, "Strongly work." The word (Katergaezsthe) is emphatic, and seems to imply diligence, labour, and pers. verance.—(Pool.) Doddridge says—"The original (of this passage) is very emphatic, and possessed the properties of the service of the saturally of continually operating, and, on the other, that thus to work in the heart for such noble burnoses, is the preregative of God, and an effect worth. is actually or continually operating, and, on the other, that thus to work in the heart far such noble purposes, is the prerocative of God, and an effect worthy his divine attributes and perfections." Pres. Educards says—"I question if any word can be found in all the Greek language more expressive." When it is added, that we are to work out our salvation "with feur and trembling," the words imply a great degree of humility and reverence, and are in this series applied by Chrysostom to the holy angels, as is observed by Hammond.

Ver. 13. Which worketh.—"Machinght, "Who inwardly worketh."

Ver. 15. Veshine.—Margin, "Shine ye." So Theophylact. Compare Mat.

V. 14, 18. But Saurin explains this in reference to light-nouses, and particularly "is famous tower of Pharos, in which lights were always kept burning, as a equide to mariners.

guide to mariners.

V.r. 17. Offered upon.-Margin, "poured forth;"-i. e. if my blood should

Î	PHILIPPIANS, III.	533
	18 For the same cause also do ye joy, and rejoice with me.	A.M. cir. 4066. A. D. cir
١	10 d But I trust in the Lord Jesus to send Timotheus	A. D. car 62.
	e shortly unto you, that I also may be of good comfort, when I know your state.	d moreover.
	20 For I have no man f like minded who will naturally care for your state.	e 1 Th.3.2.
١	21 For all seek their sown, not the things which	f or.so dear
į	are Jesus Christ's. 22 But ye know the proof of him, that, as a son with	unto me.
-	the father, he hath served with me in the gospel.  23 Him therefore I hope to send presently, so soon	g 2 Ti.3.2
	as I shall see how it will go with me. 24 But h I trust in the Lord that I also myself shall come shortly.	h c.1.25.
ı	or Vet I supposed it necessary to send to you i Epa-	i c.4.18.
	phroditus, my brother, and companion in labour, and jfellow-soldier, but your messenger, and he that ministered to my wants.	1
	l ac For he longed after you all, and was full of neavi-	k or,honour
	ness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God	1 Co.16.18
	had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.	1 1 Co.16.17
ı	28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I	
1	may be the less sorrowful. 29 Receive him therefore in the Lord with all glad-	
-	l need and k hold such in reputation:	
l	30 Because for the work of Christ he was nigh unto death, not regarding his life, 1 to supply your lack of	a 1 Th.5.16.
	Service toward me.  CHAPTER III.  1 He warneth them to beware of the false teachers of the circumcision, 4 show its with the medit beat warner cause than they to trust in the righteonsness of	b 2Pa1.12.
	and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline	
١	the ways of carnal Christians.  FINALLY, my brethren, rejoice a in the Lord. To	
	write the same b things to you, to me indeed is not grievous, but for you it is safe.  2 Beware of dogs, beware of devil-workers, beware	1 115.
	of the concision.  3 For we care the circumcision, which worship God	e Ga.5.13
l	in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.	f Ro.228,
	be poured forth in martyrdom. [Parkhurst well remarks, that	the Apostle

be poured forth in martyrdom. [Parkhurst well remarks, that the Apostle compares the faith of the Philippians to the sacrificial virum, and his own blood shed in martyrilom to the libation-i. c. the wine poured out, on ceeasion of the sacrifice. ]-Bagster.

Ver 19. Your state—i.e. the state of the church and of the cause.
Ver 25. Messenger.—Gr. "apostle." The pastors were the apostles' messengers, or angels of the churchès: St. Paul and the eleven were apostles of Jesus Christ.

CHAP. III. Ver. 1. To write the same things .- To repeat what he had

said in the preceding chapter, verses 17, 18.

Ver. 2. Beware of dogs.—L'Enfant states, that the Romans used to chain their does at their house-doors, and write over a caution to strangers to be-uare of them; to which he thinks the apostle here alludes.—Of the con-cision.—Macknight. "excision;" a term framed and used satirically for the bigotal advocates of circumcision. A M. cir. 4 Though I might also have confidence in the flesh. 4006 If any other man thinkerh that he hath whereof he A. D. cir. might trust in the flesh, I more: 62

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; g Ac.23.6.

as touching the law, a s Pharisee; li Ac.22.3,4.

6 Concerning & zeal, persecuting the church; touching the righteousness which is in the law, i blameless. 7 But what things were gain to me, those I counted i Lu.1.6.

loss i for Christ.

8 Yea doubtless, and I count all things but loss for i Mat.13.44 k the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all

k 1s.53.11. Je.9.23,24 Ju.17.3. things, and do count them but dung, that I may win

1 Co.22

9 And be found in him, not having mine own m right-eousness, which is of the law, but that which is I 2 Co.11. 25,27. through the faith of Christ, the righteousness " which is of God by faith:

m Ro.10.3.5 10 That I may know him, and the power of his resurrection, and the ofellowship of his sufferings, being n Ro.1.17.

made conformable unto his death: 3.21,22.

11 If by any means I might P attain unto the recurreco 1 Pe.4.13.

tion of the dead.

12 Not as though I had already attained, either were p Ac.26.7. already q perfect : but I follow after, if that I may apprehend that for which also I am aroust ended of a 11e.12.23.

Christ Jesus.

13 Brethren, I count not myself to have apprehended: r Ps.45.10, He.6.1. but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which s 1 Co.9.21.

are before, He.121. 14 I press s toward the mark for the prize of the high

t calling of God in Christ Jesus. : 17e.3.1. Ver. 7. I counted loss-i. e. "I threw them away, as mariners (often) do

their goods, lest they should endanger their lives. See Acts xxvii. 21."-Doddridge. The loss of all things .- Doddridge thinks it not improbable (we

think it almost certain) that Paul had been laid, by his unbelieving brethren, under the great excommunication, which forfeited all his property. Ver 10. The power of his resurrection.—See Rum. vi. 4, 5.

5-7, &c.

5—7, &c. Ver. 11. Resurrection of the dead.—Macknight, "from the dead;" i. e. the first resurrection, which is of believers only; 1 Co. xv. 23. 1 Thuss. iv. 16. Ver. 12. Already perfect.—Some think this may refer to the initiated in the heathen mysteries, who were so called; others, with more probability, refer it to the public games here alluded to. Those who obtained a prize were said thereby to be made perfect; that is, to have gained their object.—Apprehended of Jesus Christ.—Some think this may refer to those who were taken by the bead and introduced to the game by respons of "continuous dead."

Ken by the land, and introduced to the enmes by persons of repute and credit.

Ver. 13. Forgetting those things which are behind.—This is commonly understood as referring to the ground passed over in the course; that Hammond. unnerstood as reterring to the ground passed over in the course; but Hammond quotes from Horace a striking passage, which, speaking of a competitor in the chariot races, says—"He presses to overtake those horses which are before his, but contemns and looks not back after any that I e has left behind."—And reaching forth.—Macknight, "Exceedingly stretching myself forward." Forcetting the things that were behind, namely, the attainments he had already made, he was still eagerly reaching forward, still pressing toward the goal, eager to "lay hold on eternal life," which is "the prize of our) high callions of God in Christ Lesse." calling of God in Christ Jesus."

Ver. 14. I press toward-Macknight, "I follow along"-the mark-i. e.

the whi's line chalked out to guide their course.

1	PHILIPPIANS, IV.	533
section or section to the last owner,	15 Let us therefore, as many as be "perfect, be thus "minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.	A. M. cir. 4066. A. D. cir. 62.
-	16 Nevertheless, whereto we have already attained, let us walk by the same wrule, let us mind the same	u 1 Co.2.6.
	thing. 17 Brethren, be followers *together of me, and	v Ga.5.10.
	mark them which walk so as ye have us y for an ensample.	w Ga.6.16.
1	18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the en-	x 1 Th.1.6.
1	emies 2 of the cross of Christ:	y 1 Pe.5. 3.
derivation.	19 Whose a end is destruction, whose b God is their belly, and whose c glory is in their shame, who mind	z Ga.1.7. 6.12.
-	earthly things.) 20 For our deconversation is in heaven; from whence	a 2Co.11.1. 2 Pe.2.1.
-	also we look e for the Saviour, the Lord Jesus Christ:	b 1 Ti.6.5.
-	21 Who shall change four vile body, that it may be fashioned like unto his glorious body, according to the	
-	working 5 whereby he is able even h to subdue all	d Ep.26,19
1	things unto himself.  CHAPTER IV.	e He.9.23.
-	1 From particular admonitions 4 he proceedeth to general exhortations, 10 showing bow he rejoicel at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19	f 1 Co.15, 43, &c. 1 Jn.3.2.
-	And so he conclude in win preyer and salutations.  THEREFORE, my brethren dearly beloved and	g Ep.1.19.
-	longed for, amy joy and crown, so stand fast in the Lord, my dearly beloved.	h I Co.15. 26,27.
-	2 I beseech Euodias, and beseech Syntyche, that	

they be of the same mind in the Lord. 3 And I entreat thee also, true yoke-fellow, help those CHAP. 4.

women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers,

a 2 Co.1.14. whose names are in the book of life.

Ver. 15, 16. Let us therefore, as many as be perfect, &c.—That is, all he have attained to any proficiency in the Christian life, "he thus minded" who have attained to any proficiency in the Christian life, "he thus minded"—thus earnest in persevering, thus eager to gain the prize. "Nevertheless (or however) whereto we have already attained, let us walk by the same rule, till we complete our race, and seize the prize of immortality, the resurrection of the dead."

Ver. 19. Whose God is their belly-Or "the belly;" for the pronoun is unnecessary. These were evidently gluttons and drunkards, and gloried in their

vices, of which they ought to be ashamed.

Ver. 20. Our conversation, &c .- Doddridge, "We converse as citizens of heaven."

Ver. 21 Who shall change our vile body.—Literally, "Who shall transform the body of our humiliation."—Doddridge. CHAP. IV. Ver. 2. I beseech Enodias, and beseech Syntyche, that they be of the same mind.—These appear to have been two Christian females (per-

haps deaconesses) who seem to have had some difference between them, and

haps desconesses) who seem to have desconcile. We apply the term whom Paul wished by all means to reconcile. "We apply the term whom Paul wished have fellow.—Daddridge, "Associate." We apply the term Ver. 3. True yoke-fellow—Doddridge, "Associate." We apply the term exclusively to the conjugal relation; but Paul, we are to recollect, was not married, and the word is masculine.—With Clement also.—The same Clement, probably, whose Epistle to the Romans we have referred to in the se-cond chapter of this Epistle. — Whose names are in the book of life.—It is hardly to be supposed that Paul meant to reveal the lecree of God respecting these individuals by name; Doddridge therefore softens the expression:
"Whose names (as I have reason in charity to hope) are written," &c. See
Mat. iii. 16. Rev. iii. 5. But And. Fuller gives a somewhat different explanation in his discourses on the Apocalyrse. "The blessed God (says he) is

PHILIPPIANS, IV. 4 Rejoice in the Lord alway: and again I say, Re-A. M. cir. 4066. joice.

A. D. cir. 62. 5 Let your moderation b be known unto all men. The

Lord c is at hand. 6 Be careful d for nothing; but in every thing by

prayer and supplication with thanksgiving let your b 1 Co.9.25.

requests be made known unto God. c Re.22.7, 20 7 And the peace e of God, which passeth all underd Mac.6.25. standing, shall keep your hearts and minds through

Christ Jesus.

a c.3.1.

e la.26.3. & Finally, brethren, whatsoever things are f true, what-Jn. 14.27. soever things are 5 h honest, whatsoever things are i just, whatsoever things are i pure, whatsoever things f Ep.4.25, are k lovely, whatsoever things are of good | report; g or, venerable. if there be any m virtue, and if there be any npraise,

think on these things. h 2 Co.8.21.

9 Those things, which ye have both learned, and i De.16.20. received, and heard, and seen in me, do: and the God, Is.26.7.

of peace shall be with you. j Ja.3.17. 1 Jn.3.3. 10 But I rejoiced in the Lord greatly, that now at the last your care of me Phath flourished again; wherein k 1 Co.c.13.

ye were also careful, but ye lacked q opportunity.

11 Not that I speak in respect of want: for I have 1 Col.4.5. He.11.2. learned, in whatsoever state I am, therewith to be

r content. m 2 Pe.1.3,4

12 I know both how to be abased, and I know how n Ro.13.3. to abound: every where and in all things I am instructo He.13.20. ed both to be full and to be hungry, both to abound p or, is reand to suffer need.

vived. q 2 Co.6.7.

2 Co.12.9.

13 I can do all things through & Christ which strengtheneth me. r He 13.5. 14 Notwithstanding ye have well done, that ye did s Jn. 15.5.

represented as keeping a register of his servants, not as elect, or as redeemed, or as called, but as his professed followers. When any turn back, their names are blotted out. Hence, at the last judgment, it is made the rule of condemnation: 'Whosoever was not found written in the book of like was east into nation: 'Whosever was not found written in the book of hie was cast into the lake of fire.' (Rev. xx. 15.) Some were never there, never baving prefessed to be the followers of Jesus; while others, who had been there, were blotted out: in either case, their names would not be found there. Hence also (tehp. xxi. 27) it is the rule of admission into the New Jerusalem.' Ver. 5. The Lord is at hand.—See ? Thess. ii. 2. Ver. 6. Be careful—Doddridge, "anxions: "—for nothing. Ver. 7. The peace of God—Is that of which he alone is the author, and which he alone can give. John xiv. 27. Ver. 8. Honest.—Doddridge and Macknight, "venerable," or "grave." The true idea seems to be as expressed by Lurdner: "Without levily in

communicate with my affliction.

The true idea seems to be as expressed by Lardner: "Without levily in word, action, habit, and behaviour;" which (levily) often renders persons despicable

Spreamer.

Ver. 16. Hath flourished again.—" in this figurative expression (says Mack-mischt) the apostle likened the Philippians' care of bim to a plant, which withers and dies in winter, but growth again in the following year; or to trees, which, after their leaves drop in autumn, but them forth again next spring. Lest, however, the Philippians might blink this expression insimulated a complaint that they had been negligent latterly, the anostle immediately when the plant is the plant is the plant in the plant is the plant in the plant is the plant in the plant is the plant in the plant is the plant in the plant is the plant in the plant is the plant in the plant is the plant in the plant in the plant is the plant in the plant in the plant is the plant in the plant in the plant is the plant in the plant in the plant in the plant is the plant in the plant in the plant in the plant is the plant in the added, that they had always been careful to supply his wants, but had not had an opportunity till now."

Ver. 12. I am instructed.-The word commonly used for those who were initiated into the ancient mysteries, and perhaps infimating that these practical instructions are the best initiation into the Christian mysteries, as they teach both humility and gratitude.

Ver. 13. I can do. - Macknight, "I am able to bear." Doddridge, "I am sufficient for"-all things.

a or, have

received.

v He 13.15.

15 Now, ye Philippians, know also, that in the be-A. D. cir. nia, no t church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye ser t once and again t 2 Co.11.8,

unto my necessity.

17 Not because I desire a gift: but I desire fruit that

may abound to your account. 18 But " I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice vaccept-

able, well-pleasing to God. 19 But my God shall supply wall your need according to his riches x in glory by Christ Jesus.

20 Now Junto God and our Father be glory for ever

and ever. Amen. 21 Salute every saint in Christ Jesus. The brethren

which are with me greet you. 22 All the saints salute you, chiefly they that are of Cesar's household. x Ep.3.16.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by y Ro.16.27. Epaphroditus.

Ver. 15. When I departed from Macedonia. - Doddridge, "was departing." He must have received these sums before he left Macedonia, and the last, perhaps, just as he was departing; about twelve years before this Epistle was

Ver. 16. Even in Thessalonica.-A famous city in Macedonia. See Acts

Ver. 16 Even in Thessalonica.—A famous city in Macedoma. See Acts Xvii. 1, &c.
Ver. 22. Cesar's household.—[The crue], worthless, and diabolic Nero, was at this time emperor of Rome; but it is not improbable that the emperess Poppea was favourably inclined to Christianity, as Josephus relates that "she was a worshipper of the true God." Jerome states, (in Philem.) that St. Paul had converted many in Cesar's family; for "being by the emperor cast into prison, he became more known to his family, and turned the house of Christ's persecutor into a church.—Bagster.

The subscription of this Episile "from Rome, by Epaphroditus," seems correct. Compare chap, ii. 25. We have before mentioned that none of these are of any divine authority, being added by some transcriber, and chiefly upon conjecture. Paley particularly rejects those appended to the first Episile to the Commitment, the Galatians, the first to the Thessalonians, &c.

### THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

[Colosse was a large and populous city of Phrygia Pacatiana, in Asia Minor, seated on an eminence to the south of the river Meander, near to the place, says Herodotics, (t. vii. c. 30.) where the river Lyous enters the earth, which course it continues for five furlongs, before it emerges and falls into the Meander. It was situated, according to ancient authorities, between Loudicea and Hierapolis, nearly equi-distant from each; all which cities, according to Propose the Colosse, however, the continues are also the wining of this Fristle. Colosse, however, doubtless rose again, like her sister cities, from her ruins; and Constantine Porphysiogennetus states that it was called in his time Chonac. Colosse is supposed to have occupied a site now covered with ruins, near the village of Konous, or Khonas, about three hours from Loudicea, but on the other side of the river which is supposed to be the Lycus, and about twenty miles N. W.

of Degnizlu. By whom, or at what time, the church at Colosse was founded is wholly uncertain; but it would appear from the Apostle's declaration, ch. ii. 1, that he was not the honoured instrument. It appears from the tenor of this Epistle to have been, upon the whole, in a very flourishing state; but this Epistic to have been, upon the whole, in a very nourshing state; but some difficulties having arisen among them, they seat Epaphras to Rome, where the Apostle was now imprisoned, (ch. iv. 3,) to acquaint him with the state of their affairs. This was the immediate occasion of the Epistle; to which we may add the latter sent him by the Laodiceans, (ch. iv. 16,) concerning certain false teachers. This Epistle appears to have been written about the same time with that to the Philippians, (compare chap, i. 1. with Plu. ii. 19.) that is, towards the end of A. D. 62, and in the ninth of the emperor Nero.

A. M. cir. CHAPTER I. 4066.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth farther for their increase in grace, 14 desombeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own A. D. cir. 62. ministry

CHAP, 1. DAUL, an apostle of Jesus Christ by the will of

a Ep.1.1.

God, and Timothevs our brother,
2 To the saints b and faithful brethren in Christ b Ps.16.3. which are at Colosse: c Grace be unto you, and peace, o Ga.1.3. from God our Father and the Lord Jesus Christ.

3 We drive thanks to God and the Father of our d Ep.1.15,

Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and e 2 Ti.4.3.

of the love which ye have to all the saints,

5 For the hope which is laid up e for you in heaven, f ver.23. whereof ve heard before in the word of the truth of g Jn.15.16.

the gospel; h Ro.10.17.

6 Which is come unto you, as it is in all f the world; and bringeth & forth fruit, as it doth also in you, since Tit 2.11. the day ye heard hof it, and knew the i grace of God

Jn.4.23. in j truth:

k Phil 23, 7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; 1 Ro.15 30.

8 Who also declared unto us your love 1 in the Spirit. m Ro. 12.2. Ep.5.10, 9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye

n Ps.119.99. might be filled with the knowledge of his m will in all o 1 Jn.5.20.

n wisdom and spiritual ounderstanding;

10 That ye might walk P worthy of the Lord unto p Phi.1.27.

CHAP. I. Ver. 2. Saints.—[The term saint, properly denotes a holy person, separated from sin, and consecrated to God, probably from agos, a thing served, purity; and such the gospel requires every man to be, and such every true believer is. To restrict it here to those who adhered to the purity of the Christian faith in opposition to the Judaizing Christians, greatly impoverishes and debases the sense, as Doddridge well remarks. |—Bagster. Ver. 3. God and the Father.—Doddridge and Macknight, "The God and

Ver. 3. God and the Father.—Dodardage and anatomically.

Ver. 4. Since we heard of your faith.—It by no means follows from this, that Paul knew of their conversion by hearsay only: it is very consistent with this to suppose, that Paul might have preached to them, in the first instance, though his stay was too short to see much of the fruit of his labour, but after which he would very naturally inquire of Epaphras, their stated minister.

Ver. 7. Ver. 6. In all the world-i. e. the Roman empire, which then comprehended

nearly all the civilized world.

Ver. 8. Your love in the Spirit.—" In the bonds of that one Spirit who unites all on hearts." — Doddridge.

Ver. 9. Knowledge-wisdom-understanding.—It is not easy, perhaps, to affix distinct and determinate ideas to each of these words. St. Paul, in his usual rapid style, accumulates words on words to express the fulness of his ideas.

all apleasing, being fruitful in every good work, and A. M. eir. increasing s in the knowledge of God; A. D. cir. 11 Strengthened with all might, according to his 62 glorious power, unto all "patience and long-suffering a 1 Th.4.1. with v joyfulness; r Jn. 15.8, 16

12 Giving thanks unto the Father, which hath s 2 Pe.3.18. made us meet w to be partakers of the inheritance x of the saints in light: t Is 45.24.

13 Who hath delivered us from the power of J darku Ja.1.4. ness, and hath translated us into the kingdom of v Ro.5.3. zhis dear Son :

14 In a whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image b of the invisible God, the firstborn of every creature:

16 For by chim were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by dhim, and for

w Re.22.14. x Ac.20.32 v 1 Pe.2.9. z the son of his love. a Ep.1.7.

b He.1.3. d Ro.11.36.

Ver. 10. Unto all pleasing.—Macknight, "so as to please him in all things;" which is undoubtedly the sense, though the expression is elliptical.

Ver. 12. To be partakers of the inheritance—i. c. the heavenly Canaan, Heb. vi. 16, which is allotted to them by divine grace, as the land of promise to the Israelites.

Ver. 15. The image of the invisible God.—Compare Heb. i. 2.—The first-born of every creature.—Doddridge and Macknight. "Of the whole creation." "According to the Arians, (says Macknight.) the first-born of the whole creation is the first made creature; but the reason advanced to prove the Son the first-born of the whole creation, overturns that sense of this pasthe son the prist-own of the conde creation, overtunis that sense of this passage. For surely the Son's creating all things does not prove him to be the first made creature." Burgess says, it should be "born before every creature;" and quotes the Pastor of Hermas, and Schmidius, as authorities. Gall says, "The sense either is, that he was begotten of the Father.... before any creatures were in being [as above stated;] or that he is the first Parent, or Bringer forth of every creature into being, as the word (he says) will bear to be rendered," by changing the place of the accent: and to this Burgess seems to incline; but this is merely a conjectural alteration, and will not agree with the use of the same word in verse 18.

the use of the same word in verse 18.

On these considerations, Doddridge and Macknight understand the expression in the sense of "Heir and Lord of all things," as the term implies, and as it is applied to our Lord in Heb. i. 3, which we consider as a parallel text. So Pye Smith understands it to mean, "the Lord and Chief of all the creation." John Edwards has also well justified this sense of the expression, and refers for examples of this use of the term "first-born," for the Lord and Chief, to Jer. xxxi. 9. Job xxiii. 13. Isa. xiv. 30. Ps. lxxxix. 28. Rom. viii. 29. Rev. i.

Ver. 16. That are in heaven and that are in earth.—Hammond and others, by the "things in heaven," understand the Jews; and by the "things in earth," the Gentiles; but for this, we confess, we can find no authority in scripture usage, or example. Calvin, and the great body of expositors, by these terms understand the inhabitants of heaven and earth—angels and men. But good angels have never been at variance with God, and consequently rebut not argue lies to the coced at a manner with the consequence of the quite not reconcillation; and evil angels do not reside in heaven, nor are they ever mentioned as the subjects of reconciliation. There are, however, intermerable beings in heaven that have been reconciled, namely, the departed saints; and there are also many nations upon the earth to whom the word of sames, and there are also many ladons upon the earth of whom the word or reconciliation is still sent: these beings, then, both in heaven and earth, are reconciled by the death of Christ, and the apostle distinctly enumerates among them the Colossian church—"You that were sometimes alienated....hath he reconciled." We wish to speak with modesty on a question where the ablest divines and commentators are so much divided; but we confess ourselves strongly inclined to the latter interpretation, as least exceptionable.—
Thrones, or dominions, &c.—This seems to indicate different ranks and orders in these heavenly bodies, though it would be presumption in us to attempt to distinguish and arrange them systematically. But see chap. ii. 15.

fulness dwell; g 1 Co.15.20 20 And, thaving made kpeace through the blood of his cross, by him to reconcile all things unto himself. : among by him, I say, whether they be things in earth, or

things in heaven. 3n.1.16 21 And you, that were sometime alienated and onemies I in your mind m by wicked works, yet now hath or, moking

he reconciled 22 In the body of his flesh through death, to present k Ep.2.14.. " you holy and unblameable and unreproveable in his sight: or, by.

23 If ye continue oin the faith grounded and settled, m or, in. and be not moved away from the hope of the gospel. which ye have heard, and which was preached to n Jude 24. every p creature which is under heaven; whereof I

o He.10.33. Paul am made a minister; 24 Who now rejoice in my sufferings for you, and p Mat.24.14 Ma. 16, 15, fill up that which is behind of the afflictions 9 of

Christ in my flesh for his body's sake, which is the q Phi.3.10. church: r or, fully

25 Whereof I am made a minister, according to the to preach. dispensation of God which is given to me for you, s Ep.3.9. to fulfil the word of God:

26 Even the mystery which hath been hid from t 2 Ti.1.10. ages and from generations, but now i is made maniu or,among fest to his saints:

v 1 25.1.1. 27 To whom God would make known what is the riches of the glory of this mystery among the Genw Ad20.23. tiles; which is Christ "in you, the ' hope of glory:

28 Whom we preach, warning w every man, and x 2 Ti.2.21, teaching xevery man in all wisdom; that y we may present every man perfect in Christ Jesus: ▼ 2 Co.11.2.

29 Whereunto 2 I also labour, striving according to 2 1Co.15.10. his working, which worketh in me mightily.

Ver. 17. He is before all things—Both in date and rank. Compare Rev. iii.

14. — By him all things consist. — Doddridge, "subsist."

Ver. 18. The first-born from the dead.—Not only the first that was raised "to die no more," Rom. vi. 9; but also the chief, the "Lord, both of the dead and of the living," Rox. xiv. 9. Compare Rev. i. 5.

Ver. 19. For it pleased the Father that in him should all fulness duelt.—Macknight, "all the fulness"—namely, of the Godhead. See chap. ii. 9. But here we think, with Pye Smith, it rather intends "the rich abundance, the perfection of all those blessings which the context represents as bestowed by perfection of all those blessings which the context represents as bestowed by

Christ upon those who believe in him." Ver. 20. By him—(Christ) it hath pleased the Father—to reconcile all things unto himself—By him (Christ) whether, &c. "Though I have translated the word (apokatallazat), to reconcile, which is its ordinary meaning, I and the learly of opinion that it signifies here, to unite all thines to Christ, as their head and governor. See Ephes, I is, But though I think this the apos-

their near and governor. See Epines, I. 18. But though I think this the apostile's meanning, I have not ventured to alter the translation."—Macknight. Compare Epines.i. 10; ii. 14—16. Ver. 29. In your mind by wicked works.—Davenant, "By a mind intent on wicked works."

Ver. 29. Striving, &c.—Macknight, "Striving vigorously, according to the effectual working of him who worketh effectually in me with power."

COLOSSIANS, II.	541
CHAPTER II.  1 He still exhorteth them to be sostant in Clrist, 3 to beware of philosophy, and vain traditions, 13 worshipping of angels, 30 and legal ceremonies, which are exist in Clrist.  TOR I would that ye knew what great a conflict I	A. M. cir. 4066. A. D. cir. 62
have for you, and for them at b Laodicea, and for	CHAP. 2
as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit	n or. fear, or, care.
together in clove, and unto all riches of the full das- surance of understanding, to the acknowledgment of	b Re.3.14, &c.
the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and	c c 3.14.
knowledge. 4 And this I say, lest any man should beguile gyou	d Is.32.17. He.6.11.
with enticing words.	e 1 Jn.5.7.
5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order,	f cr. where in.
and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the	g Ma. 13.22.
Lord, so walk hye in him: 7 Rooted and built up in thim, and established in	h 1 Jn.2.6.
the faith, as we have been taught, abounding therein	i Ep.3.17.
with thanksgiving.	j Jn.15.4,5.
8 Beware k lest any man spoil you through phitosophy and vain deceit, after the tradition of men, after the trudiments of the world, and not after	k Ro.16.17. Ep.5.6. He.13.9.
Christ.  9 For in him mdwelleth all the fulness of the God-	l or, ele- ments.
head bodily.  10 And ye are complete n in him, which is the head	m c.1.19.
of all principality and power:	n He.5.9
11 In whom also ye are circumcised with the circumcision p made without hands, in putting off the	o 1 Pe.3.22
body of the sins of the flesh by the circumcision of Christ:	p Je.4.4. Phi.3.3.
12 Buried q with him in baptism, wherein also ye	q Ro.6.4,5.
are risen with him through the faith of the operation	- Fn 1 10

14 Blotting tout the handwriting of ordinances that CHAP. II. Ver. 1. What great conflict.—Doddridge, "contention:" and so the word is rendered, 1 Thes. ii. 2. The Greek implies a kind of agony, which the apostle suffered from hearing of their circumstances, without being able to visit them himself .-- And for as many as have not seen my face in the flesh-That is, he had a like anxiety to visit all who embraced and adorned

13 And s you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together

r of God, who hath raised him from the dead.

with him, having forgiven you all trespasses;

the firesh—that is, he had a like anxiety to visit an who embraced and gaorisod the gospel, as did these Colossians.

Ver. 2. Full assurance of understanding.—The fullest conviction of the mind. Doddridge says the phrase is Hebrew, and very emphatical.—Of God, and of the Father.—"Even of the Father."

Ver. 3. In whom.—Margin, "wherein;" but we think Christ himself particularly referred to, as in verse 3. So Chrysostom.

Ver. 4. Lest any man should beguile you. - See Ephes. iv. 14; v. 6.

Ver. 4. Less any mach snown by the spines in 18-28 Chines. W. 17, ver. 7. Built up in him.—See Ephies in 18-28. Ver. 9. All the futness, &c.—Compare on chap. I. 19. Ver. 11. Circumcision made to thout hands.—See Ephes. ii. 11. Ver. 12. Buried with him in baptism.—See on Rom. vi. 3, 4. Ver. 13. Hath he quickened.—See Ephes. ii. 15.

Ver. 14. Blotting out .- This refers to the most ancient method of cancelling bligations, and is frequently alluded to in the Old Testament. See Ps. li. 1. 62

or, ele-

A. M. cr. was against us, which was contrary to us, and took 4066 it out of the way, nailing it to his cross; D. cir.

15 And having u spoiled principalities and powers, he made a show of them openly, triumphing over

u Ps.68.18. le.53,12 them in vit.

16 Let no man therefore judge wyou x in meat, or in Jn.12.31. drink, or in respect of a holy day, or of the new mcon, or, him-self. or of the sabbath days:

17 Which are a shadow 2 of things to come; but Il e

w Ro.14.10, body is of Christ.

x or, for eating 18 Let a no man b beguile you of your reward c in a voluntary humility and worshipping of angels, intruand drinking. ding d into those things which he hath not seen, vainy cr, part. z He.8.5

ly puffed up by his fleshly mind,

19 And not holding the e Head, from which all the a Re.3.11. b or, judge body by joints and bands having nourishment minisagainst tered, and knit together, increaseth with the increase iou. c being a of God. voluntary

20 Wherefore if ve be dead with Christ from the f rudiments of the world, why, as though living in

ty. De.29.29. the world, are ye subject to ordinances, Job 33.2. 21 (Touch not; taste not; handle not; Ep.4.15,

22 Which all are to perish with the using;) after the commandments and doctrines of men?

lsa. xliii. 25; xliv. 22. The Jewish ritual law is here referred to, which was not only obliterated by Christ, but nailed in triample to his cross, when he said, "It is finished." The types, when they were fulfilled, expired. When the apostle speaks of Christ's liotting out the handwriting, taking it was and naiting it to his cross, he alludes, by a beautiful gradation, to the various ways of cancelling a deht-bond; one of which was striking a nail through it

ways to cancern a warm of the control of the contro we regard no reproach which can possibly be attached to it; nevertheless, we we regard no reproach which can possibly be attached to it; nevertiseless, we helieve that many indulge themselves in far too much of it: and if there be any persons (as there may be) to whom all animal food is injurious, they doubtless do well in refraining from its use. At the same time, the modern philosophy sufficiently proves, that we can neither drink nor hreathe without the swallowing of hiving creatures with the air: a fact which has been strongly illustrated by an incident of recent date, related in Forbes's Oriental Memoirs. A learned Brahmin, who prided himself on never having swallowed animal food, received from Europe a valuable microscope, which convinced him that he had been in the habit of swallowing insects and animalculæ with all his fruit and vegetables; and he was rendered thereby so unhappy, that he totally destroyed the instrument, that it might not have the same effect on others.

—Or in respect of (or 10) a holy day.—Macknight, "a festival."

Ver. 17. The body is of Christ.—Macknight, "is Christ's." The sense appears to us to be, that all the types were but shadows of Christ, and of the

Ver. 18. Let no man beguile you .- Margin, "Judge against you." This is ver. 18. Let no man occure you.—Margin, Jung's against you." This is another reference to the Grecian games, in which illegal methods were sometimes taken to deprive the successful candidates of their prize. Or let L. Li, No. 119s.—In a voluntary humbity,—Doddridge, "By fan allected] humbity;" which we conceive to be the true sense.—And norshipping of angels.—"It evidently appears, from several passages in Philo, to have been the opinion of that learned Jew, that angels were messengers who presented out prayers to God, as well as brought down his favours to us. He represents this view of the matter as most humble and reverential, and there is no doubt

but it prevailed among other Jews. Compare Tobit xi. 14; xii. 12, 15.

Ver. 19. Not holding the Head, from which, &c.—Comp. Ephes, iv. 15, 16.

Ver. 22. White hall are to perish woth the using.—Doddridge, "All which things tend to corruption." Mackright, "Whatever things tend to destruction," which Dr. M. applied to the Pythagerean prohibition of animal food.

23 Which things have indeed a show of wisdom in will-worship, and humility, and s neglecting of the body; not in any honour to the satisfying of the flesh.

A. M. cir. A. D cir. 62

CHAPTER III.

ine snawe's where we should seek Christ. 5 He exhortest to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

g or, punishing, cr, 2018 sparing.

IF ye then be risen a with Christ, seek those things which are above, where Christ b sitteth on the right hand of God.

2 Set your caffection on things above, not don things on the earth. 3 For eye are dead, and your life is hid with Christ

a c.2.12. b Ro.8.34.

in God. 4 When f Christ, who is g our life, shall appear, then shall ve also appear with him in glory.

c or, mind.

5 Mortify h therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is e Ro.6.2.

idolatry: 6 For which things' sake the wrath of God cometh

g Jn.11.25.

on the children of disobedience: 7 In the which we also walked some time, when ye

lived in them. 8 But now ye also put off all these; anger, wrath, malice, blaspheniy, filthy communication out of your

h Ro.8.13.

9 Lie not one to another, seeing that ye have put off i Til. 3.3. the old man with his deeds;

10 And have put on the new man, which is renewed j Ep. 4.23, in knowledge after the image of him that created him: 11 Where k there is neither Greek nor Jew, circum- k Ro.10.12 cision nor uncircumcision, Barbarian, Seythian, bond nor free: but Christ is all, and in all.

Ep.4.2,32 12 Put on therefore, as the elect of God, holy and

beloved, bowels of mercies, kindness, humbleness of m Mat. 6.14, mind, meekness, long-suffering; 13 Forbearing 1 one another, and forgiving mone

E Cr. com-

another, if any man have a n quarrel against any: even as Christ forgave you, so also do ve. 14 And above all these things put on o charity, which of Pe48.

is p the bond of perfectness. 15 And let the peace 4 of God rule in your hearts, to p 1 Co.13.2, the which also ye are called in one body; and be ye

Ver. 23. Neglecting .- Margin, "punishing," or not sparing-which last is

CHAP. III. Ver. 2. Set your affection.—Fix your mind and heart, "on things above," where Christ is, and where your [elernal] life is hidden with "lim, in the busom of God," beyond the reach of fear or danger. But fix not your heart on things below, where you "have no continuing city," and from whence you

are liable to be summoned without an hour's notice.

Ver. 5. Mortify-That is, "kill." Macknight, "put to death." Not the members of the animal body, but the body of sin and death. See Rom. vii. 24. —Members which are upon the earth—and earlily, as fornitation, uncleanness, inordinate affection.—Macknight, "unnatural lust."

Ver. 10. Put on the new man.—Compare Ephes. ii. 15.

Ver. 14. Put on charity [or love]—Which, as a capacious robe, "covers a

multitude of faults," or sins. James iv. 20.

544 COLOSSIANS, IV. 16 Let the word r of Christ dwell in you richly in all A. M. cir. 4066. wisdom; teaching and admonishing one another in D. cir. s psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. r Ps.112 11. 17 And whatsoever tye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. s Ex. 5.19. 18 u Wives, submit yourselves unto your own husbands, as it is fit in the Lord. t 1 Co.10.31 19 Husbands, love your wives, and be not bitter against them. 20 v Children, obey your parents in all things: for u Ep.5.22, this is well pleasing unto the Lord. &c. Tit.2.4.5. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 W Servants, obevin all things your masters according to the flesh; not with eve-service, as men-pleasers; but in singleness of heart, fearing God: v Ep.6.1. 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the w I Pe.2.18. reward of the inheritance: for ve serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. CHAP. 4. CHAPTER IV. 1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and a Ep.6.9 wisheth them all prosperity. [ASTERS, a give unto your servants that which is just and equal; knowing that ye also have a b Lu.18.1. Master in heaven.

2 Continue b in prayer, and watch c in the same with

thanksgiving; e Ma. 13.33,

3 Withal praying also for us, that God would open d unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: d 2 Th.3.1.

Ver. 16. In psalms and humns and spiritual songs. - So in Ephes. v. 19. Ver. 16. In psaims and nymns and sprittlat songs.—So in Epines. V. 18. S David's sacred compositions are differently inscribed, psalms, lyinns (tehillim), and (shurim,) sacred odes or songs, Calvin, and others of our old divines, think none but the inspired compositions of the Old Testament can be here referred to. But Doddridge, Macknight, and our modern divines in general, extend the latter terms to those extemporaneous (and often inspired) compositions common among the first Cliristians; who, according to a well-known passage in Pliny, used to "meet before daylight, and sing hymns to Christ as to a God." Nor does this absolutely require inspiration, since Burney. (the musical historian) mentions it as a common practice among the gondoliers (or bargemen of Venice) to address and challenge one another in extemporane-

ous stanzas. Ver. 17. To God and the Father.—Doddridge, "Even the Father." Снар. IV. Ver. 1. Masters, give, &c.-J. Edwards justly remarks, th Ver. 1. Masters, give, &c .- J. Edwards justly remarks, that this

verse should have been attached to the preceding chapter.

Ver. 2. Continue in prayer.—Prayer is certainly one of the most important of Christian duties, and one of the most estimable of Christian privileges. It of Christian duties, and one of the most estimable of Christian privileges. It opens a communication between earth and heaven; drawing up the soul to God, and drawing down the blessings of his grace.

Ver. 3. A door of utterance.—See 1 Co. xvi. 9, and the references there.—
The term door is used metaphorically for an entrance to any business, or occusion or opportunity of doing any thing; and consequently, "a door of utterance" is an opportunity of preaching the gospel successfully. So Cicero

Ps.90, 12,

Ep.5.15,

ving.

4 That I may make it manifest, as I ought to speak. A. M. cir. 5 Walk in wisdom e toward them that are without, 4086. A. D. cir. redeeming the time. 62

6 Let your speech be alway with grace, seasoned f with salt, that ye may know how ye ought to answer

7 All 5 my state shall Tychicus declare unto you, who

is a beloved brother, and a faithful minister and fellow-servant in the Lord: f Ma.9.50. 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your g Ep.6.21,

hearts 9 With h Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you

all things which are done here. 10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive

him;) j Ac.15.37. 2 Ti.4.11. 11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto

k or, stri-12 Epaphras, who is one of you, a servant of Christ, saluteth you, always klabouring | fervently for you | Ja.5.16.

in prayers, that ye may stand m perfect and n complete in all the will of God. m Mat.5.48 13 For I bear him record, that he hath a great zeal

for you, and them that are in Laodicea, and them in Hierapolis. n or, filled.

"the doors of friendship are opened;" there is now an opportunity of recon-

ciliation.]-Bagster. Ver. 5. Redeeming the time.—Compare Ephes. v. 15, 16.

Ver. 6. Let your speech, &c.—Our speech also should be always with grace.

"seasoned with salt," by which the heathen meant roft; but our speech is

to be seasoned with wisdom, prudence, and the unction of the Saviour's name; for "lis name is as ointment poured forth." Thus may Christians put to or us name is as ontiment poired both." Thus may Christians put to silence the ignorance and reproaches of the world.

Ver. 7. Tychicus.—See Ephes. vi. 21, 22. From comparing these passages, and the many parallel places between this Epistle and that to the Ephesians, it has been inferred that they were written about the same time, and probably sent together. See Doddridge.

Ver to Marcha & Alexander and Alexander and the same time, and probably sent together.

Ver. 10. Marcus, &c.,—Marcus, or Mark, here mentioned, should be distinguish ed from Mark the Evangelist; but Jesus, called Justus, is believed to be the same as Josenil, Bursahas, one of the seventy disciples, and whom Peter proposed as a candidate for the vacant apostleship after the death of Judas. Acts i. 23. The name Justus was doubtless added, in respect to the remarkable uprightness of his character.

Ver. 12. Perfect and complete in all the will of God.—Which expression seems equivalent to that in 2 Tim. iii. 17; "Thoroughly furnished to every

good work. Vel. 13. Landicca and them in Hierapolis.—[Landicca and Hierapolis were both cities of Phrygia in Asia Minor, between which, and equi-distant from each, was situated Colosse. Landicca was situated near the Lycus, about 63 miles east of Ephesus; and became one of the largest and richest about of fillies east of Epiacsus, and the maritime cities. It is now called Esterhissar, the old castle; and besides the whole surface within the city wall being stread with pedestals and fragments, the ruins of an amphificaire, a magnificent odeum, and other public buildings, attest its former spheadour and magnificence. But, when visited by Chandler, all was silence and solitude; and a fox, first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea. Hierapolis, now Pambouk-Kalesi, was situated, ne-cordi g to the Diperary, six miles N. of Laodicea; and its ruins are now about a mile and a half in circumference. ]-Bagster.

A. M. cir. 14 ° Luke, the beloved physician, and Demas, greet wou.

A. D. cir. Soc. 15 Salute the brethren which are in Laodicea, and Nymphas, and the p church which is in his house.

16 And when q this epistle is read among you, cause that it be read also in the church of the Laodileans; and that ye likewise read the *epistle* from La-

q 17h.5.27 odicea. r Phil.2. 17 And say to r Archippus, s Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

s t Ti.4.14. IS The c salutation by the hand of me Paul. Remem-

u fle.13.3, and Onesimus.

Ver. 16. From Laodicea.—Those who contend that Paul wrote to the Laodicans, understand this of that Episile, to be received from them, which seems an unnatural construction: J. Edwards therefore suggests, that it was the first Episile to Timothy to which the apostle refers, and which, by the superscription, appears to have been written from that city. This we consider as much the most easy and natural solution of the difficulty.

#### CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians, and the two preceding Epistles, which were written during the imprisonment of St. Paul, and about the same time, are rewritten during the imprisonment of St. Paur, and about the Safile time, art: for narkable for a peculiar pathos and ardour, or rapture, a some have termed it, which is generally ascribed to the extraordinary consolations enjoyed by the Apostle during his sufferings for the sake of Christ. Critics have justly remarked, that the style of the Epistle to the Ephseian is exceedingly elevated, and corresponds with the state of the Apostle's mind at the time of writing. Overjoyed with the account which their mussenger brought him of the stead-fastness of their faith, and the ardency of their love to all the saints, and transited with the agreements of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads to the consideration of the present leads the consideration of the present leads to the consideration of the present leads to the consideration of the present leads the consideration of the present leads to the consideration of the present leads to the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present leads the consideration of the present lead ported with the consideration of the unscarchable wisdom of God displayed in the work of man's redemption, and of his amazing love towards the Gentiles, in introducing them, as fellow heirs with the Jews, into the kingdom of Christ. he soars into the most exalted contemplation of these sublime topics, and gives utterance to his thoughts in language at once rich and varied. Grotius affirms. that "it expresses the most subline matters contained in it, in terms more subline than are to be found in any human language." This character, adds Mackright, "is so just, that uo real Chiestian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet." The style of the Epistle to the Philippians is very animated, pleasing, and easy; every where hearing evidence of that contented ammated, pressing, and easy, every where hearing evidence of man contented state of mind in which the Apostle then was, and of his great affection for the people. It has been observed as remarkable, that the Epistle to the Church of Philippi is the only one, of all St Pav's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. The language of the Epistle to the Colossians is bold and energetic; the sentiments grand; and the conceptions vigorous and majestic. Whoever, says Michaelis, would understand the Epistles to the Ephesians and Colossians must read them together. The one is in most places a commentary on the other; the meaning of single passages in one episile, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other Epistles. Yet, though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that to the Ephesians. ]-Bagster.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[The Gospel was first preached at *Thesealonica* by St. Paul, accompanied by Silas and Timotny, with such success, that it excited the envy and indignation of the unbelieving Jews, who having stirred up a violent persecution against them, they were forced to flee to Berca, and thence to Athras, (Ac.

xvii. 2—15.) from which city he proceeded to Corinth. Having thus been prevented from again visiting the Thessalonians as he had intended, (ch. ii. 17, 13,) he sent Silas and Timothy to Thessalonica in his stead, (ch. ii. 6;) who having, on their return to him at Corinth, given such a favourable account of their state as filled him with joy and grautude, (Ac. xvii. 14, 15; xviii. 5;) he wrote this Epistle to them from that city, (and not from Athens, as stated in the spurious postseript.) A. D. 52, to contrin them in their faith, and to excite them to a bely gonuscite he seems the discussion of the state. them to a holy conversation becoming the dignity of their high and holy calling. |-Bagster.

CHAPTER L

I The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

A. D. cir. 52 CHAP. 1.

DAUL, and a Silvanus, and Timotheus, unto the - church of the b Thessalonians which is in God the n 1 Pe.5.12. Father and in the Lord Jesus Christ: Grace c be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making

mention of you in our prayers;

3 Remembering without ceasing your work d of faith, and labour " of love, and patience f of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren & beloved, your election of God. 5 For our gospel came h not unto you in word only, but also in i power, and in the J Holy Ghost, and in

much k assurance; as ye know what manner of men we were among you for your sake.

6 And ye became I followers of us, and of the Lord, having received the word in much affliction, with joy m of the Holy Ghost.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded nout the word of the Lord not only in Macedonia and Achaia, but also in every place o your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God p from idols to serve the living and true God;

10 And to wait 9 for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 In what/manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them

FOR yourselves, brethren, know nour entrance in unto you, that it was not in vain:

A. M. cir. 4056

b Ac. 17.1, &c. c Ep.1.2

d Jn.6.29. 2 Th.1.11.

e He.6, 10.

f Ro.12.12. g or, be-

God, h 1s.55.11. Ma. 16, 20,

1 Co.2.4. 1 2 Co.6.6.

1 2 Co.8.5.

m Ac. 13.52 n Ro.10.18.

o 2 Th.1.1. p 1 Co.12.2 Ga.4.S.

a Phi. 3.20.

r Mat.3.7.

CIIAP. 2 a 2 Th.3.1.

CHAP. 1 Ver. 1. Silvanus.-[Silas, or Silvanus, and Timothy, did not come to the Atostle, when driven from Thessalonica and Berea, till after his arrival at Athens, nor did they continue with him in that city, heing sent speedily back to Thessalonica, (ch. iii. 1. Ac. xvii. 10—15;) which shows that this Epistle could not have been written from Athens, but from Corinth, where they after-

wards rejoyed him: Ac. xviii. 1-6.1-Bagsster. Comm, where they are wards rejoyed him: Ac. xviii. 1-6.1-Bagsster. Value of the control of the

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52.

f 2 Co.2.17. some, as the apostles of Christ. 7 But we were gentle among you, even as a nurse g Jn.5.41.. cherisheth her children: Ga.1.10. 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of h or, used God only, but also our own souls, because ye were

authority dear unto us. 9 For ye remember, brethren, our k labour and trai 2 Co.12. vail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto

you the gospel of God. Ro.1.11. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among k Ac.20.31.

you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his child-

Ep.4.1. ren, 12 That ye would walk | worthy of God, who m hath m 1 Co.1.9. called you unto his kingdom and glory.

13 For this cause also thank we God without cean Mat. 10.40 sing, because, when ye received the word of God which ye heard of us, ye received it not n as the word of men, but as it is in truth, the word of God, which

o Ja.1.18. effectually worketh o also in you that believe 14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also p Ac. 7.52.

have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their pown prophets, and have a persecuted us; and they please

not God, and are contrary to all men: 16 Forbidding rus to speak to the Gentiles that they

Ver. 2. With much contention.—Macknight, "Amidst a great combat." The word agon properly denotes strife, contention, a contest for victory, such as was used in the Greenin games of running, wrestling, boxing, college of the density of the strings of the contest, or labour, but exposed to danger,—at the peril of our lives. So in a Greek phrase quoted by Kostri-viuller, "in danger we must not delay."]—Bazster. See note on Col. it. 1. Ver. 6 We might have been burdensone.—The Apostle evidently refers to

the right he had of being maintain d at their charge. See verse 9, and com-

pare I Co. ix. throughout.

Ver. 13. Which effectually roorketh.—See Phil. ii. 12, 13.

Ver. 15. And have persecuted us.—Margin, "Chasod us out;" hunting the preachers of the gaspel, like wild beasts. See Mat. xxiii 34. Acts vii. 52. Ver. 16. That they might - Macknight, ("so that they might."

1 THESSALONIANS, III.	549
might be saved, to fill *up their sins alway: for the wrath is come upon them to the uttermost.  17 But we, brethren, being taken from you for a	A. M. cir. 4056. A. D. cir. 52.
short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even	s Ge. 15. 16. Mat. 23.32
I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of u rejoi-	t Re.2211.
cing? Are not even ye v in the presence w of our Lord Jesus Christ at his coming?	n or, glory-
20 For ye are our glory and joy.  CHAPTER III.	v 2 Co.1.14. Phi.4.1.
1 Saint Paul test Meth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a sale co-	w Jude 24.
WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;	x Re.1.7.
2 And sent a Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ,	-
to establish you, and to comfort you concerning your faith:	CHAP. 3.
3 That b no man should be moved by these afflic- tions: for yourselves know that we are appointed	a Ac.17.15.
thereunto. 4 For verily, when we were with you, we told you be-	b Ep.3.13.
fore that we should suffer tribulation; even as it came to pass, and ye know.  5 For this cause, when 4 I could no longer forbear, I	c Jn.16.2. 1 Co.4.9. 2 Ti.3.12. 1 Pe.2.21.
sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.	d ver.l.
and brought us good tidings of your faith and charity,	e 2 Co.11.2, 3.
and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:	f Ga.4.11.
7 Therefore, brethren, we were comforted b over you in all our affliction and distress by your faith:	g Phi.1.8.
8 For now we live, if ye stand fast in the Lord.	h 2Co.7.5,7.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God :

Fill up their sins.—See Mat. xxiii. 32.—For the wrath is come.—Dodd-ridge, But wrath is coming," &c. Compare Mat. xxiii. 32—36. Ver. 11. Belms taken.—Doddridge, "separated from you for a very little season;" literally, "the time of an hour." Ver. 18. Satam hindered us.—By mising such a storm of persecution against Ver. 18. Satam hindered us.—By mising such a storm of persecution against

him at Berea and other places, that it was deemed prudent to delay his visit till the storm was somewhat allayed. Some, apparently with less propriety, suppose Satan may mean some adversary or powerful opponent, as the word denotes; others refer it to wicked men, who are the instruments of Satan; and others, by a very usual figure which substitutes the concrete for the abstract, understand wickedness, i. e. the wickedness of his enemies and persecutors. |- Bagster

Secutors: — Bagster.

Ver. 19 For what. &c. — [Macknight connects this verse with the preceding, by adding. "These things yo may believe; for what," &c. The fervour of affection, and the animation with which it is expressed, in this chapter, are incomparable.]—Bagster.

CHAP. III. Ver. 1. To be left at Athens alone—That is, having no other fellow-labourer in whom he could so well confide; for it appears Silas was also absent, and, as it should seem from Acts xviii. 5, that he went, or at least teturned, with Timothy.

Ver. 8. Now we live.—To live indeed, is to be useful and happy.

1 THESSALONIANS, IV. A. M 10 Night and day praying exceedingly that we might 4053 see your face, and might perfect I that which is lack-A. D. vir. ing in your faith?
11 Now God himself, and our Father, and our Lord 2 Co. 13.9, Jesus Christ, k direct our way unto you. Col.4.12. 12 And the Lord make you to increase and abound in love 1 one toward another, and toward all men. k or, guide. even as we do toward you: 13 To the end he may establish your hearts mun-1 Jn.4.7.. blameable in holiness before God, even our Father, at the coming n of our Lord Jesus Christ with all his m 2Th.2.17. 1 Jn.3.20, saints. CHAPTER IV. 1 He exhorteth them to go on forward in all manner of godliness, 6 to live holln Zec.11.5. ly and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto that last exhortation is annexed a brief description of the resurrection, and second Jude 14. coming of Christ to Judgment. URTHERMORE then we a beseech you, brethren. I and bexhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to CHAP. 4. please God, so ye would abound a more and more. a or, request 2 For ye know what commandments we gave you by the Lord Jesus. b or beseech 3 For this is the will of God, even your sanctification that e ve should abstain from fornication: c Col.1...J. 4 That every one of you should know how to possess his vessel in sanctification and honour: 5 Not in the lust of concupiscence, even as the Gentiles f which know not God: e 1 Co.6.15, 6 That no man go beyond and g defraud his brother in hany matter: because that the Lord is the f Ep.4.17, avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but g or, oppress, or, overreach i unto holiness. 8 He therefore that I despiseth despiseth not man, but God, who hath also given unto us his holy Spih or, in the. i Le.11.44, He.12.14, 1 Pe.1.14 9 But as touching brotherly love we need not that I write unto you: for ye yourselves are taught k of God ..16. to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, j or, rejectthat ye increase more and more; 11 And that ye study to be quiet, and to ! do your k Jn. 15.12, 17. own business, and to work with your own hands, as

we commanded you;

l 1 Pe.4.15.

Ver. 11. Now God himself and—Doldridge, "even," &c. —Direct.—Doldridge, "Clear," Macknight, "Make straight." See Isaiah xl. 3, 4. Ver. 13. With all his eaints—or "holy ones." See chap, iv. 14. CHAP. IV. Ver. 4. Possess his vessel.—[Gr. "his own vessel;"] i. e. his body. The woman being elsewhere called the "weaker vessel," in piles that the man is a vessel also. (I Peter iii. 7.) And our apostle himself speaks of himself and brettiren as "earthen vessels," 2 Cor. iv. 7. Ver. 6. In any matter. Macknight, "In (this) matter." Ver. 3. Despiseth.—Namely, the testimony of the apostles. A strong assertion of their inspiration.—Doddridge.

Ver. 11. Study to be quiet.—Doddridge, "Make it your ambition to live quietly."

12 That we may walk honestly in toward them that A. M. cir. are without, and that ye may have lack of nothing. A. D. cir 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so o them also which sleep in Jesus will God

bring with him.

o 1 Co. 15 30 15 For this we say unto you by the word of the &c. Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

aslcep. 16 For p the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall

rise q first :

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet s Jn.14.3. the Lord in the air: and so shall we ever be with

the Lord. 18 Wherefore t comfort one another with these words.

CHAPTER V. Christ's coming to judgment, 16 and giveth divers precepts, 23 and so conclude the episte.

BUT of the times and the scasons, brethren, ye

have no need that I write unto you. 2 For yourselves know perfectly that the day of the

Lord so cometh a as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail 2 Pe.3.10.

b upon a woman with child; and they shall not escape. 4 But cye, brethren, are not in darkness, that that

day should overtake you as a thief. 5 Ye are all the children of light, and the children of

'he day: we are not of the night, nor of darkness.

m Ro.13.13

n ot, 20

p Mat 24. 30,31. Ac.1.21.

q Re. 20.5,5

r Re.11.12

1 or exhort

CHAP. 5. a Lu.12.39,

Re. 16.5.

b Je.13.21.

e Ep.5.8.

Ver. 12. Walk honestly, - Doddridge and Macknight, "Decently," or or-

ver. 12. Watk nonestly.—Dodariage and Mackingar, "Decentry," or orderly.—Lack of nothing—i. e. have need of no man's assistance.

Ver. 13. Sarrow not even as others, which have no hope.—Death must be terrible indeed to those who have no hope beyond the grave. Well might they wail and howl over their departed friends. But with the disciples of Jesus the case is far otherwise. Those who die in Jesus, do but sleep; and when he returns in glory, he will bring his departed saints with him.

Ver. 14. Will God bring with him.—Compare chan, ii'.

Ver. H. Will God bring with him.—Compare chap. iii. 13.

Ver. H. Will God bring with him.—Compare chap. iii. 13.

For. 16. With a shout.—(Keleusma.) The word is used in profane authors for the shout of soldiers in attacking, of rowers, and of charioteers. Elsner and Wetstein. Also, for "the word of command in hattle." Smith's News.—The trump of God.—See 1 Cor. xv. 52.—Shall rise first.—Se note

on I Cor. xv. 23.

Ver. 17. We which are alive—That is, "we Christians"—the members of Christ's mystical body. Compare Gen. i. 25. Ps. lxvi. 6. Hosea xii. 4. I Cor. xv. 51. These passages are sufficient to show, that Paul's manner of speaking does not imply that he expected to be fiving at the arrival of this great day. But for a full answer to this objection, see Findlay's Vind, of the Sac Books, in reply to Voltaire: also Press. Edwards' Misc. Observ. CHAP. V. Ver. 2. As a thief in the night.—Mal. xxiv. 43, 44. "A thief comes upon people' (observes Mr. Blackreal') when they are hound in sleep.

and they awake in amazement and confusion—unarmed, and in a helpless posture; pangy cone upon a woman when, perhaps, she is eating, drinking, or laughing, and thinking of nothing less than that hour. And here it is said, not that the day of the Lord will come thus, but that it is actually coming, which increases the awfulness of the representation."

Ver. 3. When they say-That is, the men of this world. See Mat. xxiv.

A. M. cir. 6 Therefore d let us not sleep, as do others; but let

4006. A. D. cir. 22. 7 For they that sleep sleep in the night; and they

that be drunken are drunken in the night.

a Mat2235, Ro.1312, 13 8 But let us, who are of the day, be sober, putting on the breast-plate fof faith and love; and for a heleel Pe-5.8 met, the hope of salvation.

f 13.59.17. 9 For God bath not appointed sus to wrath, but to

g Ro.9.22 1 Pe.2.8. obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether h we wake or sleep,

2Co.5.15 we should hve together with him.

or,exhort.

11 Wherefore i comfort yourselves together, and edify

i or,exhort 11 Wherefore i comfort yourselv i He.13.7. one another, even as also ye do.

17. 12 And we beseech you, brethren, to know them
1 which labour among you, and are over you in the
1 british additional to the labour among you, and are over you in the
1 british and the labour among you, and are over you in the
1 british and the labour among you, and are over you in the

setch. Lord, and administryou; and to esteem them very highly in love for their darly.

n He.12.12. 14 Now we l exhort you, brethren, warn them that

o Ro.15.1. are munruly, n comfort the feeble-minded, support the

p Ep.42. o weak, be patient p toward all men.

q p. 20. 22. 21.29. 15 See that none render q evil for evil unto any man; 21.29. but ever follow that which is good, both among Matt. 5.39 vourselves, and to all men.

1 Pe.3.9. 16 Rejoice 8 evermore.

r Ga.6.10. 17 Pray t without ceasing.

6 Phi.4.4. 18 In "every thing give thanks: for this is the will

t Ro.12.12. of God in Christ Jesus concerning you.

u Ep.5.20. 19 Quench v not the Spirit.

v Ep.4.30. 20 Despise w not prophesyings. 21 Prove x all things; hold y fast that which is good.

wi Co.14. 21 Prove all things; hold rast that wi 639. 22 Abstain 2 from all appearance of evil.

x t Ja.4.1.

23 And the very God of peace sanctify you wholly;
p Phi.4.8.
and I pray God your whole spirit and soul and body
be preserved blameless a unto the coming of our Lord

a 1Co.1.3.9. Jesus Christ.

Ver. 10. Whether we wake or sleep-i. e. are alive, or in the grave. Doddridge and Macknight. Ver. 12. To know them-That is, take notice of them; treat them with af-

Ver. 12. To know them—That is, take notice of them; treat them with affection and respect, as in the next verse.—And are over you—i. e. preside over you.

Ver. 14. Unruly.—Doddridge says this is a military term, applied to soldiers who do not keep their proper ranks, &c.—Be patient.—Doddridge, "long-sulfering."

Ver. 17. Pray without ceasing—i. e. with perseverance. See Luke xviii.

xxiv. 53.
 Ver. 19. Quench not the Spirit—i. e. Resist not, nor neglect his influences.
 The expression refers to the Holy Spirit having visibly appeared in the form of fluorestate.

of fixmes. Acts ii. 3. Ver. 20. Despise not prophesyings.—Though this may primarily refer to miraculous gills, (as in 1 Cor. xiv. 3.) Macknight says, "This precept, in a more general sense, is designed for those who neglect the public worship of God, on pretence that they are so wise, and so well instructed, that they can receive little or no benefit from it."

Ver. 20. 4nd the near, God of space—Doddridge, 'May the God of peace

receive little or no benefit from it."

Ver. 23. And the very God of peace—Doddridge, "May the God of peace himself"—Sunctify you wholty, &c.—Doddridge, "Sanctify your whole Constitution) spirit, and soul, and body." Macknight, still hetter—"Your whole [person] spirit." &c. "It is (says Doddridge) very evident, that the apostle refers to a notion which prevailed among the Rabbies, as well as the philosophers, (Pythagoreans, Patonists, and Stoics.) that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body." See Heb. iv. 12.

24 Faithful is he b that calleth you, who also will do A. M. cir. 40.6. A. D. cir. 25 Brethren, pray for us. 26 Greet all the brothren with a holy kiss. b 1 Co. 10.13 27 I charge you by the Lord that this epistle be

read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you.

The first epistle unto the Thessalonians was written from Athens.

Ver. 24. Who also will do it.-Doddridge, "Do (this:)" that is, "saactify you wholly."

tily you wionly."

Ver 27. Icharge you.—Doddridge and Macknight, "I adjure yon."—

—That this Epistle be read, &c.—"This being a cormand to the presi
dents and pastors of the Thessaloman church, it is evident that this Enistle
must have been first defivered unto them, by his order, although if was inscribed to the Thessalomans in general. The same course, no doubt, he followed with all his other inspired Epistles. They were sent to the elders of the towed with an institute of inspired Epistles. They were sent to the elders of the churches, for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that, not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings. The practice, therefore, of the Rounish clergy, who do not read the Scriptures to the common people in their religious assembly.

who do not read the Scriptures to the common people in their religious assembles, or who read them in an unknown tongue, is directly contrary to the apostolical injunction and to the primitive practice."—Mucknight in loc.

The subscription to this (as well as to the following Epistle) is judged to be erroneous. Paley remarks, that though dated from Athens, it speaks of "The forms us, Acts xwiii 5, that "Timothy came out of Maccelonia to Paul at Corinite." The same learned writer also rejects the dating at Athens the second Epistle; remarking, that "the history does not allow us to suppose that Paul, after he had reached Corinth, went back to Athens." But the subscriptions to the Epistles generally are considered of so little authority that they are altogether omitted by Doddridze, Macknight, and others.

#### CONCLUDING REMARKS ON 1 THESSALONIANS.

THE first Epistle to the Thessalonians, it is generally agreed, was the ear-ITHE first Episile to the Thessalonians, it is generally agreed, was the entirest written of all St. Paul's episiles; whence we see the reason and propriety of his anxiety that it should be read in all the Christian churches of Maccotonia.—"I charge you by the Lord, that this Episite be read unto all the holy brethren." (Ch. v. 27.) "The existence of this clause," observes Paley, "is an evidence of its authenticity; because, to produce a letter, purporting to have been publicly read in the church at Thessalonica, when no such leter had been read or heard of in that church, would be to produce an imposture destructive of itself... Either the Epistle was publicly read in the element of Thessalonica during St. Paul's lifetine, or it was not. If it was, an opublication could be more authentic, no species of notoricty more unquestion—when a function of the data was read with a complete former of the data was considered as the entire of Thessalonical course St. Paul's lifetine, or it was not. If it was also not produce a composition of the data was considered as the content of the construction o able, no method of preserving the integrity of the copy more secure. . . If it was not, the clause would remain a standing condemnation of the forgery, and one not, the cause would remain a standing condensation of the lorgers, and one would suppose, an inviteible impediment to its success." Its genuineness, however, has never been disputed; and it has been universally received in the Christian church, as the inspired production of St. Paul, from the earliest period to the present day. The circumstance of this injunction being given, in the first epistle which the Apostle wrote, also implies a strong and avowed claim to the character of an inspired writer; as in fact, it placed his writings on the same around with those of these and the apositor products. It was Saim to the character of an inspect where a sin fact to proceed in which are not the same ground with those of Moses and the ancient prophets. It was evidently the cheef design of the apostle, in writing to the Thessalonians, to confirm them in the faith, to animate them to a courageous profession of the gospel, and to the practice of all the duties of Christianity, but to suppose, with Macknight, that he intended to prove the divine authority of Christianity, that he intended to prove the divine authority of Christianity. ity by a chain of regular arguments, in which he answered the several objections which the heathen philosophers are supposed to have advanced, seems quite fereign to the nature of the epistle, and to be grounded on a mistaken notion, that the philosophers deigned at so early a period to enter on a regular disputation with the Christians, when in fact they derided them as embusiasts, and branded their doctrines as "foolishness." In pursuance of his grand

object, "it is remarkable," says Doddridge, "with how much address he im proves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subser-Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends to answer any secular purposes of his own. On the contrary, in this and in his other epistles, he discovers a most generous, disinterested regard for their welfare, expressly disclauning any authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour names, rather than prove burdensome to the churches, or give the least colour of suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister view. The discovery of so excellent a temper must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught... And, indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genuincness, and the dvine authority of the decrines they contain, as will, perhaps, produce in him a stronger conviction, than all the external evidence with which they are attended." These remarks are exceedingly well grounded and highly are attended." These remarks are exceedingly well grounded and highly important; and to no other Epistle can they apply with greater force than the present most excellent production of the inspired Apostle. The last two chapters, in particular, as Dr. A. Clarke justly observes, "are certainly among the most important, and the most sublime in the New Testament. The general judgment, the resurrection of the body, and the states of the quick and the dead, the unrighteous and the just, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view. view."1-Bagster.

### THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[THE second Epistle to the Thessalonians appears, from Silvanus and Timothy being still with St. Paul, (ch. i. 1,) to have been written soon after the first, A. D. 52, and from the same place, Corinth, and not from Athens, according to the spurious subscription. It seems that the person who conveyed the first Epistle to the Thessalonians speedily returned to Corinth, and gave the Apostle a particular account of the state of the Church; and, among other things, informed him that many were in expectation of the near approach of the advent of Christ, and of the day of judgment, which induced them to neglect their secular affairs, as inconsistent with a due preparation for that important and awful event. This erroneons expectation they grounded partly on a miseonstruction of some expressions in his former Epistle, and of what he had spoken when with them; but it was supported also by some person, or persons, making a claim to inspiration, and claiming to have a revelation upon the subject, and, as some suppose, also by a forged Epistle. As some as this state of the Thessalonians was made known to St. Paul, he wrote this second Epistle to correct such a misapprehension, and rescue them from an error, which, if appearing to rest on the authority of an Apostle, must have a very injurious tendency, and be ultimately ruinous to the cause of Christianity -Bagster.

A. M. cir. 4056. A. D. cir.

CHAPTER I

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: Il and therewith their divers reasons for the comforting of them in persecution, whereif he chiefest is taken from the righteous judgment of God.

CHAP. 1. Th.1.1,

PAUL, and Silvanus, and Timotheus, unto a the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace b unto you, and peace, from God our Father

3 We are bound to thank God always for you, bre-thren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory c in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye dendure:

5 Which is a manifest token of the righteous judgment of God, that we may be counted worthy of the kingdom of God, for which ye also f suffer:

6 Seeing gil is a righteous thing with God to recom-

pense tribulation to them that trouble you;

7 And to you who are troubled h rest with us, when the Lord Jesus ishall be revealed from heaven with his mighty angels,

8 In k flaming fire 1 taking m vengeance on them that n know not God, and o that obey not the gospel of our

Lord Jesus Christ:

9 Who shall be punished with everlasting destruction p from the presence of the Lord, and from the glory 9 of his power :

10 When he shall come to be r glorified in his saints, and to be admired sin all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our q 1s.219. God would tount you worthy of this calling, and r Mat.25.31 fulfil all the good pleasure of his goodness, and the S Ps. 68.35. work of faith with power:

12 That v the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

A. M. cir. 4656. A. D. cir.

c 2 Co.9.2 1 Th.2.19, 20.

d Ja.5.11. e Phi.1.23. 1 Th. 2.14 He.10.34,

g Re.6.10. h Re.14.3.

i 1 Th.4.16 Jude 14. the angels

k He. 10.27. or, yield-

m De.32.41,

n Ps.79.6. Zep.1.6. o Ro.28.

p Phi.3.19. 2 Pe.3.7.

t or, vouch-safe.

u Col. 1.12, Re.3.4. v 1 Pe.1.7.

CHAP. I. Ver. 3. Your faith groweth exceedingly .- "This teaches us not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of litsl divine origin ought to become more clear and extensive."—Macknight. | The word uperauxano signifies, as Dr. Clarke remarks, to grow luxuriantly, as a good and healthy tree in a good soil; and, if a fruit tree, bearing an abuna good and healthy tree in a good soil; and, if a fruit tree, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the seeds of the kingdom: this the Apostle had soved and reatered, and God gave an abundant increase. Their faith was multiplied, and their love abounded; and this was not the case with some distinguished character only; it was the case with every one of them. For this the apostle felt himself bound to give continual thanks to God on their behalf, as it was "meet" and right.]—B. Ver. 5. Ananifest token.—Doddridge, "Display," Ver. 8. Taking vengeance.—Macknight, "inflicting punishment." Ver. 9. With everlasting destruction.—It seems impossible to reconcile this with the doctrine of Universal Restoration.—From the presence.—Bp. Hopkins explains this as implying, not only banishment, but positive punishment, as it were, by the lightning of his eye. We think, with Macknight.

ment, as it were, by the lightning of his eye. We think, with Macknight, that it is an allusion to the glory of the Shechinah, from which a flame came

out and destroyed Nadab and Abihu, and afterwards 250 of Korah's company. Levit. v. 1. Numb. vvi. 35.

Ver. 11. Count—That is, graciously consider you as worthy for this high and holy calling, and "fulfil in you all the good pleasure of his goodness," &c.

—Fu/fil all the good pleasure of his goodness.—An expression which the ingenious Mr. Blacktoall has roted as "the most charming representation" any where to be found, of that infinite goodness which surpasses all expression; but was never so happily and properly expressed as here. To this quotation, Doddridze adds, 'that the (Greek) word seems at once to express that it is God's) sovereign pleasure; and also that he feels a \*acred complacency in the display of it."

A. M. cir. CHAPTER II.

4055.
A. D. cit.
52.
1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the faith, 9 and a discovery of anticinat, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

CHAP. 2. NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering to-

a Mat.24.4 gether unto him,
2 That ye be not soon shaken in mind, or be trou-

b 174.1. bled, neither by spirit, nor by word, nor by letter as from us, as a that the day of Christ is at hand.

3 Let no man deceive you by any means: for that

day shall not come, except be there come a falling away first, and that man of sin be revealed, the dison of perdition;

4 Who opposeth and exalteth e himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

f or, holded.

S Remember ye not, tha', when I was yet with you, I told you these things?

g 1 Jn.4.3. 6 And now ye know what f withholdeth that he

h Da.7.10, 11. 7 For the mystery of iniquity doth already s work; only he who now letteth will let, until he be taken out of the way.

i Lali.4. Re-19.15, the Lord shall beconsume with the spirit i of his mouth, and shall destroy i with the brightness of his coming:

CHAP. H. Ver. 1. By the coming, &c.—Bp. Newton, Cradock, Doddridge, Macknight, &c. render it, "Concerning the coming," which is far preferable.—And by our gathering together.—See 1 Thes. vv. 17, Jude 14.

—And by our gathering together.—See 1 Thes. iv. 17. Jude 14. Yer. 3. Let no man deceive you.—This is supposed to refer to the impositions practised in the first age of Christianity by false prophets, forged epistles, &c. as well as by a misconstruction of Paul's former Epistle. See Macknight.—A falling away.—Doddridge, "an apostacy." Macknight, "The apostacy."—The son of perdition—Implies apostary and treachery. Popery, like Judas, not only deserted, but hetrayed Christ and his cause—not, indeed, for thirty pieces of silver; but tempted by the immense wealth which accurace from purgatory and pardons, and masses for the dead, as well as from the church's secular usurpations. See John xvii. 12. For a full exposition of this passage, see Bp. Newton, vol. ii. Dissert. 22; and Benson on the Epistles, Diss. 2.

Ver. 4. Above all that is called God.—Macknight, "a God." the omission of the Grock articel, he thinks, requires the insertion of the indefinite article is English. But the man of sin personated the true God, and not an idol We, therefore, with Doddridge, prefer the common translation. Moskeim informs us, that in the eleventh century, the Bislops of Rome "carried their pretensions so fir as to give themselves out for lords of the universe, arbiters of the firte of kingdoms and empires, and supreme ruless over the kings and princes of the centh." Accordingly, the Pope is no sooner elected, than he is affiliationed upon the altar, and the Cardinals who elected him kiss his feet, which consonay is seven properly called.—Adaption.

which ceremony is very properly called—Adoration.

Ver. 7. Mystery of iniquity.—See note on Mark ii. 7.—He who now letteth.—Doddridze, "Only there is one that hindereth till be be taken out of
the way." Dr. Chandler translates the verse thus:—"For the mystery of iniquity already worketh, only till be who restrains it be taken out of the way."
To the same purpose, Macknight. The obsolete word let, in the sense of
"hinder"

Ver. 8. That wicked.—Macknight, "lawless one." (Gr. anoma.) — Whom the Lord shall consume with the Spirit—(Doddridge, "hreath")—of his month.—" Which (says Doddridge) shall kindle around him a consuming flame." See note on chap. i. 9. Some parts of Daniel's prophecy are very similar to several verses in this chapter.

2 THESSALONIANS, III.	557
9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of k unrighteousness	A. M cir. 4056. A. D. cir. 52
in them that perish; because they received not the love I of the truth, that they might be saved.	k He.3.13.
11 And for this cause God shall send them strong redelusion, that they should believe a lie:	1 .Co.16.22.
12 That " they all might be damned who believed not the truth, but had pleasure in unrighteousness.	m Eze.14.9. Ro.1.24.
13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God	n De.32.35.
hath from the beginning chosen P you to salvation through sanctification of the Spirit and belief of the	o c.1.3.
truth:  14 Whereunto The called you by our gospel, to the obtaining of the glory Tof our Lord Jesus Christ.	p Ep.1.4. 1 Th.1.4. 1 Pe.1.2.
15 Therefore, brethren, stand fast, and hold the tra- ditions which ye have been taught, whether by word,	q 1 Pe.5.10.
or our epistle.  16 Now our Lord Jesus Christ himself, and God, even our Father, which shath loved us, and hath given us everlasting consolation and good hope	s Jn.13.1. Re.1.5.
through grace, 17 Comfort your hearts, and establish you in every good word and work.	t 1 Pe.1.5.
CHAPTER III.	-
1 He craveth their prayers for hinself, 3 texifieth what confidence he hath in them, 5 makeht request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludesh with prayer and salutation.	CHAP. 3.
FINALLY, brethren, pray for us, that the word of the Lord may a have free course, and be glorified,	a run.
even as <i>it is</i> with you:  2 And that we may be delivered from bunreasonable	b absurd.
and wicked men: for all men have not faith.  3 But the Lord c is faithful, who shall establish you, and keep d you from evil.	c J Co.1.9.

and keep a you from evil. 4 And we have confidence ein the Lord touching d July 15.

you, that ye both do and will do the things which we command you. e 2 Co.7.16.

Ver. 9. Whose coming is after the working.-Doddridge, "energy," Signs and tying wonders.—Macknight, "Miracles of falsehood; 'i. e. according to the Hebrew idiom, false miracles, for which the church of Rome has been famous, from the commencement of her apostacy down to the present time.

Ver. 11. Strong delusion-Doddridge, "The energy of deceit"-that they should believe a lie .- Doddridge, " so that they shall believe the lie;" name-

ly, which themselves have taught.

Ver. 12. That they all might be damned.—Doddridge and Mackwight,

"Condemned.

Ver. 13. Chosen you to salvation.—Compare Ephes. i. 4. Ver. 15. Hold the traditions.—Doddridze, "Retain the instructions." "In the apostle's writings, traditions are those doctrines and precepts which per sons divinely inspired taught, . . . whether by word of mouth, or by writing, as in chap, iii. 6."—Jackforight. Compare note on 1 Cor. xi. 2.

CHAP. III. Ver. 1. May have free course, and be glorified .- John Edwards thinks, this is another allusion to the Olympic races, in which the runner who gained the prize was said to be glorified; i. e. highly applauded. So the apostle desires that the gospel might run its uninterrupted course, with great success.

Ver. 3. From evil .- Dollridge, "The evil one." See note on Mat. vi. 13. 558 A. M. cir. 5 And the Lord direct f your hearts into the love of 4056. God, and sinto the patient waiting for Christ. A. D. cir. 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye h withdraw yourselves

f 1 Ch. 29, 18 from every brother that walketh disorderly, and not g or, paafter the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among h 1 Ti.6.5.

8 Neither did we eat any man's bread for nought; but wrought I with labour and travail night and day, that we might not be chargeable to any of you: j Ac. 18.3.

9 Not because we have not k power, but to make ourselves an ensample unto you to follow us. k 1 Co.9.6.

10 For even when we were with you, this we commanded you, that if any would not work, neither 1 Ge.3.19. should he eat.

m 1 Ti.5.13. 11 For we hear that there are some which walk among you disorderly, working not at all, but are m busybodies.

n Ep.4.23. 12 Now them that are such we command and exhort o er, faint by our Lord Jesus Christ, that with quietness they n work, and eat their own bread.

13 But ye, brethren, obe not p weary in well-doing. p 1 Co.15.58 14 And if any man obey not our word 4 by this epistle,

a or signifu note that man, and have r no company with him, that by an he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a sbrother.

16 Now the Lord tof peace himself give you peace always by all means. The Lord be with you all. s Le 19.17. 17 The salutation " of Paul with mine own hand,

t Ro.16,20. which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you

u 1 Co. 16.11 all. Amen. I The second epistle to the Thessalonians was writv Ro. 16.24. Iten from Athens.

Ver. 5. The patient waiting for Christ.—Margin. "The patience of Christ:" i. c. the patience which Christ exemplified. So Doddridge. Ver. 10. If any would not work, neither.—Referring to the example of

himself and brothren, who had worked night and day, when necessary, rather than eat the bread of idleness; and even as to those whose circumstances did not require them to live by daily labour, there was so great a call in the church for active and benevolent exertion, that it was criminal to be idle : and

church for active and benevolent exertion, that it was criminal to be idle: and though they had long been thus employed, they were still to persevere, and not to be "weary in well-doing."

Ver. 16. Now the Lord of peace himself—That is, Christ Jesus, who made "pence by the blood of his cross." Col. i. 20.

Ver. 17. The salutation of Paul.—"Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length," and to prevent forgery, "wrote the salutation in all his letters with his own hand."—Macknight, in loc. See I Cor. xvi. 21. Col. iv. 18; chap. ii. 2, above.

#### CONCLUDING REMARKS ON 2 THESSALONIANS.

[BESIDES those marks of genuineness and authority which this Epistle possesses in common with the others, it hears the highest evidence of its dipossesses in common win the filters, it dears un lengest evaluate of its un-vine inspiration, in the representation which it contains of the paral power, under the characters of the "Man of sin," and the "Mystery of inquity the The true Christian worship is, the worship of the one, only God, through the one only Mediator, the man Christ Jesus; and from this worship the chur

of Rome has most notoriously departed, by substituting other mediators, invocating and adoring saints and angels, worshipping images, adoring the hoek &c. It follows, therefore, that "the man of sin" is the Pope; not only ho account of the disgraceful lives of many of them, but by means of their scandalous doctrines and principles; disgracing with the most necessary duries, salling partons and indulgences for the most abominable crimes, and perverting the worship of God to the grossest supersition and idolatry. He also, like the faise apostle Judius, is "the son of perhition;" whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction hinself. "He opposeth:" he is the great adversary of God and man; persecting and destroying, by crusades, impaisitions, and massacres, those Christians who prefer the word of God to the authority of men. "He exalteth himself as the substitution of the substitution of the cause of the Stratish of the substitution of the properties of the properties of the most of the properties of the substitution of the properties

# THE FIRST EPISTLE OF PAUL THE APOSALE TO TIMOTHY.

ITMOTHY, to whom this Epistle is addressed, was a native of Lystra, a city of Lycnonia, in Asia Minor. His father was a Gentile, but his mother Eunice, and his grandmother Lois, were Jewesses, by whom he was brought up in the fear of God, and early instructed in the knowledge of the Holy Seriptores. (Acts xvi. 1. 2 Tim. ni. 13.) It is probable that he was converted to the Christian faith during the first visit made by Paul and Barnalis s to Lystra, (Acts xvi. 2) and when the Apostle canne from Antioch in Syria to Lystra the second time, he found him a member of the church, and so highly respected and warmly recommended by the church, and table him to be the companion of his travels, having previously circumcised him (Acts xvi. 1.—3.) and solemnly orialized him by imposition of hands, (IT. iv. 4. 2 Ti. i. 6.) though at that time he was probably not more than twenty years of age, (IT. iv. 12.) Being thus prepared to be the Apostle's fellow-labourer in the gospel, he accompanied him and Silas in their various journeys, assisting kirm in preaching the gospel, and in conveying instructions to the cluriches. (Acts xvi. 10. 11, &c.; xvii. 13. 14; xviii. 5; xix. 22; xx. 4.) An ecclesiastical tradition attacts that he suffered martyrdom at Ephesus, being slam with stones and cluiss. A. D. 97, while preaching against idolatry in the vicinity of the temple of Diana; and his supposed relies were transported to Constantinople with great pomp, A. D. 356, in the reign of Constantins. It is evident that this is supposed by many, both ancients and moderns, to have been when St. Paul quitted Ephesus on account of the disturbance raised by Demetrins, and went into Maccdonia, (Acts xvi. 1, about A. D. 55, 57, or 58.]—Bugster.

1 TIMOTHY, I. 560 A. M. cir. CHAPTER I. 4069. 1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymneus and Alexander. D. cir. 65.

DAUL, an apostle of Jesus Christ a by the commandment of God our Saviour, and Lord Jesus Christ,

which is our b hope; a Ac.9 15. 2 Unto c Timothy, my own sond in the faith: c Grace, mercy, and peace, from God our Father and Jesus

b Col.1.27. Christ our Lord. c Ac.16.1. 3 As I besought thee to abide still at Ephesus, when

I went finto Macedonia, that thou mightest charge d Tit.1.4. some that they teach no other doctrine,

e Ga.1.3. 1 Pe.1.2 4 Neither give heed g to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. f Ac.20,1.3,

5 Now the end h of the commandment is charity out g c.6.3,4,20 of a pure i heart, and of a good conscience, and of

faith unfeigned: h Ro.13.8, 6 From which some i having k swerved have turned 10. Ga.5.14.

aside unto vain jangling: 7 Desiring to be teachers of the law; understanding i 2 Ti.2.22

I neither what they say, nor whereof they affirm. j or, not 8 But we know that the law is mgood, if a man use it aiming at

lawfully; k 2.Ti.4.10, 9 Knowing this, that " the law is not made for a righteous man, but for the lawless and disobedient, for the I Ro.I.22. ungodly and for sinners, for unholy and profane, for m Ro.7.12 murderers of fathers and murderers of mothers, for

manslayers, n Ga.5.23. 10 For whoremongers, for them that defile themselves o 2 Ti.4.3. Tit.1.9.

with mankind, for men-stealers, for liars, for verjured persons, and if there be any other thing that is contraр с.6.15. ry to sound o doctrine;

11 According to the glorious gospel of the blessed q 1 Co.9.17. P God, which q was committed to my trust. r 1 Co. 15.10 12 And I thank Christ Jesus our Lord, who hath

s 1 Co.7.25. renabled me, for that he counted me s faithful, putting me into the ministry; t Col. 1.25.

CHAP. I. Ver. 1. Which is—Rather, "who is;" namely, Christ. Ver. 2. My own son.—Doddridge, My genuine son—in the faith.—Mack-

night understands it of his having been converted by Paul's ministry

Ver. 4. Neither give heed to fables.—Both Jews and Gentiles abounded with fabulous tales connected with their several superstitions.—And end-less genealogies.—Most commentators refer those to those family genealogies. of which the Jews were remarkably lond; but a learned Gennan critic (Rosenmulter) refers to the lignents of the Platonic school; the discipled which, he tells us. "took great pains to arrange virtues, as well as faculties. and other abstract notions, in genealogical order, to show how one virtue, or and other austract notions, in genealogical order, to show how one virtue, or one abstract idea, was generated by another."—Orient. Lit. No. 1502.——In faith.—Doddridge, "In the faith." Mill affirms, that all the ancient MSS., without exception, read here—"rather than the dispensation of God, which is by fauth."—Macknight.

Ver. 5. The end of the commandment.—See Rom. xiii. 8, 10.

Ver. 9. The law is not made for a righteous man.—Doddridge, "a law," were sufficient to the commandment.

meaning, that laws, in general, are not made to control the righteous, but the wicked.—For manslayers.—Not in the sense which our law uses the term, but in the worst sense. Doddridge, "assassins."

Ver. 10. For men-stealers.—See the law Evod. xx. 16; and let every minimizated in the slave trade tremble!—To sound doctrine—That is, to

sound evangelieal principles.

CHAP. 1.

u Ac.8.3.

a c.6.15.16.

CHAP. 2.

13 Who was before " a blasphemer, and a persecutor, A. M. cir. 41119. and injurious: but I obtained mercy, because I did it A. D. cir. ignorantly vin unbelief. 65.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful w saving, and worthy of all v Lu.23.34. acceptation, that Christ Jesus came x into the world w 2 Ti.2.11. Ti.3.8. to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-sufferx Mat. 9.13. Lu. 19. 10. ing, for a pattern y to them which should hereafter believe on him to life everlasting. v Ro.15.4.

17 Now unto the King z eternal, immortal, b invisible, z Ps.10.16. the only wise c God, be dhonour and glory for ever

and ever. Amen.

fied in due time.

18 This charge I commit unto thee, son Timothy, b Jp.1.18. according e to the prophecies which went before on e Ro.16.27. thee, that thou by them mightest war a good warfare;

19 Holding f faith, and a good conscience; which d 1Ch.29.11 some having put away concerning faith have made e c.4.14. shipwreck:

20 Of whom is Hymeneus and Alexander; whom I f c.3.9. have delivered sunto Satan, that they may learn not a 1 Co.5.5.

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notyvithstanding the testinonies of God's wrath, in childbirth, if

a or,desire. \* EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be b Ro.13.1,

made for all men: &c. 2 For b kings, and for all that are in cauthority; that e or, emi-

we may lead a quiet and peaceable life in all godliness d.Jn.3.15,

3 For this is good and acceptable in the sight of God our Saviour;

4 Who d will have all men to be saved, and to come e Ro.3.30. unto the knowledge of the truth.

f He.9.15. 5 For there is one God, and one mediator between God and men, the man Christ Jesus;
6 Who, gave himself a ransom for all, to be testig Mat.20.25

h or. a testi-

Ver. 13. Because I did it ignorantly.—This implies, that had he done this knowingly, his would have been the unpardonable sin.

Ver. 17. Now anto the King eternal, &c.—When repeating over this passage Pres. Edwards experienced that birth of which the Saviour speaks.

Vvi. 18 According to the prophecies which went before on thee .- By this it is evident that some inspired person had predicted the excellence of his

character. — By them. c. encouraged by those predictions.

Yer 19. Concerning faith have made shipnoreck—That is, have lost their principles and character. Of these men, see 2 Tim. ii. 17; iv. 14.

CHAP. II. Ver. 2. In all gradiness and honesty.—Doddridge, "In all piety and gravity." See note on Phil. iv. 3.

Ver. 4. Who will have all men to be saved.—Doddridge, "Who wills that all men should be saved." "The meaning seems to be," says that excellent expositor. I that God has made sufficient provision for the salvation of all."

Macknight, "Who commandeth all men to be saved." Parallel to Acts xvii. 30. Ver 6. To be testified.—To have public witness borne of it, by the preaching of the gospel.

7 Whereunto I am ordained a preacher, and an apostle, A. M. cir. 4069. (I speak the truth in Christ, and lie not;) a teacher D. cir. of the Gentiles in faith and verity.

8 I will therefore that men i pray every where, lifting

i Jn.4.21. up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves i He.10.22 in modest apparel, with shamefacedness and sobriety; k or, plaitnot with k broidered hair, or gold, or pearls, or costly

Pe.3.3. array;

i Jude 6.

10 But (which becometh women professing godliness) 1 1 Co.11.34 with good works.

11 Let the woman I learn in silence with all sub jection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. CHAP. 3.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman

a Phi.1.1. being deceived was in the transgression. 15 Notwithstanding she shall be saved in child-bear-

b Tit.1.6, ing, if they continue in faith, and charity, and holiness. &c. with sobriety. c or, modest.

2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the d or, not blessed truth therein taught and professed.

THIS is a true saying, If a man desire the office of quarrel a a bishop, he desireth a good work.

wrong, as 2 A bishop b then must be blameless, the husband of one wife, vigilant, sober, of c good behaviour, given to mine. hospitality, apt to teach;

e 2 Ti.2.24. 3 Not a given to wine, no striker, not greedy of filthy f Ps.101.2.

lucre; but e patient, not a brawler, not covetous;
4 One that ruleth well f his own house, having his g or, one newly children in subjection with all gravity; come to 5 (For if a man know not how to rule his own house, the faith.

how shall he take care of the church of God?) h Pr.16.18. 6 Not a s novice, lest being lifted up with pride h he

Ifall into the condemnation of the idevi...

Ver. 7. I speak the truth.—See Rom. ix. 1, and note.

Ver 9. In modest apparel, &c.—Doddridze, "In decent apparel, with modesty and sobriety."—Array.—Doddridze, "garments." Paul does not forbid their wearing apparel suited to their rank and eircumstances, (which is, indeed, desirable, that it may employ the poor, ) but those showy and splendid ornaments, calculated, indeed, to attract the notice of the other sex, and therefore inconsistent with Christian modesty. From the same principle, he forbids the rendering themselves conspicuous in the assemblies for public wor ship, by exercising their gifts before the men.

sulp, by exercising their gits between them.

Ver. 12. Nor to usurp authority.—See Ephes. v. 22.

Ver. 13. Adam vous first formed.—See 1 Co. ix. 9, and note.

Ver. 14. Adam vous not deceived.—Namely, by the sement, with whom he appears to have held no converse; but probably pariook of the forbiddle first to gratify his vitle, and to share her fate. See Parad. Lost, bk. ix. 532, &c. to gratify his wite, and to share her late. See Parad. Lost, bt. ix. 592, &c. — Some, however, supply the word, first, from the preceding verse—"Adam was not (first) deceived;" but we doubt the propriety of this supplement. Ver. 15. She shall be saved.—Mackright refers this to the woman in the preceding verse, viz. Eve, who was herself saved through the promised seed, which eventually sprang from her.

CHAP. III. Ver. 2. The husband of one voife—i. e. of one only: no polygamist.——Apt—Doddridge, "fit"—to teach.

Ver. 3. Not greedy of fithy twere—Or sordid gain.——No: a brawler—i. e.

not contentious. Ver. 6. Not a novice.—Macknight, "Not a new convert."—-The condemnation of the devil-That is, pride.

7 Moreover he must have a good report of them ; that [ A. M. cir. are without; lest he fall into reproach and the snare k of the devil.

8 Likewise must the deacons 1 be grave, not double tongued, not m given to much wine, not greedy of filthy lucre;

9 Holding n the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives P be grave, not s.anderers, solier, faithful in all things.

12 Let the deacons be the husbands of one wife. ruling 9 their children and their own houses well.

13 For they that have rused the office of a deacon well purchase to themselves a good degree, and great boldness in the faith t which is in Christ Jesus.

14 These things write I unto thee, hoping to come wi Co.27. unto thee shortly:

nto thee shortly:
15 But if I tary long, that thou mayest know how you may be stored by the store the short of the store that thou ough test to behave thyself in the house u of God.

which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery w of a Mat.4.11. godliness: God was \* manifest in y the flesh, justified b Ac. 13.46, b Gentiles, believed on c in the world, received up d into glory.

A. D. cir.

j Ac.22.12. 1 Th.4.12 k c.6.9. 2 Ti.2 26.

Le. 10.9. Eze.44.21 n Ep.1.9. p Tit.2.3.

g ver.4. r or, miniss Mat.25.21 t 2 Ti.2.1.

> 1 Jn. 1.2. Ro.1.4

Ac. 1.9.

Ver. 8. Not double tongued-That is, says D. Turner, "not deceitful, saying and unsaying." Ver. 10. Then let them use, &c .- Doddridge, "If they be found blameless,

let them use the office of a deacon."

Ver. 11. Even so must their wives be grave.—So the passage is generally understood; Macknight, however, renders it after the Vulgate—"The wo-MEN in like manner must be grave"—referring it to the deaconesses, or female presbyters, who were employed in visiting and instructing their own sex: and so he tells us it was understood by \*Chrysostom\* and other Greek, as well as Latin fathers; and it is certain the same Greek word is used indifferently for both "wives" and "women." Not only ministers and deacons, but their wives also ought to be persons of grave, sober, and prudent conduct. Much of the respectability that usefulness, of a minister, or pastor, depends upon the Christian character and conduct of his wife.

Ver. 15, 16, \*Pillar and gravund—Margin, "stay"—of the truth.—The passage is difficult, and has been variously rendered. We shall give two or three, which ampear to us the most probable interpretations.

which appear to us the most probable, interpretations. I. As by our transla-tors, and many others. 2. Henderson would render the passage—"The pil-lar and establishment of the truth, and incontrovertibly great is the mystery of godliness: God manifested himself in the flesh," &c.; and this, he says, has the sainction of the principal dignitaries of the Greek church in Russia. has the sanction of the principal dignitaries of the Greek church in Russia, Cfravels in Russia, p. 123.) 3. A third interpretation is that of Pye Smith, (partly horrowed from Dr. Cramer, of Kiel.) "These precepts I write unto thee, (hoping to come to thee very soon, but if I should be longer than I expect.) that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God (—the pillar and foundation of the trath, and confessedly great is this mystery of relizion—) who was manifested in human nature, &c. (See Smith's answer to Taylor's Manifester, as a second of the contraction of the second of the contraction of the contraction of the second of the contraction of the contra nifesto, p. 59.)

Nets 16. And without controversy.... God was manifest (Margin, manifested) in the flesh, &c.—There is confessedly a doubt as to the original reading, whether it should be, "GoD was manifested in the flesh;" or, "WHO (or which) was manifested;" the difference being small in the original, and unimportant, since the title GoD (or Theos) (though in this text omitted by Griesbach, is in various other passages applied to Christ, as John 1, &c. The Unitarian version reads, "He who was manifested in the flesh;" and

A. M. cir. CHAPTER IV. 4069. 1 He foretelleth that in the latter times there shall be a departure from the faith.
6 And to the end that Timothy might not fail in doing his duty, be furnisheth A. D. cir. 65 him with divers precepts belonging thereto. CHAP. 4.

OW the Spirit speaketh expressly, that a in he latter times some shall depart from the faith, giving heed to seducing b spirits, and doctrines of devils;
2 Speaking lies in hypocrisy; having their conscience Da.11.35. Mat.21.5..

seared with a hot iron: 2 Pe.2.1. 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received

with thanksgiving of them which believe and know b Re.16.14. the truth. 4 For every creature of God is good, and nothing to c Ec.5.18. be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer. d Je.15.16. 6 If thou put the brethren in remembrance of these 1 Pe.22 things, thou shalt be a good minister of Jesus Christ, nourished up d in the words of faith and of good doce Tit.1.14.

trine, whereunto thou hast attained. 7 But refuse profane and old wives' e fables, and f or, for a little time. exercise thyself rather unto godliness.

8 For bodily exercise profiteth f little: but godliness s is profitable unto all things, having promise h of the g c.6.6. life that now is, and of that which is to come. 9 This is a faithful saying and worthy of all acceptation. h Ps.S4.11.

without a masculine pronoun it seems difficult to make any sense of the passage; a mystery might be "manifested," but the term would by no means answer to the other particulars—if could not be "received up into glory."

answer to the other particulars—it could not be "received up into glory."
CHAP. IV. Ver. I. Now the Spirit speaketh expressly—Macknight, Or "saith in so many words."—That in the latter times." Doddridge, "the last term may be included the whole of the gospel dispensation, or any part of it, as in Heb. i. 1, 2. I Peter i. 20. Mede explains this expression, of the last times of the Roman Empire, Daniel's fourth Monarchy.—Depart from the faith—Doddridge and Macknight, "Apostatize." Compare 2 Thess. ii. 3.
—Doctrines of devils for denons.)—"Not (says Mede) that demons were the authors of them, (though that be true,) but doctrines concerning demons;"
meaning, that the Gentle idolatrous theology of worshinuing denons about the content of the second content of the se the authors of them, (though that be the) but doctrines concerning demons; reasoning, that the Gentile idolatrous theology of worshipping demons should be revived in the adoration of saints and angels, as thus stated in the Creed of Pope Pius IV.—'I believe, that the saints who reign with Christ are to be worshipped and prayed to." Macknight adopts this explanation; but Granzille Sharp contends in favour of the common version; to which Dodaridge

also adheres. See Sharp on the case of Saul.

Ver. 1–3. Now the Spirit speaketh, &c.—†This important prediction might be more correctly rendered, "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to erroncous spirits, and doctrines concerning demons, through the hypocrapy of lars, having their consciences seared with a hot iron, forbidding to marry, and comparative to the charge from the spirits, and concerning demons, through the hypocrapy of lars, having their consciences seared with a hot iron, forbidding to marry, and comparative for the charge from the spirit spirits and the spirit spirits and the spirit spirits and the spirit spirits and the spirit spirits and the spirit spirits and the spirits of the spirits manding to abstain from meats," &c. How applicable these particulars are to the corruptions of the church of Rome need scarcely be insisted on. worship of saints and angels in that church is essentially the same with the worship of demons among the heathen; which has been established in the world by hooks forged in the name of the Apostles and saints, by lying legends of their lives, by false miracles ascribed to their relies, and by fabulous dreams and relations; while cellbacy was enjoined and practised under presence of chastity, and abstinence under pretience of devotion. None but the Spirit of God could foresee and forctell these remarkable events.]—Bagsta.

Ver. 3. Forbidding to marry, land commanding to abstain from meats.—
"In the original of this passage (says Macknight) is the boldest ellipsis found in the New Testament." Doddridge renders it, "Requiring abstinence from marriage, and from (various kinds of) meat."

Ver. 8. Goddiness is profitable—Upon this passage, Robert Hall remarks, that "The happiness which religion confers in the present life, consists of the blessions which is entirely by the mark in its march to immediate the "

blessings which it scatters by the way, in its march to immortality.

ı	1 TIMOTHY, V.	565
-	10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.	A. M. cir. 4069. A. D. cir. 65.
1	11 These things command and teach. 12 Let i no man despise thy youth; but be thou an	i Tit 27.15
	example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.  13 Till I come, give attendance to reading, to exhort-	; 2 Ti.1 6
	ation, to doctrine.  14 Neglect 1 not the gift that is in thee, which was	k c.1.13.
Į	given thee by k prophecy, with the laying on 1 of the hands of the presbytery.	? Ac 13.2.
	15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear m to all.  16 Take heed unto thyself, and unto the doctrine;	mor, in al
	continue in them: for in doing this thou shalt both save "thyself, and them that hear thee.	n Ja.5.20.
-	1 Rules to be observed in reproving. 3 of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do tollow after.	
	REBUKE not an elder, but entreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity.	СНАР. 5.
l	3 Honour widows that are widows a indeed. 4 But if any widow have children or nephews, let	a ver.5,16.
	them learn first to show b piety at home, and to requite their parents: for that is good and acceptable before God.	b or, kind- ness.
	5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.	c or, deli- cately.
	6 But she that liveth oin pleasure is dead a while she liveth.	d Re.3.1.

Ver. 10. Saviour of all men.-The meaning is, Christ is offered as the Saviour of all-of all classes of men, Gentiles as well as Jews; but he is actually the Saviour of those only who believe and obey his Gospel. This passage is of the same import with that in John ii. 16.

Ver. 12. In Spirit.—This word is wanting in several ancient manuscripts

and versions .- Macknight.

Ver. 13. Give attendance to reading.—Divine inspiration did not supersede the necessity of human means. They are enthusiasts only who pretend to any divine influences, which may set aside the use of learning; for Timothy, though an evangelist, was to give attendance to reading, and (or. 15) to maddlet on what he read, for this purpose especially, that his profiting might appear to all.'

ver. 14. The hands of the presbytery—Who appear to have laid on their hands with Paul; 2 Ti. i. 6. Compare Acts viii. 17, 18. CHAP. V. Ver. 1. Rebuke not.—Doddridge and Macknight, "Rebuke not severely," nor sharply—An elder.—This is often used as a term of office; but here, as opposed to younger men, it must be taken literally, with respect to age.

Ver. 5. Widows indeed—That is, says Macknight, "desolate"—unable to maintain themselves, and having no relations to maintain them. With respect to vidous, those who have children, or grand-children, in sufficient circumstances, ought to be maintained by them; but for those who were aged and destitute, the church ought, if possible, to make provision; employing them as deaconesses, to lead the devotions of their own sex in their separate meetings-to visit the sick-and to instruct the young females.-Dedaridge and Macknight, "Grand-children."

Ver. 5. Night and day—i. e. continually. See Luke ii. 37.

Ver. 6. Liveth in pleasure.—Doddridge, "luxuriously."

"luxuriously." Whitby says. A. M. cir. 4669.
A. D. cir. 65.

• la 38.7.

• la 38.7.

f or, kindred.

1 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially e for those of his own thouse, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be # taken into the number under threescore years old, having been the wife of one n an, 10 Well reported of for good works; if she have brought up children, if she have lodged his transgers, if she have washed the saints' feet, if she have relieved the afflict-

ed, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
12 Having damnation, because they have east off

their first faith.

13 And withal they learn to be idle, wandering about from house to house; and i not only idle, but tattlers also and busybodies, speaking things which they ought not.

i 2Ch 3.1. bear children, guide the house, give none occasion to the adversary i to speak reproachfully.

15 For some are already turned aside after Satan.
16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let k the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

the original term has a particular reference to the drinking of strong and costly liquors.

Ver. 9. The voife of one man—That is, having confined herself with strict fidelity to her lawful husband, and was not divorced to marry another. So Doddridge and Mackinght. It appears, however, that the Pagan Romans paid particular respect to those who refused to marry again, and on some of their tombs, inscribed these words, Uni viro nupla—she had only one husband. But that St. Paul did not consider second marriages unlawful to women, is clear, from his advising them. See yet, 18.

men, is clear, from his advising them. See ver. 14.

Ver. 10. If site have roushed the saints feet.—See Lu. vii. 38—44, and notes.

Ver. 11. The younger vidous refuse—That is, to receive them on the pension list, as willows to be supported by the church. —To rear vonton a saints.

Christ.—Macknight, "When they cannot endure Christ's rein." He says the original term is a metaphor, taken from high fed animals, who cannot hear the role. Glessive and Le Clerc translate it. "Who do not ober the roles."

The Superior of the officer of the Compare and the officer of the

Ver. 13. Speaking things which they ought not—That is, revealing family secrets. The account here given of idle, gossipping females, may suit others besides the women of the apostolical age; and should be a warning to the sex against incurring such a severe reproof. In general we may remark, that great talkers on religion, as well as on other subjects, are seldom persons of much sense or piety. It is the shallow brook that rattles over the pebblea; the full stream flows in silent majesty.

full stream flows in silent majesty.

Ver. 14. The younger women.—Instead of women, which word is not in the original, Duddridge and Macknight adopt reidones, from ver. 11, which therefore warrants, in such cases, second marriages on the female side.—To

therefore warrants, in such cases, second marriages on the female side. — To speak reproactfully—i. c. concerning Chirst, or Christianity.

Ver, 11. The ciders that rule well.—Doddridge and Mackinght, "preside well;" especially they who labour in the word and describer—i. c. who are active and laborious preachers. — Worthy of double honour—That is, a proportionate income.

ł	1 TIMOTHY, VI.	567
-	18 For the scripture saith, <sup>1</sup> Thou shalt not muzzle the ex that treadeth out the corn. And, <sup>m</sup> The labourer is worthy of his reward.	A. M. cer. 4(69. A. D. cir. 65.
	19 Against an elder receive not an accusation, but before o two or three witnesses.	l De.25.4.
I	20 Them that sin rebuke p before all, that 9 others also	ın I.u. 10.7.
Ì	may fear. 21 I charge thee before God, and the Lord Jesus	и or,under.
I	Christ, and the elect sangels, that thou observe these	o De. 19.15.
Ì	things t without preferring one u before another, doing	p [.c.19 17.
ŀ	nothing by partiality. 22 Lay hands v suddenly on no man, neither be par-	g De 13 !1.
l	taker wof other men's sins: keep thyself pure.	r 2 l'i.1.1.
ĺ	23 Drink no longer water, but use a little wine * for thy stomach's sake and thine often infirmities.	a Re.12.79
l	24 Some men's sins are open y beforehand, going before to judgment; and some men they follow after.	t oz, preju- du c.
	25 Likewise also the good works of scme are manifest	u De.1.17.
ļ	beforehand; and they that are otherwise cannot be	v Ac.13.3.
l	CHAPTER VI	w2Jn.11
l	1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What	x Pr.31.6.
I	Timothy is to fice, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.	y Ga.5.19.
۱	LET as many servants a as are under the yoke count their own masters worthy of all honour, that the	C11AP. 6.
	name of God and his doctrine be not blasphemed.	a Ep.6.5.
	2 And they that have believing masters, let them not despise them, because they are brethren; but rather do	h or, believ ing.
	them service, because they are b faithful and beloved,	e 2 Ti. l.13.
l	partakers of the benefit. These things teach and ex-	d Tit.I.I.
	3 If any man teach otherwise, and consent not to	e or, a fool.
	wholesome c words, even the words of our Lord Jesus Christ, and to the doctrine which is according a to god-	f I Co.8.2.
l	liness;	g or, sick.
	4 He is e proud, knowing f nothing, but s doting about	h or, gall.

questions and strifes of words, whereof cometh envy, ings one

strife, railings, evil surmisings, 5 h Perverse disputings of men of corrupt minds, and

another.

Ver. 19. But before.—Marzin, "under;" i. e. under the testimony of, &c. Ver. 20. Them that sh.—That is, that sin scandalously, so as to bring reproach on the cause, let them be publicly rebused, to warn others.

Ver. 21. The elect angels.—Those who having kept their stations when Satu and his adherents lell, are now fixed in permanent felicity by the divine

decree. So Doddridge. Lay hands suddenly on no man-That is, according to Doddridge

and Macknight, "Ordain no one to a sacred office hastily, or without due inquiry and examination."

Ver. 23. Drink no longer water—That is, water alone; but mix wine with

it. The Greeks often mingled their wine with water in different proportions.

Orient. Lit. No. 1507.

CHAP. VI. Ver. 1. Under the yoke—i. c. of hondage, or in actual slavery.

Ver. 2. Because they are fattiful—i. c. fellow Christians.— Partakers of the benefit-i. e. of Christianity

Ver. 3. The words of our Lord Jesus.—All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here refe red to some precepts which he delivered while in earth.

Ver. 4. Dotting .- Macknight, "distempered." Doddridge, "raving."

A. M. cir. Idestitute of the truth, supposing that gain is godliness: from such i withdraw thyself. A. D. cir. 6 But godliness I with contentment is great gain.

7 For we brought nothing into this world, and it is 2 Ti.3.5.

certain k we can carry hothing out. Pr.15,16, 8 And having food and raiment let us be therewith k Ps.49.17

' Ge.23.20. 9 But they that will mbe rich fall into temptation and

m Pr.23.20. a snare, and into many foolish and hurtful lusts, n Ex.23.8. which drown men in destruction and perdition.

o or, been 10 For n the love of money is the root of all evil: seduced. which while some coveted after, they have erred from

p De.33.1. the faith, and pierced themselves through with many sorrows. g 2 Ti.4.7.

11 But thou, O man p of God, flee these things; and r 11e.13.23 follow after righteousness, godliness, faith, love, pas c.5.21. tience, meekness. 12 Fight 4 the good fight of faith, lay hold on eternal

€ Jn.18.36, life, whereunto thou art also called, and hast professed 37. r a good profession before many witnesses. u or, pro-

fession. 13 I give thee charge s in the sight of God, who quickv Phi.2.15. eneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good u confession;

w l Th.5.23. 14 That thou keep this commandment without spot, x c.1.17. vunrebukable, until the appearing wof our Lord Jesus

Christ: v Re.17.14. 15 Which in his times he shall show, who is the x blessz Re. I. 16. ed and only Potentate, the y King of kings, and Lord

of lords; 16 Who'only hath immortality, dwelling in the light a Ex.33.20. b Jude 25.

Re. 1.6. hath seen, nor can see: to whom bbc honour and 2 Ps.62.10. power everlasting. Amen.

17 Charge them that are rich in this world, that 1 the uncertainty of. they be not high-minded, nor trust cin duncertain riches, but in the living God, who giveth us richly all e Ec.5.18,

19. things to eenjoy; 18 That they do good, that they be rich in good works, or, socia-ble. ready to distribute, f willing to communicate;

Ver. 7. We brought nothing into this world, &c.—See Eccles. v. 15.
Ver. 10. The love of money.—" Money (says the pious Mrs. More) is the most efficient tool with which ambition works; it is the engine of political mischief, and of domestic oppression; the instrument of individual tyranny, and of universal corruption. Money is the elemental principle of pleasure; it is the magnet which, to the lover of flattery, attracts parasites; which the vain man loves for the circle it describes about him, and the train which it draws after him, even more than for the actual enjoyments which it procures It is the grand spring and fountain of pride and self-sufficiency, more especially to those who have nothing better to value themselves upon."

They have erred.—Doddridge, "wandered."

Ver. 12. Professed a good profession.—Doddridge, "Confessed a good confession."

Ver. 13. A good confession.—The word is the same as in the verse preceding. See John xviii. 37.
Ver. 15. Which in his times he shall show.—Doddridge, "manifest." See

Ver. 16. Light which no man can approach unto.—Doddridge and Mackaght, "light inaccessible."

night, "light inaccessible."

Ver. 18. Willing to communicate—i. e. communicative; but the context evidently confines the word to charitable communications.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay A. M. cir. 4090. A. D. cir. 5 hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding h profane and vain babblings, and oppositions of science falsely so called:

5 Phi.3.44.

21 Which some professing have i erred concerning h Tit.1.11.

The first to Timothy was written from Laodicea,

which is the chiefest city of Phrygia Pacatiana. | 1 2 Ti.2.18

Ver. 19. Laying up in store.—Doddridge, "Treasuring up."—That they may lay hold.—The expression here, as in ver. 12, is evidently agonistic, and

may tay hold.—The expression here, as in ver. 12, is evidently agonistic, and refers to grasping the prize which was the reward of victory.

Ver. 20. That which is committed to thy trust.—Namely, the gospel.—

Science falsely so called.—The word here rendered science, (gnoscos.) in the following century gave rise to a sect famous (or rather indumous) in Ecclesiastical history, called Gnostics, or knowing ones, because they pretended to know more than any other Christians; and it has been surmised, from this text, that the sect was now rising to public notice.

Ver. 81. Have extract conserving the facility in the design of least the design of least the section of the conserving the facility in the design of least the conserving the facility is the design of least the conserving the property of the conserving the facility is the design of least the conserving the facility of the conserving the c

Ver. 21. Have exred concerning the faith.—It was the desire of heing wiser than man was designed to be, that seduced our first mother, Eve, and ruined mankind. (Gen. iii. 6.) And the same principle has led curious minds into dangerous crors, in every successive generation. The seet, or rather seets, of the Gnostics, (for they were much divided,) led them into speculations concerning the Aions, (or ages.) whom they took for a kind of intelligences emanating from the Deity, which notion was the parent of a thousand foolish fancies.

#### CONCLUDING REMARKS ON 1 TIMOTHY.

[This Epistle bears the impress of its genuineness and authenticity, which are corroborated by the most decisive external evidence; and its divince inspiration is attested by the exact accomplishment of the prediction which it contains respecting the apostacy in the latter days. This prophecy is similar in the general subject to that in the second Epistle to the Thessalunians, though it differs in the particular circumstances; and exactly corresponds with that of the prophet Daniel on the same subject: Da. xi. 38.]—Bagster.

# THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

(THAT this Epistle was written by St. Paul when a prisoner is sufficiently evident from chap. i. S. 12, 16; ii. 9; and that it was while he was imprisoned at Rome, is universally admitted. That it was not written during his first confinement, recorded in Acts xxviii., as Hammond, Lightfoot, and Lardner supprose, but during a second imprisonment there, and not long before he suffered martyriom, as Benson, Mackright, Paley, and Clarke, Bishop Tomitine, Michaelis, Rosenmuller, and Horne, contend, is amply proved by the following considerations: in his first imprisonment "he dwelt two whole years his own hired house, and received all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him;" but at the time he word this Epistle, he was closely imprisoned as one guilty of a caustial crime, so that Onesiphous, on his arrival at Rome, had considerable difficulty in finding him out, and his situation at his time was extremely dangerous. At his first confinement at Rome, Timply was with St. Paul, and is joined with him him writing to the Colossians, Philippians, and Philemon; but the present Epistle implies that he was absent. At the former period, Demas was with him; but now he had forstaken him, having loved this present world, and cane to Thessalorica. St. Mark was also then with him. In the former Epistle, the Apostle confidently looked forward to his liberation, and speedy departure from Rome, (Philip, ii. 24. Philem. 2:) but in the Epistle hefore us he holds extremely different law.

hand: I have fought a good fight, I have finished my course, I have kept the fatth: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. From these observations, to which others might, and have been added, we may conclude, that this Epistle was written while St. Paul was in imprisonment the second time at Rome, and but a short time before his martyrdom; and, as it is generally agreed that this took place on the 29th of June, A. D. 65, and as the Apostle requests Timothy to come to him before winter, it is probable that it was written in the summer of A. D. 65. It is generally supposed, that Timothy resided at Ephesus when St. Paul wrote this Epistle to him; which appears very probable, though not certain. Pagaster.

CHAPTER 1.

Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to sir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doct ine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is A. M. cir. 4069. A. D. cir. 65. CHAP. 1. highly commended. DAUL, an apostle of Jesus Christ by the will of God, a Ep.3.6. according to the a promise of life which is in Christ Jesus, b 1 Ti.1.2. 2 To Timothy, my dearly beloved b son: Grace, mercy, e Ac.23.1. and peace, from God the Father and Christ Jesus d He.13.18. our Lord. 3 I thank God, whom I serve c from my forefathers e c.4.9.21. with pure & conscience, that without ceasing I have f 1 Ti. 4.6. remembrance of thee in my prayers night and day; 4 Greatly desiring e to see thee, being mindful of thy g Ac.16.1. tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother h 1 Ti.4.14. i Ro.8.15. Lois, and thy mother g Eunice; and I am persuaded 1 Jn.4.18. that in thee also. Lat.24.40. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, h which is in thee by the putting on k Ccl.1.24. of my hands. 7 For God hath not given us the spirit of i fear; but of I Mat.1.21. power, and of love, and of a sound mind. m Ro. 8.28, 8 Be not thou therefore ashamed of the testimony of 30. our Lord, nor of me his prisoner: but be thou partaker k of the afflictions of the gospel according to the pown Tit.3.5 er of God; o De.7.7.8. 9 Who hath saved 1 us, and called mus with a holy Ep.1.9,11. calling, not according to our works, but according to his own opurpose and grace, which was given us in p Ep.1.4. Christ Jesus before P the world began; q 1 Pc. 1.20. 10 But is now made manifest q by the appearing of r 1 Co.15.54 our Saviour Jesus Christ, who hath abolished r death, and hath brought s life and immortality to light through s Jn.5.24.. 29. the gospel:

CHAP. I. Ver. 3. From my forefathers.—Paul was always an upright, conscientious man, even when a persecutor.

Ver. 6. Stir 117.—The expression is metaphorical, and may allude to the pricests stirring up the embers on the sacred altar: Lord Barrington explains it of blavoing the embers.—By the putting on of my hands.—See I Tim. iv.

Ver. 7. The spirit of fear, &c.—Doddridge, "Not a spirit of cowardice, but of courage."

Ver. 9. Who hath saved us, &c.—See Rom. viii. 23-30.

Ver. 10. Who hath abolished death.—Death was virtually abolished by bringing life and immortality to light. So the rising sun dispels the darkness:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless t I am not ashamed : for I know whom I have u believed, and am persuaded that he is able to

keep that which I have v committed unto him against that day. 13 Hold fast w the form x of y sound words, which

thou hast heard of me, in faith and love which is in Christ Jesus. 14 That 2 good thing which was committed unto thee

keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all a they which are in

Asia be turned b away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of c Onesiphorus: for he oft refreshed me, and was not ashamed of my d chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in e that day: and in how many things he f ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The iomodation of the Lord is sure. 22 He is tangit whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be a strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me b among many witnesses, the same commit c thou to faithful men, who shall be able d to teach others also.

3 Thou therefore endure e hardness, as a good soldier of Jesus Christ.

not all at once, but as it increases in strength and glory; for, as to its fina-abolition, "the last enemy that shall be destroyed is death." I Cor. xv. 26.

—And brought iffe and immortality to light.—"Life and immortality," as Tillotson remarks, "is a Hebraism for 'immortal life.'" It cannot be denied, that not only the Jews, but many of the heathen also, had anticipations of a future state; but they were comparatively defective and obscure; and the latter, at least, may be compared to monshine—faint and cold; but the gaspel throws the full heams of the Sun of righteousness on this doctrine, and results with reschaded and all lightings. Sune however, transfer the and renders it resplendent and illustrious. Some, lowever, translate the Greek word, (aphtharsian,) not immortality, but incorruption—(so Parkhurst)—and refer it to the doctrine of a Resurrection. Of which, indeed, the heathen were wholly ignorant, and which was rejected by many of the Jews; but it was docarding the distribution of the Jews; but it was clearly revealed in the gospel, and an example of it exhibited in the person of Jesus Christ.

Ver. 13. The form of sound words.—The word properly signifies (as Mack-

Ver. 13. The Jorm of sound toords.—The word property signifies as Mackingth observes) the first sketch of an artist: and Archibishop Tilloftson explains it of the profession of faith then usually made at baptism; but we should rather consider it as referring to the great and essential principles of the gospel. Ver. 15. All they which are in Asia—That is, in the district round Ephesus. where Timothy now resided. The Asiatics, (who were proverbially cowardly.) some of them had probably attended upon Paul at Rome, but had left him at finding themselves in danger with him.—Phygelus and Hermogeness.—Of these men we know nothing more than what is here recorded; but

they were, perhaps, well known to Timothy.

they were, perhaps, well known to Timothy.

they were, perhaps, well known to Timothy.

Macknight, "evil." Of the hardships which, the Roman soldiers had to endure,

see Josephus on the Jewish War, book iii. chap. 5.

A. M. eir. 4069. A. D. cir.

t Ro.1.16. n or, trust-

v 1 Pe.4.19.

w Re.2.25, x Ro.6.17.

> v 1 Ti.6.3. : 1 Ti.6.20.

a Ac.19.10.

b c.4.10,16.

c c 4.19. d Ac.28.20.

e Mat.25.34

f He.6.10.

CHAP. 2.

a Jos. 17. Ep. 6.10.

b or, by.

c I Ti.1 18. d Tk.1.9.

€ c.4.5.

4 No man that warreth f entangleth himself with the A. M. cir. 1069. affairs of this life; that he may please him who hath A. D. cic. chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he no: f 1 Co 9.25.

crowned, except he strive lawfully. 26.

6 The husbandman 5 that laboureth must be first g or, la-bouring partaker of the fruits. first, must 7 Consider h what I say: and the i Lord give thee

be parunderstanding in all things. taker.

8 Remember that Jesus Christ of the seed of David h & Ti.4.15. was raised from the dead according to my gospel: i Pr.2.6. 9 Wherein I suffer trouble, as an evil-doer, even unto

k bonds; but the word of God is not bound.

j Ro.1.3,4. 10 Therefore I endure all things for the ! elect's sakes. k Ep.6.20. that they may also obtain the salvation which is in Christ Jesus with eternal glory. 1 2 Co.1.6.

11 It is a faithful saving: For if m we be dead with him,

m Ro.6.5.8. we shall also live with him: 12 If we suffer, we shall also reign with him: if we n Mat. 10.33

deny n him, he also will deny us: o Ro.3.3. 13 If o we believe not, yet he abideth faithful: he

p Nu.23.19. p cannot denv himself.

14 Of these things put 9 them in remembrance, chargq 2 Pe.1.13. ing them before the Lord that they strive r not about r Tit.3.9,10.

words to no profit, but to the subverting of the hearers. 15 Study s to show thyself approved unto God, a a 2 Pe. 1.10. workman that needeth not to be ashamed, rightly t di-

t Mat.13.52 viding the word of truth.

u or, gan-16 But shun profane and vain babblings: for they grene. will increase unto more ungodliness.

v 1 Ti.6.21. 17 And their word will eat as doth a " canker : of whom is Hymeneus and Philetus;

w 1Co 15.12 18 Who concerning the truth have verred, saying

x Pr. 10.25. w that the resurrection is past already; and overthrow the faith of some. y or, steady

19 Nevertheless the foundation x of God standeth z Na.1.7. y sure, having this seal, The Lord 2 knoweth them that are his. And, Let 2 every one that nameth the Jn. 10.14. name of Christ depart from iniquity. a Ps.97.10.

Ver. 6. The husbandman that laboureth, &c .- Doddridge, "The husband man must first labour, (and then) partake of the fruits." Macknight translates to the same effect.

Ver. 8. According to my gospel—i. e. the gospel which he preached.

"Ver. 9. An evil-doer.—Macknight and Doddridge," A malchator."

The word of God is not bound.—On the contrary, persecution other contri-

Ver. 13. It is a faithful suping.—Compare Rom. vi. 5, 8.

Ver. 14. It is a faithful suping.—Compare Rom. vi. 5, 8.

Ver. 15. Rightly dividing the word of truth.—Some think this refers to the duty of the private in dividing the sacrifices; others, to the husbandman dividing the furrows with his plough; but we should rather refer it to the office of a steward, part of which, in those times, was to give each of the house hold his "portion of meal in due season." Luke xii, 41.

hold his "portion of hind in due season." Like XII. 41.

Ver. 17. Hymenesis and Philletis.—The latter is mentioned no where Cise
in Scripture; but of Hymenesis, see I Thu. 1. 20.

Ver. 18. The resurrection is past already.—These appear to have been Ci-

legorical preachers, who explained the resurrection figuratively of baptism, or perhaps of regeneration, which is the resurrection of the soul; an error afterwards ascribed by Epiphanius to the Guostics and the Marcionites, and which Mucknight timbs they found of on a misinterpretation of John v. 25. Ver. 19 Having this sead, The Lord knoweth, &c.—This is thought to be an allusion to Num. xvi. 5, "Even to-morrow the Lord will show who are his,

20 But in a gree / Juse there are not only vessels b of A. M. cir. gold and of silve, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared dunto every good work.

22 Flee e a'so youthful lusts : but f follow righteousness, faith, charity, peace, with them that call g on the f He1214 Lord out of a pure heart.

23 But foolish and unlearned questions h avoid, know- h ver.16. ing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, i patient,

25 In meekness i instructing those that oppose themselves; if God k peradventure will give them repentance to the acknowledging I of the truth;

26 And that they may m recover themselves out of the snare n of the devil; who are o taken captive by him at his will.

CHAPTER III.

I He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy

PHIS know also, that a in the last days perilous times shall come.

A. D. cur. 65.

b Ro.9.21. c Je.15.19. d c.3.17.

e Ec.11.9.10

or, forbearing. j Ga.6.1.

k Ac. 8.22 1 Tit.1.1.

m awake. n 1 Ti.3.7. o alive.

CHAP. 3.

a 1 Ti.4,1. 2 Pe.3.3. 1 Jn.2.18. Jude 17.18

and who is hoty; and will cause him to come near unto him; & :a him whom he hath chosen," &c. This passage refers to the priests under the law, and it is in allusion to them, that true Christians are called "a chosen generation, a holy and royal priesthood," I Peter ii. 5, 9. Doddridge says, "the expression is here used... in allusion to the custom of engraving upon some stones laid in the foundation of buildings the name of the persons by whom, and the purposes for which the structure is raised." We have no direct proof to offer; poses for which the structure is raised." We have no direct proof to oner; but we strongly suspect this was sometimes done by scaling; and we preaume the seal of a prince was of that authority, that no subject dare remove a stone thus sealed. The late Mr. Taylor, in his fragments to Calmet, No. cclvvi. 5, has given a copy of a Persian seal, containing not only the name of the king, but three sentences, one of which is, "God is my sufficiency;" another, "He that is not for Hali [Mahomet's son-in-law] is no finend of mine."

Ver. 20. Vessels....of earth—Are earthen ware. The vessels of so difference in the content of the sone in the con

ent materials are intended to represent the different sorts of teachers in the Christian church-some as apostles and evangelists, gold and silver; false

teachers, wood and earthen ware.

Ver. 21. If a man therefore purge himself from these—That is, keep himself aloof from the false teachers and their errors, "he shall be a vessel unto honour," or an honourable vessel, like those of gold or silver.

Ver. 22. Flee youthful lusts.—Timothy is, however, advised to keep him-

self at a distance from false and erroneous teachers, and, at the same time, to self at a distance from laise and erroneous teachers, and, at the same time, to guard against those youthful passions to which his age theirig only a few years over thirty) might naturally expose him; meaning, by youthful lusts or passions, "not sensual lusts only, (as Macknight expresses it,) but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." These he was not only to avoid, but to fice from; and, at the same \_ne, in fleeing from them, he would pursue after righteousness, faith, chairly, (or love.) peace, which he would find in the opposite direction—" with them that call on the Lord out of a pure heart."

Ver. 23. Unlearned questions.—Macknight, "untaught questions;" i. e. questions having no foundation in the Scriptures, and not there resolved; but

curious, idle, and unimportant.

Ver. 26. Recover themselves.—Greek, "awake." Elsner remarks, the original means, to awake from a deep sleep—such as may be the consequence of intoxication; and thinks it refers to an artifice of fowlers, who scatter seeds steeped in intoxicating drues, intended to stupify the birds. But he fowler is Sattan.—Snare of the devil (diabolos)—taken coptive.—Greek, "taken alive."

CHAP, III. Ver. 1. In the last days, - See 1 Tim. iv. 1.

2 TIMOTHY, III. 574 2 For b men shall be lovers of their own selves, co-A. M. cir. 4069. vetous, boasters, proud, blasphemers, disobedient to A. D. cir. parents, unthankful, unholy, 65. 3 Without natural affection, truce-breakers, c false b Ro.1.29 accusers, incontinent, fierce, despisers of those that 31. are good, 4 d'Traitors, heady, high-minded, e lovers of pleasure: c or, makeba:es. more than lovers of God: 5 Having f a form of godliness, but derving the power d 2 Pa. 2 10, thereof: from such turn away. dec 6 For of this sort are they g which creep into houses, and lead captive silly women, laden with sins, led e Phi.3.19. away with divers lusts: f Tit.1.16. 7 Ever learning, and never able to come to the knowledge of the truth. g Tit.1.11. 8 Now as Jannes and h Jambres withstood Moses, so do these also resist the truth: men of corrupt minds. h Ex.7.11. reprobate concerning the faith. 9 But they shall proceed no farther: for their folly i 1 Ti.6.5. shall be manifest unto all men, as theirs also was. j or, of no 10 But thou hast & fully known my doctrine, manner judgment. of life, purpose, faith, long-suffering, charity, patience, 11 Persecutions, afflictions, which came unto me at k or, been a diligent 1 Antioch, at m Iconium, at Lystra; what persecutions I endured: but out of them all n the Lord delivered me. follower 12 Yea, and all that will live godly in Christ Jesus 1 Ac.13.45, shall suffer persecution. 13 But evil men and seducers shall wax worse and

m Ac. 14.5, worse, deceiving, and obeing deceived. 6,19.

14 But continue p thou in the things which thou hast learned and hast been assured of, knowing of whom n Ps.34.19.

thou hast learned them; o 2 Th.2.11.

15 And that from a child thou hast known the holy scriptures, which q are able to make thee wise unto p c.1.13. salvation through faith which is in Christ Jesus. q Ja.5.39.

16 All r scripture is given by inspiration of God, and s is r 2 Pe.1.21. profitable for doctrine, for reproof, for correction, for

instruction in righteousness: 8 Ro.114

Ver. 3. False accusers.—Margin, "Make-hates:" according to Minshev, a make-bate, is a make-strile; or, a mischievous, contentious person. The devil himself has his mame (Diabolos) from this word, because he is in "accuser of

the bretheen."
Ver. 4. Lovers of pleasures more. - Doddridge, "rather than, &c. This applies particularly to those professors who, with little or no hesitation, enter intra all the enjoyments of the world, and frequent its places of fashionable amusements, without appearing to suspect that they renounce Christ by pre-

ferring these before him Ver. 2. Jannes and Jambres.—These are the principal Magicians who with stood Moses. Their names are preserved in Jonathan's Chaldee Parapinase. Their names are preserved in Jonathan's Chaldee Parapinase,

in Eusebius, in Pliny, and in an old Pythagorean Philosopher.

Ver. H. Persecutions .... at Antioch, at Iconium, at Lystra .- See Acts

Ver. 11. Persecutions... at Antonia, at Economic 2007.
Ver. 16. All Scripture—i. e. Holy Scripture, as in the preceding verse...
Ver. 16. All Scripture—i. e. Holy Scripture, as in the preceding verse...
Ver. 16. Reddes, and the Unitarius Version, render this "All Scripture given by inspiration of God (is) profitable." &c. changing the place of twelver were supplied; and this, it appears, has the sanction of the old Syrine, the Villegate, and most derivant versions. The question, what writings are inspired, must be decided by internal and historical evidence. The sense much profit with the decided profit of th depends on the copulative and Greek kail which is wanting in the ancient versions generally, but if retained, justifies our authorized translation; to which agree Doddridge, Macknight, and most English commentators; and

..100.

fected.

CHAP. 4.

2 Pe.1.14

Re.3.10.

17 That the man of God may be : perfect, " thoroughly A. M. cir. furnished unto all good works. A. D. cir. 65.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and extrain other things which he wrote for 14 warneth him to beware of Alexander the smith, 16 informeth him what had t Ps.119.98 u or, perbefallen him at his first answering, 19 and soon after he concludeth

CHARGE a thee therefore before God, and the Lord Jesus Christ, who shall judge b the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of a 1 Ti.5.21 season; reprove, c rebuke, exhort with all long-suffer-6.13. ing and doctrine. b Re.20, 12,

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they c Tit 215 heap to themselves teachers, having itching ears; d 1 Ti.1.4.

4 And they shall turn away their ears from the truth, e c.23 and shall be turned unto dfables.

f or, fulfil. 5 But watch thou in all things, eendure afflictions, do g 1 Ti.4.12, the work of an evangelist, make full proof g of thy h Phi. 1.23.

6 For I am now ready to be offered, and the time of my

i 1 Ti.6.12. departure his at hand. j Ac. 20.24. 7 I have fought is good fight, I have finished 1 my k Pr.23.23. course, I have kept & the faith:

for a full defence of which, in answer to Dr. Geddes, see an Essay "On the for a full defends of which, in answer to D. Gedacs, see an Insay. On the Divise Inspiration of the Jewish Scriptures, by Dr. Finding, of Glasgow, Ver. 17. That the man of God may be perfect.—Margin, "perfected;" I. o. completely and thoroughly furnished for every good work.

CHAP, IV. Ver. 1. The quick and the dead—i. e. those who are alive, as well as those in their graves. See I Cor. xv. 51, &c.

Ver. 2. In scason, out of scason—i. e. embrace every possible opportunity; "whether seasonable or unseasonable to thyself." So Macknight.

Wretter seriouslie of discissionable of wiself.

Ver. 3. Teachers, having itening ears.—Mackright transposes the words
thus:—"Having itching ears, they litate is, the people will heap to the
teachers" circulated to teste them with new and curious matter; namely,
fables and allegories, such as those of the Rabbics and Pagan philosophers.

Ver. 5. Make full prof.—Dodartige, "Accomplish."—Thy ministry.—

To a person who regreted to Dr. Johnson, that he had not heen a clergyman, because he considered the life of a clergyman neasy and comfortable one the doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sit, I do not newy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy

Ver. 6. I am now ready to be offered.—So Doddridge; but Macknight renders it, "I am shready poured out;" and others, "I am poured upon," a! lading to pouring wine. &c. upon the head of the victim, below it was sacri-The sense of both is the same as our version. - The time of my departure is at hand,—Paul fell a martyr to the rage of that executable tyrant, who, as is well known, after setting fire to the inperial city, laid the finding upon the Christians. The death of Paul is commonly placed in A. D. 65 or 66; and his being a Roman citizen, procured him the honour of decapitation extend of consists. instead of crucifixion. Milner cites from Chrysostom a tradition, that the immediate cause of his last imprisonment was, that his preaching had converted a cup-bearer and concubine of the emperor; though Bishop Pearson, verted a cup-nearer and concumne of the emperor; though Bishop Pearson, and some other learned men, are of opinion that he was not put to death by Nero, but by one of his deputies, while he was himself gone to head the army in Greece. There is no doubt, however, of his martyrdom.

Ver. 7. I have fought a good fight, &c.—Macknight, "I have combated the good combat; I have finished the race; I have preserved the faith." These terms are evidently agonistic—that is, they allude to the Olympic

games; the former alluling to the boxing or wrestling combats, and the latter to the races. He had completed both his hattle was fought—his race was run; he had also kept the sacred deposit of the fath intrusted to him.

2 TIMOTHY, IV. A. M. cir. 8 Henceforth there is laid up for me a crown ! of right-4069. eousness, which the Lord, the righteous judge, shall A. D. cir. 65. give me at that day: and not to me only, but unto all them m also that love his appearing. 1 Co.9.25. 9 Do thy diligence to come shortly unto me: 1 Pe.5.4. Re.2.10. 10 For Demas hath forsaken me, having loved n th, present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. m1 Co.2.9. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. n ! Jn.2.15. 12 And o Tychicus have I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, when o Tit.3.12 thou comest, bring with thee, and the books, but especially the parchinents. 14 Alexander the coppersmith did me much evil: the p Ps.28.4. Lord p reward him according to his works: 15 Of whom be thou aware also; for he hath greatly withstood our q words. q or, preach-16 At my first answer no man stood with me, but all ings. r men forsook me: I pray God that it may not be laid s to their charge. r c.1.15. 17 Notwithstanding the Lord 1 stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and s Ac.7.60. I was delivered out of the mouth u of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly king-& Mat.10.19 Ac.23.11. dom: to whom be glory for ever and ever. Amen. 19 Salute Prisca and Aquila, and the household of Onesiphorus. A Ps.22.21. 20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Eubulus 21 Do thy diligence to come before winter. v Ps.121.7,

Ver. 8. A croion of righteousness—i. e. a reward of righteousness. See 1 Cor. ix. 25, and note. Ver. 10. For Demas.—Paul complains, he "hath forsaken me, having loved the present world." From the cautious manner in which Paul speaks of this man in Coloss, iv. 14, it has been inferred that he considered him as a doubtful character, but this is not certain; nor is there any proof that Demas apostatized from Christianity: perhaps his secular interests might induce him to go to Thessalonica, or fear might deter him from staying with the apostle.

Ver. 11. Take Mark-i. e. John Mark: see Acts xii. 25. Paul and Mark

had evidently now been reconciled. See Acts xv. 39.

Ver. 13. The cloak -Macknight, "Bag;" and others, portmanteau. Il e

word is variously used.

Ver. 14. Alexander. - Alexander is so common a name, that there is no centainty that this Alexander was either of those who had been before mentioned, though what is said of him agrees with 1 Tim. i. 20. Both evidently opposed

though what is said of him agrees with I Tim. I. 20. Both evidently oppassure Paul's preaching.

Ver. 17. Fully known.—Macknight, "Fully (and bodly) declared." The word literally signifies, "might be carried with a full sail."

Ver. 19. Salute Prisca—Or "Priscilla," Acts xviii. 2.—The household of Onesiphorus.—From Onesiphorus himself not being here mentioned, it may be reasonably supposed that he was with St. Paul at Rome.

Ver. 20. Erastus.—IAs Timothy accompanied the apostle from Corinth to Jerusalem, through Macedonia, and probably to Miletus, before his first imperiumned at Rome. prisonment at Rome, it would have been wholly superfluors to have informed him of Erastus, if he had spoken of that voyage; and Trophimus accompanied the apostle to Jerusalem. Acts xx. 4—16; xxi. 23.]—Bagster.—Trophimus.-See Acts xxi. 29.

greeteth thee, and Pudens, and Linus, and Claudia, and all the brothren.
22 The Lord Jesus Christ be with thy spirit. Grace

be with you. Amen.

w Nero the second time.

I The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before A. M. cir. 40G9. A. D. cir.

w Cesar Nero, or,

Ver. 21. Claudia.—Dr. Henry, in his Eccles. Hist., supposes this to be the lady celebrated in two of Martial's Epigrams; but Macknight thinks the inconsistent with her age. Tradition states, that she first brought the geople into Britain.

#### CONCLUDING REMARKS ON 2 TIMOTHY.

[This epistle was written to St. Paul's most intimate friend, under the mi-(THIS epistle was written to St. Paul's most intimate then, under the miseries of a jail, and with the near prospect of an ignominious death, which he suffered under the cruel and relentless Ncro; and it is peculiarly valuable to the Christian church as exhibiting the best possible evidence of the truth and reality of our holy religion, and affording a striking contrast between the persecuted, but confident and happy Christian, and the ferocious, abauloned, and profileate Roman. The detestable Ncro having set line to Rome, on the and pointage toman. The decessable vector harding set me to trong, or total of total of the first part of the total of the their religion; and in order to give a more plausible colour to this calumny, he caused them to be sought out, as if they had been the incendiaries, and put great numbers to death in the most barbarous and cruel manner. "Some," says Tacitus, "were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night been daubed over with combissione materials, were set up as igns in the inguite time, and thus humt to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charloter, and at other times driving a charlot lamself." (See also Suctomius, in Vit. Nero. c. 16.) To these dreadful scenes Juvenat thus alludes: "Describe a great villain, such as Tigellinus, (a corrupt minister under Nero.) and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to a chain, till they make a long stream (of blood and sulphur) on the ground." So also Martial in an a jong stream (or offood and sulphur) on the ground." So also Martial in an epigram concerning the famous C. Mucius Sczeola, who lost the use of his right hand by burning it in the presence of Porsenna, king of Etruria, whom he had attempted to assassinate: "You have, perhaps, lately see acted on the theatre, Mucius, who thrust his hand into the fire: if you think such a person patient, valiant, and stout, you are a senseless dotard. For it is a much greater thing, when threatened with the troublesome cost, to say, I do not sacrifice, than to obey the command, Burn the hand." This troublesome cost of civit, was push like seed for some recognition. coat, or shirt, was made like a sack, of paper or coarse linen cloth, either besmeared with pitch, wax, or sulphur, and similar combustible materials, or dipped in them; which was then put on the Christians, who, is order to be kept upright, the better to resemble a flaming torch, lad their clims severally fastened to stakes fixed in the ground. At the same period, many of the most illustrious senators of Rome were executed for the conspiracy of Lucan, Seneca, and Piso; many of whom met death with courage and serenity, though nece, and Pess; is any of whom the death with courage and serenty, though unblest with any certain hope of futurity. With the Christian alone was united purity of manners amidst public licentiqueness, and purity of hard amidst unity of manners amidst piblic licentiqueness, and purity of hard amidst unity of manners amidst purity of the week of the period of the pe as the Christian martyr himself to the hero and the soldier. After such scenes as these was this Eoistle written, probably, the last which St. Paul everyote; and, standing on the verse of eternity, full of God, and strongly antiwrote; and, standing on the verse of eternity, full of God, and strongly anti-cipating an eternal weight of glory, the venerable Apostle expressed the sub-limest language of rope and exultation:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finish-ed my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing." I (Chap. iv. 6-8.) Surely every rational being will be ready to exclaim, "Let me die the death of the righteous, and let my latter end be like his!" ]-B.

A. M. cir.

p 2'Th.2,15.

o or, in teaching.

# THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

[OF Titus, to whom this Epistle is addressed, and of whom St. Paul speaks in terms of the highest approbation and most cordial affection in his Epistles, we know nothing more with certainty, than that he was a Greek by birth, and one of the Apostle's early converts, who frequently attended him in his journeys. We have also no certain information when, or by whom, the Gospel was first preached in Crefe; though it is probable that it was made known there at an early period, as there were Cretans present on the day of Pentecot, who, on their return home, might be the means of introducing it among their countrymen. Nor have we any account concerning St. Paul's lab unsy in that island, except the bare fact which may be inferred from this Epistle; though St. Luke mentions that he touched at the Pair Hayens and Lasea in his voyage to Rome. It is therefore inferred, that this event took place, and consequently this Epistle was written, subsequent to his first imprisonment at strengthened by the verbal harmony subsisting between this Epistle and the first Epistle to Timothy. The Apostle seems to have had very great success in his ministry in that island; but, hy some means, to have been hurried thence, before he could order the state of the churches in a regular manner. He therefore left Titus there to settle the churches in the several entire of the island, according to the apostolical plan. Titus lived there till he was \$4 years of area, and died, and was burred in that island. It was upon the occasion of Titus being thus left at Crete, that \$1. Taul wrote this Epistle, to direct him in the proper discharge of his various and important duties.]—Bagster.

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen mi-

65.	12 and what manner of men they be.
Cliap. 1.	PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and
a 2 Ti.2.25.	the a acknowledging of the truth which bis after god-
b 1 Ti.6.3.	liness;
c or, For.	2 °In hope of eternal life, which God that d cannot lie, promised before the eworld began;
d 1 Sa.15.29 He.6.18.	3 But f hath in due times manifested his word through
e Mat.25.34	spreaching, which is committed unto me according to
f 2 Ti.1.10.	the commandment of God our Saviour;  4 To Titus, mine own son hafter the common faith:
g Ro.10.14, 15.	Grace, mercy, and peace, from God the Father and
1 Ti.1.1,2.	the Lord Jesus Christ our Saviour.
i 1Co.11.34.	5 For this cause left I thee in Crete, that thou should- est set in order i the things that are I wanting, and
) or, left undone.	ordain * elders in every city, as I had appointed thee: 6 If any be 1 blameless, the husband of one wife,
k Ac. 14.23. 2 Ti.2.2.	having faithful children, not accused of riot, or un-
1 1 17 3.2,	7 For a bishop must be blameless, as the steward
m or, things	of God; not self-willed, not soon angry, not given to
in or i mungo	wine, no striker, not given to filthy lucre;

ters ought to be qualified.

CHAP. 1. Ver. 2. Promised before the world began.—Compare 2 Tim. i. 9. Ver. 4. Titus, mine own son.—So he calls Timothy, 1 Tim. i. 2. Of the respect with which he elsewhere speaks of Titus, see 2 or. ii. 13; vii. 6, 13, 14, &c. Ver. 7. A bishop must be blameless, &c.—Compare 1 Tim. iii. 2, 3. Ver. 8. A lover of hospitality.—Doddridge and Macknight, "haspitable."

8 But a lover of hospitality, a lover of good mmen,

sober, just, holy, temperate;
9 Holding "fast the faithful word "as he hath been

ì	TITUS, II.	579
	taught, that he may be able by sound doctrine both to exhert and to convince the gainsayers. 10 For there are many unruly and vain P talkers and	A. M. cir. 4069. A. D. cir. 65
	11 Whose mouths must be stopped, who subvert	p Ja.1.26.
	whole houses, teaching things which they ought not, for filthy lucre's sake.	q Mat 23.14
ļ	12 One rof themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow	r Ac.17.28.
ļ	bellies. 13 'This witness is true. Wherefore rebuke * them	s 2 Ti.4.2
1	sharply, that they may be sound in the faith; 14 Not giving heed to Jewish t fables, and command-	t 1 Ti.1.4.
Į	ments of men, that turn from the truth.	a Ro.14.14 20.
I	15 Unto "the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure;	▼ 2 Ti.3.5,7
	but even their mind and conscience is defiled.  16 They profess "that dey know God; but in works they deny him, being aboninable, and disobedient, and unto every good work "reprobate.	w or, void of judg- ment.
۱	CHAPTER II.	-
I	1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.	CHAP. 2
	BUT speck thou the things which become sound doctions:	a Pr.16.31.
	2 That the aged a men be b sober, grave, temperate, sound in faith, in charity, in patience.  3 The aged women likewise, that they be in behaviour	b or, vigi- lant.
-	as becometh c holiness, not d false accusers, not given to much wine, teachers of good things;	c or, holy women.
	4 That they may teach the eyoung women to be	d or, make

ren, 5 To be discreet, chaste, keepers at home, good, e 1715.14. obedient to their own husbands, that the word of God be not blasphemed.

bates. f or, wise.

Ver. 10. Of the circumcision-i. e. those Judaizing teachers who taught the necessity of circumcision to all men.

Ver. 11. Whose mouths must be stopped.—" Neither by persecution nor force, (says Macknight,) but by clear and strong reasoning."

Ver. 12. A prophet of their own—That is, a poet; for their poets were supposed to be inspired by the Muses, if not by the gods. The verse here cited is from Epimenides, and is thus poetically rendered-

'False Cretans, savage heasts, with bellies slow."

Macknight remarks, that the words prophet and poet were used as synonymous, both by the Greeks and Romans.—Evil beasts—i. e. wild beasts.—Slow bellies—Lazy gluttons.

Ver. 13. Rebuke them sharply.—Literally, "cuttingly."

Ver. 14. Levish fables.—See 1 Tim. i. 4, and note. A superstitions attention to outward forms quiets their consciences in the neglect of Christian reverse; and the canning that it is proposed to the constraint of the const

morals; and the commission of immoralities leads them to fly to saints and morals; and the commission of immoralities leads them to fly to saints and angels for their intercession, when they dare not approach the Son of God himself, whose "eyes are as a tlame of fire."

Ver. 15. Unto the pure all things are pure, &c.—See Mat. xv. 11. Acts x. 15. Rom. xiv. 14. 20—23.

CHAP. II. Ver. 2. In charity.—Greek, "love."

Ver. 3. Holiness.—Doddridze, "saints" Macknight, "sacred persons."
—False accusers.—Margin, "make-bates." See note on 2 Tim. iii. 3.

Ver. 5. Keepers at home—That is, domestic; not seeking their pleasures abroad.

abroad.

580

A. M. cir. 4069. A. D. cir. 65. g cr, discreet.

1 Pe.2.9.

CHAP. 3.

a Ro.13.1.

6 Young men likewise exhort to be 3 sober minded.
7 In all things showing thyself ha pattern of good

works: in doctrine showing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that

h 171.412 8 Sound speech, that cannot be condemned; that i 171.63 he that is of the contrary part may be ashamed, pr.6.5, having no evil thing to say of you.

ker, gainker, gainker, gainkasters, and to please them well in all things; not sequent.

10 Not purioning, but showing all good fidelity; that! they may adorn the doctrine of God our Saviour

n or, to all in all things.

men, hath

11 For the grace m of God that bringeth salvation
appeared in both appeared to all most

appeared in hath appeared to all men,

o Ro.S.13.

12 Teaching us that, denying oungodliness and

p 1 Pe.2.11. worldly P lusts, we q should live soberly, righteously, q Lu.1.75. and godly, in this present world;

r 2Pe.3.12 13 Looking r for that blessed hope, and the glorious & Re.1.7 appearing s of the great God and cur Saviour Jesus t En.5.2 Christ;

u Ps. 130.8 14 Who gave thimself for us, that he might redeem us from all u iniquity, and purify tunto himself a peculiar w people, zealous to good works.

15 These things speak, and exhort, and rebuke with

x Ep.2.10.
y 1 Ti.4.12,
1 Titus is yet farther directed by I'and, both concerning the things he should teach, and not teach. 10 He is willed also to reject, obstinate heretics:
12 which done, he appointed him both time and place, wherein he should come

12 which done, he appointed him both time and place, wherein he should come unto him, and so concluded.

PUT them in mind to be subject a to principalities and powers, to obey magistrates, to be ready to every good work,

Ver. 8. Sound speech.—This term is used only in this Epistle, and in the two to Timothy.—Of the contrary part.—Macknight, "On the opposite side;"

i. e. an infidel, or unbeliever.

Ver. 10. Not purloining.—To purloin is to defraud any one, or to keep back

his property Ver. 11. Hath appeared to all men.—Margin, "That bringeth salvation to all men, hath appeared." Doddridge and Macknight adhere to the text. The word "appeared" is applied to the shining of the sun and stars, Acts xxvii. 20.

Ver. 13. The great God and our Saviour.—Dr. Burgess remarks, that the whole of this title is referred to Christ "by the unanimous judgment of the Greek Pathers, and of all the Latins but one." Smith quotes Wordsworth and Bishop Middleton, on the same side. Doddridge quotes Fleming, as remarking, that we never read in Scripture of Father's appearing. But see Mat. xvi. 27. Luke ix 28.

27. Luke x. 95.

Ver, 14. A peculiar people.—See Exod. xix. 5. Deut. vii. 6. The meaning is, exclusive property; that which belongs to Christ in exclusion of all others. And that which distinguishes them from all other men, is not zeal, but zeal for good works. Other men are zealous for their individual interests; but christians are as full of zealous labours, to advance the happiness of their fellow men and the glory of the Redeemer's cause.

Wer. 18. Speak—exhort—rebuke—i. e. inculcate the doctrines—enforce the duties—and rebuke the vices, above enumerated.—With all authority—i. e as a divinely appointed und divinely instructed teacher.—Let no man despise thee.—Two things are necessary to avoid contempt: to assert nothing without proof, and not to contradict by actions what is taught in words. Compare

Tim. iv. 12.
CHAP. III. Ver. 1. Principalities.—Macknight, "Governments."

2 1 Co.6.11.

1 Pc.4.3.

e Ep.2.4,S,9

2 To speak evil of no man, to be no brawlers, but A. M. cir. 1069 gentle, showing all b meekness unto all men. A. D. cir. 3 For we courselves also were sometimes foolish, 65. disobedient, deceived, serving divers lusts and pleab Ep.4.2

sures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and a love of God our Saviour toward man appeared.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy

d or, pity. 6 Which he shed on us f abundantly through Jesus Christ our Saviour :

7 That being justified 5 by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful h to maintain good for, richly. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and g Ro. 2.24. contentions, and strivings about the law; for they are

unprofitable and vain. 10 A man that is a heretic, after the first and h ver.1.14.

second admonition freject;
11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus,

be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their | Mai. 18.17 Ver. 4. God our Saviour .- This expression occurs only here and in the 2d Epistle to Timothy

Ver. 3. A faithful saying.—This phrase also occurs only here, and in Paul's Epistles to Timothy.

Ver. 9. Foolish nuestions, &c.—See I Tim. i. 4, and note.
Ver. 10. A nan that is a heretic.—The term" heretic is used only in this place throughout the New Testament, though the wond "heresy" is used frequentplace throughout the New Testament, though the word "heresy" is used frequentivin the hook of Acts, as enuwalent to sect. (See Acts v. 17; xv. 5; xv. 5, 14; xvi. 5; xvviii. 22.) Prior to Christianity, the word was used indifferently for any sect or party, religious or philosophical; but after the erection of the Christian church, it was used for such separations only as were made on the ground of doctrine or principle. What, then, constituted the notion of a heretic in the first ages of the church? 1. He was supposed to be in an error. 2. That error was thought permicious. "Heresy (says Waterland) lies in espousing permicious doctrines." 3. That error was of sufficient importance to break communion, and to violate the unity of the church.—Admonition reject.—Here is not a word about burning them; no fines, nor inpursonments, nor even curses, "with bell, book, and candle;" but only admonish them again and sguing and if they remain incorrigible, reject them—list as teachers, and and again, and if they remain incorrigible, reject them - first as teachers, and finally, from the communion of the church.

Ver. 11. Subverted .- Doddridge and Macknight. "perverted," or turned aside.

Ver. 12. Artemas—Is only here mentioned. — Tychicus.—See Ephes vi. 21. — Nicopolis.—There are several cities of this name, and it is doubtful which is here intended; some re-ring it to Nicopolis, a city of Epirus; others to a city of the same name in Thrace, on the borders of Nacedonia, as in the subscription to the Epistle. [This was probably Nicopolis, a city of Epirus, on the gulf of Ambracia, in the Adriatic sea, near Actium, which Augustus built in commemoration of his victory there over Mink Antony. I—Bargster.

Ver. 13. Zenas the lawyer.—Probably a professor of the civil, or Roman

65.

A. M. cir. Journey diligently, that nothing be wanting unto 40%.
A. D. cir. them.

14 And let ours also learn to k maintain good I works for necessary uses, that they be not unfruitful.

trades.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

I twas written to Titus, orderined the first bishop of the church of the Cretians, from Nic. poles of Maccedonia.

Ver. 14. Maintain good works.—Macknight, "For necessary uses," Doddridge, "purposes;" that is, to support themselves, and to assist others. Ver. 15. Them that tove us in the faith.—i. e. our Christian friends.

## CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

(THE striking affinity which subsists between the Epistle to Titus and the first Epistle to Timothy has been pointed out by several able writers. Both Epistles are addressed to persons left to preside in, and regulate their respective churches during the Apostle's absence. Both are principally occupied in de-scribing the qualifications of those who should be appointed to ecclesiatical offices; and the requisites in this description are nearly the same in both Epistles. Timothy and Titus are both cautioned against the same prevalent corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations; and passes The most natural on to the business of the Epistle with the same transition. mode of accounting for these resemblances and verbal coincidences, is by supposing, as we have already had reason to conclude, that the two Epistles were posing, as we have an early har reason to the continue and the phases still dwelt in the writer's mind. "Nevertheless," as Mackinght justly observes, "the repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance; not to mention, as it makes us more deepty sensible of their great importance; not to mention, that in the Epistle to Titus, there are things peculiar to itself, which chances its value. In short, the Epistles to Timothy and Titus, taken tegether, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired ecclesiastical canons, to be observed by the Christian clergy, of ill communons, to be end of the world. The island of Crete, now Candia, where Titus was a resident, was renowned in ancient times for the subbridy of its climate; for the richness and fertility of its soil; for its hundred cities; for the excellence of its laws, given by its king Minos; for Mount Ida, where Jupiter was said to have been preserved from the jealousy of his father Saturn; for the sepulchre of Jupiter; and in fact, for being the cradle of the gods, most of the absurdities that have been embodied into the heathen mythology baving there had their The Cretans, though at an early period celebrated for their great advances in civilization, and for an admirable system of laws, were notorious for covetousness, piracy, luxury, and especially for lying; insomuch that kretizein, to act like a Cretan, became a proverb for deceiving and telling lies; and a Cretan lie signified one that was remarkable for its magnitude and impudence. They were one of the nations against which the Greenan proveth, "beware of the three K's," in English C.) was directed; i. e. Kappadocia, Kiticia, and Krete; and Polubius (l. iv. e. 8.5, & C.) represents them as disgraced by piracy, robbery, and almost every crime; and the only people in the world who found nothing sorlid in money, however acquired. With this agrees their character given by Epinenides, one of their own poets, as quoted by St. Paul, (ch. i. 12, 13.) from a work of his no longer extant, entitled Concerning Oracles, and which the Apostle declares constituted their true character:

The Cretans are always liars, destructive wild beasts, sluggish gluttons.

Over this mass of idolatry and corruption, however, the gospel triumphed, producing by its benign and heavenly influences, purity, honesty, truth, and every moral and Christian virtue; nor has the successive subjugation of the people by the Saracens and Turks been ever able wholly to extinguish, though it has observed, the light of Christianity which once shone upon them with such splendour. The island is divided into twelve histografy sees, under the patriarch of Constantinophe; but the exectable Turks, though they profess to allow the Christians the free exercise of their religion, will not permit them to repair their churches, many of which they have converted into mosques; and it is only by their influence of large sums of gold, paid to the pashas, that they can keep their religious houses from total diapolation.]—Bagster.

# THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PHILEMON appears to have been a person of some consideration at Colosse. and in the church at that place, who had been converted by the ministry of St. Paul, probably during his abode at Ephesus; Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, fled from his master, and came to Rome; where the Apostle was at that time under confinement the first time, as appears by his expectation of being shortly released. nuement the rist time, as appears by its expectation of being stortly released, about A. D. 62. Having, by some means, attended the preaching of the Apostle, "in his own hired house," it pleased God to bless it to his conversion. After he had given satisfactory evidence of a real change, and manifested an excellent and anniable disposition, which greatly endeared him to St. Paul, he was sent back to his master by the Apostle, who wrote this Epistle to reconcile Philemon to his once unfaithful servant.]—Bagster.

	forgive his servant Onesimus, and lovingly to receive hint again.	A. D. 62.
	PAUL, a prisoner a of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved,	a Ep.3.1.
	and b fellow-labourer,	b Ph.2.25.
۱	2 And to our beloved Apphia, and Archippus cour fellow-soldier, and to the church d in thy house:	c Col.4.17.
l	3 Grace eto you, and peace, from God our Father and the Lord Jesus Christ.	d Ro.16.5.
l	4 I thank my God, making mention of thee always in my prayers,	e Ep.1.2
I	5 Hearing of thy love and faith, which thou hast	f Ep 1.16.
I	toward the Lord Jesus, and toward all saints; 6 That s the communication of thy faith may become	g Phi. t.9,11
	effectual h by the acknowledging of every i good thing which is in you in Christ Jesus.	h Ja.2.14,17
	7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed jby thee, brother.	i Phi.4 8. 2 Pe. t. 58
	8 Wherefore, though & I might be much bold in Christ to enjoin thee that which is convenient,	j 2 Co.7.13. 2 Ti.1.16.
	9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a pri-	k 1 Th.2.6.
	soner of Jesus Christ.  10 I beseech thee for my son Onesimus, whom I	l Col.4.9.
-		m 1 Co.4.15.
1	Ver. 1. Paul, a prisoner.—Macknight, (more literally.) "confin	ed with a

See Acts xxviii, 20. I'The Apostle in this Epistle indulges in some fine paronomasias on the proper names. Thus Philemon, affectionate, or be-loved, is, "our dearly beloved;" Apphia, is, "the beloved sister," as several MSS., Vulsate, and others correctly read; Archippus, (the ruler of the horse, for manazing of which heroes were anciently famous) is. "our fellow soldier; and Onesimus, (useful or profitable,) once unprofitable, is now profitable.) -Bagster

Ver. 6. That the communication of thy faith may become effectual— Doddridge, "That thy communion in the faith may be efficacious" in in-

ducing others also to believe in Christ.

Ver. 7. The bowels of the saints are refreshed by thee—i. e. by Philemon's

charities to the poor saints

Ver. 8. Might be much hold—Rather, "more," or "very hold." Ver. 9. Paulihe aged.—Macknight calculates, that at this time he was sixty years old, and perhaps, through his many sufferings, appeared much older .- And now also a prisoner .- See note on ver. 1.

Ver. 10. Onesimus, whom, &c .- Macknight translates this mere literally,

<b>5</b> 84	PHILEMON.	
A. M. 4066. A. D. 62.	11 Which n in time past was to thee unprofitable, but now profitable to thee and to me:	
n 1 Pe.2.10.	12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:	
1 Co.16.17 Phi.2.30.	13 Whom I would have retained with me, that on thy stead he might have ministered unto me in the bonds of the gospel:	
p 2 Co.9.	14 But without thy mind would I do nothing; that	
q Ge.45.E8	r willingly.	
r Mat.23.9. 1 Ti.6.2.	15 For aperhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 Not now as a servant, but above a servant, a	
s Col.3.22.	brother r beloved, specially to me, but how much more unto thee, both in the sflesh, and in the Lord?	
t 2 Co.8.23.	17 If thou count me therefore a partner, receive him as myself.	
u ver.7.	18 If he hath wronged thee, or oweth thee aught, put that on mine account; 19 I Paul have written it with mine own hand, I	
▼ 2 Co.7.16.		
w Phi.2.24.	20 Yea, brother, let me have joy of thee in the Lord. refresh " my bowels in the Lord.	
x 2 Co.1.11.	21 Having confidence vin thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.	
y Col.1.7.	22 But withal prepare me also a lodging: for I w trust that threagh xyour prayers I shall be given unto	

y Col.1.7.
thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I w trust
that through \*your prayers I shall be given unto
you.
23 There salute thee y Epaphras, my fellow-prisoner
in Christ Jesus;

24 Z Marcus, Aristarchus, b Demas, Lucas, my

tellow-labourers.

25 The <sup>c</sup> grace of our Lord Jesus Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

"My son, whom I begat in my honds, (even) Onesimus;" and he remarks, that placing "Onesimus" name in the end of this scrience [as in the original] has a fine effect, by keeping the reader in suspense."

Ver. 12. Sent again—i. e sent back again.—Mine own bowels—i. e. the fruit of his body; speaking of him as his own son. Compare Isa. xlviii 19; xlix. 1.

Ver. 14. That thy benefit.-(Greek, Agathon,) "good deed," or liene-colonice.

Ver. 15. For a season.—(This is a most delicate and masterly stroke; and undeed the whole Epistle, as Doddridge justly remarks, considered in no other point of view than as a mere human composition, must be allowed to be a master-piece of its kind. If compared with an Epistle of the younger Pliny, to which we may add another of Horace, written on a similar occasion, that Epistle, though composed by one who excelled in the cristolary style, and though undoubtedly it has many beauties, will be found by persons of taste such inferior to this animated composition of the Apostle Paul.—Bagster.——such inferior to this animated composition of the Apostle Paul.—Bagster.—

For ever.—Not only in this world, but a so in the rext.

Ver. 20. Refresh my bowels,—Taul's bawels yeared over Onesimus he was greatly concerned for him: Philemon's kindness would relieve his anx.ety,

was greatly connected in m. 1 inheritors who at the center in an account of the ministry of the government of the ministry of the gospel—which doubtless was the event.

Ver. 24. Marcus, &c .- See Col. iv. 10, 12, 14.

# CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON

Paley expresses his admiration of the tenderness and deliency of this epistle. There is certainly something very melting and persuasive in every part. It is a warm, affectionate, authoritative teacher, ardently interceding with an absent friend, for a beloved convert in a state of slavery, in a manner full of kindly affection, according with the censibility of his mind.

# THE EPISTLE OF PAUL THE APOSTLE TO THE HERREWS.

(THE HEBREWS were the Jews in Judea, who spoke a dialect of the Hebrew, and were so called to distinguish them from those who resided among the Greeks, and spoke their language, and were called Hellenists, or Greeks, (Acts vi. 1; ix. 29; xi. 20.) To such of the Hebrews as professed Christianity this Epistle was addressed, according to the opinion of the ancient Christian uns Epistic was addressed, according to the dynamin of the adversarial writers, and the best modern critics; and this decision is corroborated by the internal evidence of the Epistle itself, which contains many things peculiarly suitable to the helicers in Judea. Though Hebrew was commonly spocken by the persons to whom this Epistle was sent, there is no necessity to suppose, with Origen, Jerome, and others, that it was originally written in that language, and afterwards translated into Greek by Luke, Barnabas, or Clement; for the latter language was then universally understood, and much esteemed by the inhabitants of Palestine, and the apostolical Epistles being intended for the use of the whole Christian world, as well as for the persons to whom they were sent, it was more proper that they should be written in Greek, than in any provincial dialect. In fact, the circumstance of there being no authentic report or tradition dialect. In fact, the circumstance of there being no authentic report or tradition respecting any one copy of the Hebrew Episite; the style of the episite throughout, which has all the air of an original; the occurrence of numerous paronomasias or Greek words; the interpretation of Hebrew names, such as Melchisedec by King of Righteousness, and Salem by peace, in a manner by no means like the additions of a translator; and the quotations from the Old Testament heing generally taken from the Septuagint, even where that version in some degree varies from the Hebrew; all these facts furnish positive and conclusive evidence that it was originally written in the Greek Inguage, in which it is now extant. Though St. Paul's name is not affixed to this Epistle, (which he probably omitted because he was olynovious to the enemies of (which he probably omitted because he was obnovious to the cuemies of Christianity in Judea,) yet the general testimony of antiquity, the current tradition of the church, the superscription, "The Epistle of Paul the Apostle to the Helprose?" the Hebrews," being found in all our manuscripts, except one, and the agreement of the style, or phrases, allusions, and exhortations, with those in the acknowledged Enistles of St. Paul, determine it to be the genuine production of that eminent Apostle; to which conclusion Carpzon, Whitby, Laviner, Macknight, Hales, Rosennuller, Bengel, Bishop Tomline, Horne, Townsend, and almost every other modern commentator and critic, after weighing the mass of evidence, both external and internal, are constrained to arrive. If then St. Paul was the author of this Epistle, the time when, and the place where, it was written, may be easily ascertained; for the salutation from Mesaints in Italy, (ch. xii. 2.1) and his promise of seeing the Hebrews she ty, (ver. 23.) plainly intimate that his first imprisonment at Rome was then erminated, or on the point of being so. Consequently it was written from Italy perhaps from Rome, soon after the Epistles to the Colossians, Philippians, and Philemone, either at the end of A. D. 6.2, or more probably in the beginning of the year 63. The grand design of the Apostle, in writing this Epistle, was, to grant the Lews in Palestine, who were then in a state of powerty, affliction, and persecution, against apostacy from the faith; by proving the truth of the grand doctrines of Christianity, and by showing that it was the completion and perfection of the Mosaic dispensation, the rites and ceremonics of which were but types of the New Testament dispensation.—Bagster. acknowledged Epistles of St. Paul, determine it to be the genuine production were but types of the New Testament dispensation.]-Bagster.

#### CHAPTER I.

Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

OD, who a at sundry times and in divers manners Chap. spake in time past unto the fathers by the prophets, a Nn.12.6,8

A. M. cir.

CHAP. I. Ver. 1. At sundry times .- Macknight, "in sundry parts."

2 Hath in these last days b spoken unto us by his M. cir. 4067. Son, whom he hath appointed heir c of all things, by D. eir.

whom dalso he made the worlds;

3 Who being the brightness of his glory, and the b De.18.15. express image of his person, and upholding all things c Ps.2.8. by the word of his power, when the had by himself d Jn.1.3. purged our sins, sat down son the right hand of the e Jn.1.14

Majesty on high;

Col.1 11 4 Being made so much better than the angels, as he € c.7.27. hath by inheritance obtained a more excellent name 9.12..14. than they.

g Ps. 110.1. 5 For unto which of the angels said he at any time, Ep.1.20, 21. h'Thou art my Son, this day have I begotten thee?

And again, I will be to him a Father, and he shall be h Ps.2.7. i 2 Sa.7 14. to me a Son?

or, when 6 1 And again, when he bringeth in the first-begotten into the world, he saith, And k let all the angels of eth again. God worship him. k Ps.97.7

Pierce explains it: "God discovered his will anciently in several parts, or parcels; so that one part was to be learned from one prophet, and another from another."—And in divers manners.—Macknight remarks, "This clause does not refer to the different manners in which God revealed himself to the prophets, such as dreams, visions, voices, &c., but it refers to the different ways in which the prophets communicated the different revelations which they

ways in which the prophets communicated the different revealations which help received, to the fathers—in types and figures, significant actions, and dark sayings, as well as in plain lunguage."

Ver. 2. Hath in these last days—Namely, of the gospel dispensation. See note on 1 Tim. iv. 1.—By his Son.—Doddridge, "The Son," the pronoun his being an unnecessary supplement.—Heir—That is, Lord or proprietor—of all things.—So Paul teaches us, Gal. iv. 1. The heir is "Lord of all," which title Peter also ascribes to Christ, (Acts x 35.) Pye Smith remarks, that the Greek word for heir is by no means restricted to the primary meaning of possession by descent, and refers to Biel and Schleusner, as authorities. By whom also he made the worlds-i. e. the material or visible creation: so

the word is evidently used in chap. xi. 3.

Ver. 3. Who being the brightness of his glory—i. e. of the Father's glory—and the express image—or "character;" that is, says the learned Leigh, —and the express image—or "character;" that is, says the learned Leigh, 
Answering to the divine perfections, as the impression of wax does to the 
engraving of the seal." Doddridge adds, "It is observable, that Philo calls 
the Logos' the character of the image of God." —Of his person-(Greek 
Hypostasis.) So Doddridge; but Macknight renders it, "An exact image of 
this substance." (Compare Col. it.) And so the word hypostasis is rendered, 
ch. xi. 1: "The substance of things hoped for." Pye Smith quotes Resenmuller, as saying, "It denotes God himself. The Son is called the absolutely 
perfect image of the Pather, because he is like him in power, wisdom, godiness. &c.; since, by a Son, we understand one of the same nature as the

perfact image of the Pather, because he is like him in power, wisdom, good-ness, &c.; since, by a Son, we understand one of the same nature as the Father." Schleusner explains it, "The express resemblance of the essence or nature of God, and of his unchangeable majesty,"—And upholding all things.—"The word properly signifies upholding, bearing, or sustaining." M.Lean. Compare Col. i. 16.
Ver. 4. Beting made, &c.—Macknight, "He is so much better than [Dodd-ridge, superior to'] the angels by how much he hath interited." &c. Our common translation, "by inheritance obtained," seems to imply the death of the Father, from whom such unheritance descended; but it is not 56 in the East, as we have observed in the parable of the prodigal son, where the littler "divided his living," or property, between his sons. Doddridge, Macknight, and M.Lean, read simply, "He hath inherited;" and Campbell tom Mat. v. 3) remarks, that the original may denote the attainment of property by any kind of title.

For unto which, &c .- That is, none of the angels have been thus Ver. 5. honoured .- I will be to him a Father, &c .- 2 Sam. vii. 14, where it is spoken

of Solumon, who was a type of Christ.

Ver. 5. And again, token he bringeth.—Margin, "And when he bringeth again i.e. after his resurrection. So Doddridge, Mackeright, M.Lean, &c. — The first-begotten.—Macknight and M.Lean, "first-born." Compare Rom. i. 4. Col. i. 18. Rev. i. 5

t Ro.8.17.

ı	HEBREWS, I.	587
ł	7 And tof the angels he saith, mWho maketh his angels spirits, and his ministers a flame of fire.	A. M. cir. 4067. A. D. cir. 63.
	is for ever and ever: a sceptre of orighteousness is	l unio.
	9 Thou hast loved righteousness, and hated iniquity;	c1 Ps.101. 1.
the name of	therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.	1: Pe 15.6.7
- dependent	10 And, P Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands:	o rightness or, its ait ness.
	11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;	p Ps.102.25
	12 And as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and	q Ps.110.1.
of personages .	thy years shall not fail.  13 But to which of the angels said he at any time,  Sit on my right hand, until I make thine enemies thy	r Ps.103.21 Da.7.10.
1	footstool?  14 Are they not all ministering spirits, sent forth	s Ge.19.15, 16.
	to minister for them who shall be heirs of salva-	Ps.31.7.

Ver. 7. And of.—Doddridge, "concerning"—the angels. — And let all the angels of God roorship him.—This appears taken from Psalm xevii. 7, which is thus read in the LXX.—"Worship him all ye his angels." Alrabanel, in Isa. lii. 13, confesses that the ancient Rabbies explained this place of the Messiah, who was to be exalled above Abraham, above Moses, and above the angels. See Hammond in Heb. 1. "The word vorship, it is said, has two significations; viz. obeisance and spiritual homage. This is true; and the first of these meanings often presents itself in the Old Testament, and (as I am willing when the consequence of the cons to concede.) in the Gospels. Many who worshipped Christ, while he sojourned

Ver. 9. Above thy fellows.—Doddridge, "associates;" by which many understand the angels, but we think unjustly.

tion?

derstand the angels, but we think unjustly.

Ver. 10-12. Thou, Lord, in the beginning, &c.—These words are spoken of the Son of God; for they are intimately connected by the conjunction and, with ver. 8, where it is written, "But unto the Son he saith," &c. According to the laws of grammar, and most clearly according to the nature and design of the Apostle's argument, the ellipsis to be supplied, in the beginning of the tenth verse, after and is, "And to the Son he saith, Thou, Lord," &c. No other exposition can be pointed out, which does not make a violent diversion of the passage from the connexion of the writer's argument. The question of the passage from the connexion of the writer's argument. still remains; "What is meant by founding the earth, and by the heavens being the work of Christ's hands?" To answer the first question, and place Deing the work of clinist's names? 10 answer the first question, and place the answer Leyond the possibility of a reasonable doubt, it is necessary only to compare the passages, in which Jehovah is said to have founded the earth. By this phrase, the creation of it is includibility meant. The passages may be found in Ps. xxiv. 2; Ixxxix. 11; eiv. 5; cxix. 90. Job xxxviii. 4. Prov. iii. 19. Is. xiviii. 13; h. 13. Zech. xii. 1; where, if you inspect the Septuagint, you will see the very verb themelion employed, which the apostle uses in our text n regard to the "heavens being the works of Christ's liunds;" it is an expres-

sion plainly of similar import to the one just examined, and signifies the cieation of the heavens. Thus, Ps. viii. 4—6: "When I consider the heavens, the work of thy hands;" which is parallel with, "The moon and stars which thou hast ordained."-Prof. Stuart.

Ver. 12. As a vesture shall thou fold them up.-Compare Isa. xxxiv 4

Rev. vi. 14; also 2 Peter iii 4-7; Ver. 13. But to which &c. - See Ps. ex. 1. Compare Mat. xxii. 43-45 Ver. 14. To minister for them. Doddridge, "to attend on those who small inherit salvation."

A. M. eir. CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary. 4067. D. cir. 63. THEREFORE we ought to give the more carnest heed to the things which we have heard, lest at any time we should a let them slip.

2 For if the word spoken by bangels was steadfast, a run out and every transgression and disobedience received a as leaking meceple. just recompense of reward:

3 How 4 shall we escape, if we neglect so great salva-tion; which cat the first began to be spoken by the b Ac.7.53 Lord, and was confirmed unto us by them that heard c Nu.15,3t. him:

4 God fa.so bearing them witness, both with signs d c.4.1.11. and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? e Ma.1.14.

5 For unto the angels hath he not put in subjection f Ac. 14.3. the world to come, whereof we speak.

6 But one in a certain place testified, saying, h What g er, distribuions. is man, that thou art mindful of him? or the son or

man, that thou visitest him? in I's.S.4. 7 Thou madest him is a little lower than the angels: &c. thou crownedst him with glory and honour, and didst i or, α little

set him over the works of thy hands: while inferior to. 8 Thou hast put all things in subjection under his For in that he put all in subjection under him,

he left nothing that is not put under him. But I now k Phi. 2.8.9. we see not yet all things put under him.

9 But we see Jesus, who k was made a little lower than the angels 1 for the suffering of death, crowned I or, by. m Ac. 2.33. m with glory and honour; that he by the grace of God should taste death for every man. tı Jn 3.16.

Chap. II. Ver. 1. Therefore ought to give the more earnest heed.—Mackright, "On this account we ought to attend the more earnestly."—Let them slip.—Margin, "Run out, as leaking vessels;" or, perhaps, as water through a sieve

Ver. 3. Great salvation.-A salvation truly great, in every point of view in which it can be considered; whether in reference to the ruin from which it saves, or the happiness to which it exalts; whether we consider the price it cost, or the grace it exhibits. And great also is the evidence with which its promulgation is attended—"signs and wonders, with divers miracles and gifts of the Holy Ghost."

Ver. 4. And gifts .- Margin, "distributions;" that is, of the various gifts of the Spirit. Compare 1 Co. xii. 1.

Ver. 5. For unto the angels hath he not put in subjection-i. e. under their government or direction, as the animal world was placed under subjection to Adam, as is stated in ver. 8 following, and in Gen. 1.2.— The world to come.—This, as we learn from Maimonides, was a common phrase to designate the kingdom of Messiah, called also the age to come, or the future age. - Where of ive speak—Or treat; and that he was speaking of this kingdom of the Mes siah, is evident from the context, vc. 5, 4. Vcr. 7, 4 lttlle lover.—Margin, "A little while inferior to;" meaning the

Ver. 7. A little lower.—Mar Son of Man when upon earth.

Ver. 9. But we see Jesus, &c .- In our translation, it should seem as if the death of Christ was subsequent to his exaltation, which is exactly the reverse of the fact; Macknight therefore transposes the passage thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste of death on account of every one, for the suffering of death, crowned with glory and honour." The Doctor admits that the original text is in the order of our translation; but he adds, "This inverted order the Greek language admits, by reason of its necessital structure but in trunslating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to

1) For it became ohim, for p whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation r perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all s of one; for which cause he is not

ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, " I will put my trust in him. And again,

Behold I and the children which w God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he \*also himself likewise took part of the same; that through death The might destroy

him that had the power of death, that is, the devil; 15 And deliver them who 2 through fear of death were

all their lifetime subject to bondage.

16 For verily a he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a b merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted,

he is able to succour them that are tempted

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel. HEREFORE, holy brethren, partakers of the

heavenly calling, consider the Apostle and High

Priest a of our profession, Christ Jesus;

A. M cir. 4067. A. 1) cir.

o Lu.24.26.

r Ro.11.36 q Is.55.4.

r Lu.13.32 c.5.8,9.

s Jn. 17.21.

t Ps.22.22 и Ра.18.2

w Jn. 17.6 .

x Jn.1.14.

y 1 Co. 15.54 z Lu. 1.74.

a he taketh not hold of angels, but of the seed of Abraham

hold. b c.4.15.16.

CHAP, 3 a c.4.14.

their natural order, as is done in the new translation." Compare with this passage Phil. ii. 9-11. — For every man.—Machizht, as above, renders the Greek (uper.) "on account of;" but Doddridge retains the common version, "For." — Every man.—" Every one," in Machizht, is somewhat more literal, and he restrains the term (as Gill does) to "every one of the sons who is to be brought to glory; "though he admits the death of Christ to be a benefit

to be brought to glory;" though he admits the death of Unrist to be a benefit to all men.

Ver. 10. It became him, &c. —See Rom. xi. 26. — To make the captain. —

Doddridge, "Leader," or Prince. The word is rendered Prince in Acts iii. 15;

v. 31. — Perfect through sufferings.—When God is said to make the Prince, or "Captain or our salvation" perfect, it does not mimply that any imperiect on was attached to his character; but only that it was necessary for him to suffer trials and temptations. that he might be fully prepared to succour such of his beople as were tried and tempted; and norder thus to suffer, it was necessary that be should take upon him all the sinless infirmilies of human nature. Farther, that he might dethrone, depose, and destroy the assumed tyranny of death, not only over the bodies, but also over the minds of men, it was necessary that he should die; that he might grapple with Satau in his was necessary that he should die; that he might grapple with Satau in his was necessary that he should die; that he might grapple with Satan in his own domin ons, and deliver those whom he held in miserable captivity, even through the fear of being enslaved by him. Ver. 11. All of one-i. e. of one family; or, according to M'Lean, of one

Father. Ver. 12. In the midst of the church.—" The Church of Christ is a congregation of faithful men," &c.

Ver. 14. Destroy him, &c. - Doddridge, "depose him who had the empire of death." Pye Smith, "Holdeth the dominion;" but the word does not

imply a right to such dominion.

Ver. 16. Took not on him the nature of angels.—Margin, "He taketh not hold of angels," but of the seed of Abraham he taketh hold. Chrysostom exhault of the seed of Abraham he taketh hold. plains this to mean, that when mankind fled-fled far from him, Christ pursued, and caught hold of them. See Hammond.

CHAP. III. Ver. 1. Of our profession.—Macknight and M'Lean, "confession;" i. e. of our faith.

HEBREWS, III 2 Who was faithful to him that b appointed him, as A. M. cir. 1067.

also Moses c was faithful in all his house. A. D. cir. 63.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded a the b made. house hath more honour than the house.

4 For every house is builded by some man; but he c Nu.12.7.

that built all things is God. d Zec. 6.12, 5 And Moses e verily was faithful in all his house, as a f servant, for a testimony of g those things which

e Nu.12.7. were to be spoken after;

6 But Christ as a son hover his own house; whose f Jo. 1.2. house are we, if I we hold fast the confidence and the rejoicing of the hope firm unto the end. g De.18.15

7 Wherefore (as the Holy Ghost saith, & To-day if ye

will hear his voice,

E Ps.2.7.12. 8 Harden not your hearts, as in the provocation, in 1 1 Te.2.5. the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and Mat. 10.22

saw my works forty years.
10 Wherefore I was grieved with that generation, c.10.33,39 and said, They do alway err in their heart; and they k Ps.95.7.

have not known my ways.

11 So I sware in my wrath, They shall not enter 1 if they into my rest.) enter. 12 Take heed, brethren, lest there be in any of you

an evil mheart of unbelief, in departing n from the ın Ma. 7.21... living God.

13 But exhort one another daily, while it is called n Je.2.13. To-day; lest any of you be hardened through the deceitfulness of sin.

o c.10.24. 14 For we are made partakers of Christ, if p we hold the beginning of our confidence steadfast unto the p ver.6.

15 While it is said, 9 To-day if ye will hear his voice, q ver.7.

harden not your hearts, as in the provocation. r Nu.14.2. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was s Nu.26.61, it not with them that had sinned, whose carcasses

Jude 5. s fell in the wilderness? 18 And to whom sware the that they should not

t De. 1.31, enter into his rest, but to them that believed not? 19 So " we see that they could not enter in because of unbelief. u c.1.6.

He who hath builded the house - The Greek term (vikos) is equally

equivocal with our word house, and is used either in the sense of family or residence; and, under the latter, may be the residence of either God or man. Ver. 5. For a testimony of those things which were to be spoken after.—
Doddridge, "A testimony of things afterwards to be mentioned;" namely, by

Christ and his apostles.

Ver. 11. They shall not enter.—Margin, "If they shall enter." This is tae

form of an oath in Hebrew.

Ver. 15. To-day, &c. - "To-day, while it is called to-day," the see tre of mercy is held out to invite us; but if we neglect the call, us Israel did, to mor-

Tow it may be too late for ever.

Ver. 16. Not all that came out of Egypt.—"Their little ones (i. e. all under twenty years of age) were expressly excepted in the oath, (Num. xiv. 31.) for the oath only excluded all who were numbered in the beginning of the second year after they came out of Egypt, from twenty years old and upward, being fit for war,"—and not the Levites. (Num. i. 45—47.)

cause they

were not united by

faith to.

f c.3.19.

Joshua.

### CHAPTER IV.

A. M. cir. 1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By out high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go bod by to the throne of grace. A. D. c.r. 63

ET us a therefore fear, lest, a promise being left us CHAP, 4. of entering into his rest, any of you should seem

to come short of it. a 2.12.13 2 For unto us was the gospel preached, as well as unto them; but the word b preached did not profit

b of Lease them, a not being mixed with faith in them that heard ing. 3 For we which have believed do enter into rest, as

c ur, behe said, d As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise. " And God did rest the seventh day from d Pa 95.11. all his works.

5 And in this place again, If they shall enter into e Ge 25 my rest.

6 Seeing therefore it remaineth that some must enter therein, and they f to whom g it was first preach-

ed entered not in because of unbelief: g or, the gospel 7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, h To-day it

h Ps.95.7. ye will hear his voice, harden not your hearts. 8 For if i Jesus had given them rest, then would he i That is,

not afterward have spoken of another day. 9 There remaineth therefore a i rest to the people of

God. j or, keeping of a 10 For he that is entered into his rest, he also hath

ceased from his own works, as God did from his.) 11 Let kus labour therefore to enter into that rest, k 2 Pe. 1.10.

CHAP. IV. Ver. 1. Lest, a promise being left us.—The pronoun us being marked with italies in our version, intimates its being supplementary, and it is, in our opinion, both unnecessary and improper. The rest was left indefinitely for all who should seek it .- Let us [apostles and preachers] there-The industrial of the month seek it.—be as taposes and presents urely for industrial or a factorist leading, lest any of you to whom we prach, should seem to—should "e-vidently" come short of it. See note on 1 Co. Markov description of the seek to description of the seek to descript of the see clines; but, with Macknight, we prefer the common reading, which is supported by both the Syriac and the Vulgate.

Ver. 2. For unto us was the gospel preached, &c.—Doddridge, "For we are made partakers of the good tidings." Greek, "Have been evangelized eyen as they; "that is, according to M Lean," We Christians have been favoured with the good news of a rest in the heavenly country, even as Israel were with the good news of a rest in the land of Canaan.—But the word preached with the good news of a rest in the land of Canaan.—But the word of reaching Gr. "The word of hearing"—did not profit them; not being mixed with faith in them that heard lit.] The idea is medical, and albudes to our food being mixed with the juices of the stomach, in order to its digestion. The margin reads, "because they were not united by faith;" and so many of the ancients: but, Doddridge, MacKright, M. Lean, and most of the moderns, prefer the common translation, which is also sanctioned by the Vulgate and the Syriac.

common translation, which is also sanctioned by the Vulgate and the Syriac. Ver. 3. If they shall enter—See nate on chap. iii. 11.—Although the works vere finished from the foundation.—Macknight, "from the formation of the world." The word here evidently refers to the completion, not the commencement, of creation, as in the verse following. Ver. 6. To whom it—i. e. he gospel, or good it lings. Ver. 7. Again he limiteth—Verses ", 8, of the Psalm just quoted. Ver. 8. For if Jesus.—Margin "Joshuar" which is the Hebrew name corresponding to the Greek, Jesus.

Ver. 9. A rest.—The word here used is not the same as in the preceding verses

A. M. cir. lest any man fall after the same example of Lunbe-

lief A. D. cir. 12 For the word mof God is quick, and powerful, and sharper than any two-edged "sword, piercing

l or, disoeven to the dividing asunder of soul and spirit, and bedience. of the joints and marrow, and is a discerner of the m Is. 49.2 thoughts and intents of the heart.

n Re.1.16. 13 Neither is there any creature that is not manifest in his sight: but all things are naked p and opened o Ps.139.2.

Je. 17.10. Re. 2.23. unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed quito the heavens, Jesus the Son of God, n Pr.15.11.

let us r hold fast our profession. g c.9.12.24.

15 For we have not a high priest which cannot be r c.10.23. touched s with the feeling of our infirmities; but was in all points tempted like as we are, yet without isin. s Ho. 11.8.

16 Let us therefore come boldly "unto the throne of 1 Pe.2.22. grace, that we may obtain mercy, and find grace to 1 Jn.3.5. help in time of need.

u Ep.3.12. CHAPTER V. c. 10. 19.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

OR every high priest taken from among men is ordained a for men in things pertaining to God, CHAP, 5. that he may offer both gifts and sacrifices for sins:

2 Who b can have compassion on the ignorant, and a c.8.3. on them that are out of the way; for that he chimself b or, reaalso is compassed with infirmity.

sonably bear with

3 And by reason hereof he ought, as for the people, c c.7.28. so dalso for himself, to offer for sins.

d Le.9.7. 4 And one man taketh this honour unto himself, but e 2Ch.26.19

he that is called of God, as was f Aaron. 5 So also Christ glorified not himself to be made Ex.28.1. Nu.16.40 a high priest; but he that said unto him, h Thou art

g Jn.8.54. my Son, to-day have I begotten thee.

6 As he saith also in another place. Thou art a priest for ever after the order of Melchisedec. h Ps.2.7. i Ps.110.4.

Ver. 12. Quick and powerful.-Literally, "living and energetic."-Sharper than any two-edged sword.—Macknight quotes from a Pagan writer, that "reason penetrates into a man deeper than a sword:" but we apprehend it is the power of God's word upon the conscience, that is here alluded to .-- To the dividing asunder of soul and spirit, and of the joints and marrow— That is, of things the most intimately and inseparably connected. See our note on t Thes. v. 23, here we have distinguished the rational soul from the animal; but whether the latter (which is common to brutes) be matter, or an inferior kind of spirit, or a middle substance between both, we presume not to decide. Most certain it is, that many animals are intelligent, as well as sentient; that they feel, that they recollect, and that they dream; and, therefore, that they think.

Ver. 13. Naked and opened .- Doddridge, "laid bare." This is an allusion to the state in which the burnt-offerings were laid on the altar: they were stripped of their skins, their breasts ripped open, their back-bone cleft, and heir head thrown back, so as to be easily inspected by the officiating priest— With whom we have to do—Doddridge and Mackwight, "To whom we must give an account:" so the Greek phrase is rendered, chap. xiii. 17; also Rom. xiv. 12. and elsewhere.

om. xiv. 12. and elsewhere. Ver. 14. Our profession—Or confession; see chep. iii. 1. "What is a most be sourched.—Macknight," who cannot sympa-Ver. 15. Which cannot be touched.—Mackinght, "wao cannot sympathize."—Like as we ure—i. e. in the same points.

CHAP. V. Ver. 2. The ignorant, and on them that are out of the way—i. e. wandering, and in error.

Ver. 5. Glorified not himself-i. e. did not assume to himself that honour

7 Who in the days of his flesh, when he had offered up I prayers and supplications with strong crying and tears unto him that was able k to save him from death. and was heard in that he feared;

8 Though he were a Son, yet learned he obedience

mby the things which he suffered:

9 And a being made perfect, he became the author of eternal salvation unto all them that obey him:

10 Called of God a high priest oafter the order of Melchisedec.

11 Of whom we have many things to say, and hard

to be uttered, seeing ye are dull of hearing. 12 For when for the time ve ought to be teachers. ye have need that one teach you again which be the first principles of the oracles of God; and are become

Buch as have need of p milk, and not of strong meat. 13 For every one that useth milk q is unskilful in the

word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are r of full age, even those who by reason of suse have their senses exercised to discern both good and evil.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

HEREFORE a leaving b the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from c dead works, and of faith 4 toward God,

2 Of the doctrine of baptisms, and of laying on f of hands, and of gresurrection of the dead, and of eter-

nal judgment. 3 And this will we do, if h God permit.

4 For it is impossible for those who were once en-

A. M. cir. 4067 A. D. cir.

Mat.26.39 3.1

k Mat. 26.53 1 or, for

m Phi.2.8. n c.2.10. o ver. 6.

p 1 Co.3.1..

g hath no experience. r or, per-

s or. a habit, or per

CHAP. 6. a Phi.3.12..

b or, the word of the begin.

e Ac. 19.4,5.

f Ac.8.17. g Ac. 17.31. h Ja.4.15

Mat. 5.13. 12.31,32. Jn. 15.6. c. 10 26.

Ver. 7. Who in the days of his flesh.—Nothing can more clearly express the doctrine of the incarnation—"The word was made flesh, and dwelt among us."

With prayers (Sr. deprecations) and supplications.—The word for suppitcations similies branches of olive trees covered with wool, which such as applicated for peace carried in their hands; hence it came to signify supplicated for peace. Gill. — In that he feared.—Doddridge, "in being delivered

Cations for peace. Gitt.—In that ne jeared.—Dodariage, in being deavered from that which he (particularly) feared."

Ver. 8. Yet learned he obedience.—How could our Lord learn obedience, who was never disobedient? We reply, that as he "grew in wisdom, and in stature, and in strength," (Luke ii. 40 and 32.) so might, and so did, he grow (speaking of him as a man) in every virtue, human; and divine; and, of course, in a cheerful resignation to the divine decrees.

Ver. 8. Reing under support in a computer. High Priest by consecration.

Ver. 9. Being made perfect.—i. e. a complete High Priest by consecration. See Exod. xxix. 33, 34. Compare chap. ii. 19.—The author—i. e. the meri-See Exon. XXX. 35, 35. Compute chap, it 10.

To rious and efficient cause—of elemand selection. So M Lean.

Yer. 11. Hard to be uttered—Doddridge, "Hard to be understood."

Macknipki, "difficult to be explained."

Ver. 13. Is unskiful.—Greek, "Hath no experience." Compare 1 Peter

ii. 2.

Ver. 14. Of full age.—Greek, "perfect." Macknight, "full-grown."—By reason of use .- Macknight remarks, that the original term alludes to the athletic exercises of the ancients, in which, by a kind of mock-fighting, they

were prepared for actual combat.

CHAP. VI. Ver. I. The principles.—Margin, "The word of the beginning;"
that is, the elements, or rudiments; or, as Doddridge explains the words.
"first principles." By leaving these, is not meant their abandonment, but pushing on in the heaver by course, as the racer flies from the starting-post to

Ver. 4. For it is impossible.—This seems to refer to those apostates who had committed "the sin unto death." See 1 John v. 16.

ŀ	594	HEBREWS, VI.
	A. M. cir. 4067. A. D. cir. 63.	lightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the
	j Is.1.28.	powers of the world to come, 6 If J they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
	k or, for.	7 For the earth which drinketh in the rain that co- meth oft upon it, and bringeth forth helbs neet for them k by whom it is dressed, receiveth blessing ! from God:
	, Ps.65.10	8 But that which beareth m thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
	m ls.5.£	9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
	n Mat.25.40	10 For a God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.
	o c.3.6,14.	11 And we desire that every one of you do show the same diligence to the °full assurance of hope unto the end:  12 That we be not P slothful, but followers of them
	p Pr. 15.19. 2 Pe.1.10.	who through faith and patience inherit the promises.  13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, 9 Surely blessing I will bless thee, and mul
	q Ge.22.16, 17.	tiplying I will multiply thee.  15 And so, after he had patiently endured, he obtain-

Ver. 5. And have tasted .- To taste, mentally, is to experience; and, in this case, to experience the power of the gospel preached, which may afford much gratification, and produce a degree of moral reform, even when it does not, either deeply or permanently, affect the heart.—Powers of the world to come.—The "world (or ages) to come," certainly designates the gospel dispensation (see note on chap, if. 5.) and the powers of that world, certainly designate the miraculous powers attending the first propagation of the gospel.

r Ex. 22.11. |r for confirmation is to them an end of all strife.

16 For men verily swear by the greater: and an oath

Mat. vii. 22, 23.

Ver. 6. If they shall fall away.—Macknight, "And (yet) have fallen away." So M Lean.—Crucify to themselves.—Macknight. "in themselves."—Seeing they crucify to themselves.—That is, necording to M Lean, "they approve of, and consent to the treatment he received from his murderers, by renouncing and biasphening him, as one justly put to death as an impostor."

Ver. 7. For the earth, &c. - That is, that earth is blessed which, by drinking in the rain, occomes fruitful: but that sandy soil which, though it may drink in the rain, produces no useful vegetation, is accursed. Compare Jer. xvii. 6.

Ver. 9. Things that accompany.-Macknight, "which are connected with."

Ver. 10. God is not unrighteous.-Though we have no claim on the divine bounty, yet God having promised and covenanted to reward our unworthy services, his justice and fidelity bind him to his promise.

Ver. 11. Full assurance of hope—That is, the most assured hope. Ver. 12. Followers.—Gr. "imitators."—Patience.—Gr. "long-suffering;"—Inherit.—Gr. "are inheriting;" meaning the Patriarchs &c. now in heaven.

Ver. 16. Of all strife.—Macknight, "contradiction."

17 Wherein God, willing more abundantly to show! A. M. cir unto the heirs sof promise the immutability t of his counsel, u confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to 'lie, we might have a strong consolation, who have fled for refuge to lay hold wupon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within x the veil;

20 Whither y the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Title Melchisedec.

CHAPTER VII.

I Christ Jesus is a priest after the order of Melchisedea, 11 and so, far more excellent than the priests of Aaron's order.

TOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace:

3 Without father, without mother, without b descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest con-

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

A. D. cir. 63.

s Ro.8.17. c. 11.9.

t Ro.11.29.

u interposed

w 1 Ti.6.b

x Le.16.13

v c.4.14

z c.7.17

CHAP a Ge.14 0,

b pedigree.

Ver. 18. Fled for refuge.—The words "for refuge," though not in italics, are merely supplementary, our translators supposing such to be the allision; but others think it an a l'usion to the Grecian games, and to the prize exhibited to the racers. We decidedly suppose the reference is to the cities of refuge of which there were three on each side of Jordan. They were easy of access, having smooth and good roads 58 feet wide, and bridges over streams. Where the roads crossed or diverged, guide boards were placed, with "Refuge" on them, so large and plain that a man might read whilst running. See

Numb. xxv. 11, &c.

Numb. xxv. 11, &c.

Ver. 20. Whither the forerunner.—Macknight, says. "A fore runner, is ver. 20. Whither the do some service for another." Here the thinks) the allusion is to one sent from a ship to fix its anchor in the place to which it is to he drawn." But M Lean doubts if the word was ever so used; and so do we;

he driwn." But M Lean doubts it the word was ever so used; and so to we, we should rather refer to John xiv. 3.

CHAP. VII. Ver. 1. This Melchisedec—Or Melchisedek, as it is spelled in Gen. Xiv. 18, &c. — King of Salem—So his capital, and probably his whole territory, was called in Abraham's time; in the time of Joshua and the Judges, it was also called by the name of Jebus. Josh. xviii. 28. Judges xiv. 10. Salem, it is wel. known, signifies peace; and Jerusalem, as the learned Granville Sharp has shown, signifies Holy (or sacred) Salem; or, by interpretation, "Boly Peace." See Mr. Sharp's two tracts, on Jerusalem and on Melchisters. Melchiseder

Ver. 3. Without father.—[That is, as the Syriac renders, "Whose father and mother are not inscribed among the genealogies; and therefore it was not known who he was.]—Bagster. "Elsner (as Doddridge remarks) hath some remarkable quotations, to prove that it was usual among the Greeks to call any one (apater, ameter) without father, without mother, when his parents were unknown."—Without descent.—Gr. Genealogy.—Having neither beginning of days, nor end of life.—The time of service of the Aaronic priests was limited between the ages of 50 and 50, which were the terms of their official life; though some think those expressions mean only, that his bith and death are unrecorded.—But made like unto the Son of God; whether a priest continually.—Machight, who applies the latter clause as

596	HEBREWS, VII.
A. M. cir. 4067. A. D. cir. 63.	5 And verily they that are of the sons of Levi, who ere- ceive the office of the priesthood, have a command- ment to tak; tithes of the people according to the
e Nu.18.21 26.	law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose 4 descent is not counted from them received 5 tithes of Abraham, and blessed him that
d pedigree.	had the promises.  7 And without all contradiction the less is blessed of the better.  8 And here men that die receive tithes; but there he
e 3e.14.20.	receiveth them, of whom s it is witnessed that he liveth.  9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
f Ro.9.4.	10 For he was yet in the loins of his father, when Melchisedec met him.  11 If he therefore perfection were by the Levitical
g c.5.6. Re.1.18.	priesthood, (for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, and not be called
h Ga.2.21, v.18,19, c.8.7.	after the order of Aaron?  12 For the priesthood being changed, there is made of necessity a change also of the law.  13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attend-
i 1s.11.1. Mat.1 3. Re.5.5.	ance at the altar.  14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
) Ps.110.4.	15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
k Ac-13.39.	
1 Ro.3.20.	the order of Melchisedec.  18 For there is verily a disannulling of the commandment going before for the k weakness and unprofita-
m or, but it was.	bleness thereof.  19 For the law 1 made nothing perfect, but m the bringing in of a better hope did; by the which 1 we

well as the former, to Melchisedec, renders it "all his life;" and remarks, that the same phrase is applied to the perpetual dictatorship of Sylla. But that the same pursase is applied to the perpetual meaturosing of Sylla. But Doda/ridge and M/Lear suppose an ellipsis (as is not uncommon) of the pronous noho, and render the clause, "but [was] made like unto [or a type of], the Son of God, [who] abideth a priest continually."

Ver. 5. Have a commandment to take tithes.—See Numb. xvii. 21, 21, 26
Ver. 8. Of robom it is witnessed that he liveth.—Dodd idge, "Of whom
it is lonly lestified that he liveth," that is, of whose death we have no account. Some render it, "that he lived," Macknight, "That he lived a priest
all his life." Compare ver. 3.

n Ro.5 2.

draw nigh unto God.

Ver. 9. As I may so say .- Doddridge and Macknight," As one may say." Ver. 11. Perfection.—Completion. or fulfilment, of the plan and purpose of God.—And not be called.—Doddridge, "not be reckoned."

Goa.—And not be catted.—Doddridge, not be reckoned."

Ver. 16. But after the power of an endless life—i. e. for ever.

Ver. 18. Disannulling.—Doddridge, "Abolition."

Ver. 19. Made nothing perfect.—I Completed nothing; it was the introduction, but not the completion.—Bagster.—But the bringing in, &c. -i. e. the hone of the gospel.

things.

24.

HEBREWS, VIII. 20 And inasmuch as not without an oath he was A. M. cir. 4067. made priest:
21 (For those priests were made without oan oath; A. D. cir. 63. but this with an oath by him that said unto him, u or, swear-P The Lord sware and will not repent, Thou art a ing of an priest for ever after the order of Melchisedec :) 22 By so much was Jesus made a surety of a better p Ps.110.4 Hestament. ç c.8.6. 23 And they truly were many priests, because they were not suffered to continue by reason of death: r or, which 24 But this man, because he continueth ever, hath not from r an unchangeable s priesthood. 25 Wherefore he is able 1 also to save them " to the another. uttermost that come unto God by him, seeing he s 1 Sa. 2.35. ever liveth to make intercession v for them. t Jude 24. 26 For such a high priest became us, who is wholy, harmless, undefiled, separate from sinners, and made u or, everhigher than the heavens; more. 27 Who needeth not daily, as those high priests, to v Ro.8.34. offer up sacrifice, first i for his own sins, and then for the people's: for this he did once, when he offered w c.4.15. up himself. 1 Pe.2.22 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was Le.3.7. since the law, maketh the Son, who is y consecrated y or, perfor evermore. fected. CHAPTER VIII. By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant JOW of the things which we have spoken this is the sum: We have such a high priest, who a is CHAP. 8. set on the right hand of the throne of the Majesty in a Ep.1.20.

the heavens: 2 A minister of 5 the c sanctuary, and of the true b or, holy tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and c c.9.8,12, sacrifices: wherefore it is of necessity that this man have somewhat also to d offer.

d Ep.5.2. 4 For if he were on earth, he should not be a priest,

Ver. 22. A better testament.-Rather "covenant." So Doddridge, Macknight, &c. The Greek commentators explain the term surety, by that of Mediator. - Macknight.

Mentator.—*Macking att.*Ver. 24. This man—[That is, Christ, because "he continueth ever," hath
"a priesthood that passeth red away" from him.—*Unchangeable*.—A
priesthood which passeth not from one to another.]—Bagsetr. "The depriesthood which passeth not from one to another.]—Bagster. "The design of the apostle, (says Dr. Jenn. Onean.) in this chapter, is not to declare the nature or the exercise of the priesthood of 'Christ. To the nature of it, he had spoken, chapt. Vt.; and of its use, he treats at large in chapt is. But it is of its excellency and dignity he here treats, and that not also otherly neither, but in comparison with the Levitical priesthood. This was conducive to his main end with the Hebrews; and this he proves upon principles received by themselves, the faith and principles of the ancient church of Israel.

CHAP. VIII. Ver. I. This is the sum.—Doddridge, Macknight, &c., "the chief;" principal point. So Chrysostom and Theophylact, the Syriac and Whileste.

Vulgate

Vir. 2. A minister of the sanctuary.—Macknight reads, "holy places." Ver. 3. That this man.—The word "man" is a supplement; and, instead of it, both Macknight and M'Lean supply the term High Priest, from the preceding clause.

598 HEBREWS, IX.		
A. M. cir 4067.	seeing that ethere are priests that offer gifts accord-	
A. D. cir.	ing to the law: 5 Who serve unto the example and shadow for hea-	
e or, they.	venly things, as Moses was admonished of God when he was at out to make the tabernacle: for, See,	
f Col.2.17. c.10.1.	g saith he, that hou make all things according to the pattern showed to thee in the mount.	
	6 But now hath he obtained a more excellent h mi-	
g Ex.25.40. 26.30.	nistry, by how much also he is the mediator of a bet- ter icovenant, which was established upon better	
h 2 Co.3.6 9. c.7.22.	promises. 7 For if 1 that first covenant had been faultless, then should no place have been sought for the second.	
i or, testa- ment.	8 For finding fault with them, khe saith, Behold, the days come, saith the Lord, when I will make a	
j c.7.11.	new covenant with the house of Israel and with the house of Judah:	
k Je.31.31 34.	9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because	
1 give.	they continued not in my covenant, and I regarded them not, saith the Lord.	
m or, upon.	10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will	
n Ho.2.23. Zec.8.8.	I put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:	
o Is.51.13.	11 And they shall not teach every man his neigh- bour, and every man his brother, saying, Know the	
p 2 Co.5.17.	Lord: for all shall know me, from the least to the greatest.	
	12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no	
CHAP. 9.	more.  13 In that he saith, A new p covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.	
	CHAPTER IX.	

a or, cere1 The description of the rites and bloody sacrifices of the law, 11 far inferior to
monies.
the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first covenant had also a ordinances of divine service, and a worldly b sanctuary.

Ver. 4. That there are priests—Namely, in the temple at Jerusalem.—— Offer gifts.—[Gifts, or Giferings, comprehended propiliatory sacrifices as well as free will-oftenings.]—Bagster.

b Ex.25.8.

Ver. 6. A better covenant.—Margin, "Testament." The criginal term (diatheke) signifies both; but the former is certainly here preferable.

Ver. 7. If that first covenant had been faultless.—The fault or defect of the first covenant was, that it made nothing perfect. See chap. vii. 19. Ver. 8. For fault of the triple fault with them.—That is necessing to Deddrifte.

Ver. 8. For finding fault with them—That is, according to Doddridge, with the Jews. But Grottus, Hammond, and many others, render it, "finding fault, he saith unto them."

Ner 9. And I regarded them not.—Doddridge, "I disregarded them." Ver 9. And I regarded them." This is the Septuagint translation of Jer. Xxxi. 32, which in our translation reads, "Although I was a hushand unto them;" certainly a widely different translation, and differently accounted for. Some suppose a false letter in the Hebrew copy used by the LXX., which makes all the difference. But, then, how shall we account for St. Paul's following them.) Procacke thinks the original will be perfectly a suppose them.

them? Dr. Pococke thinks the original will been both senses.

CHAP. IX. Ver. 1. The first coverant.—It seems evident, that the Greek copy used by our translators omitted the substantive in this place, as de many

2 For there was a tabernacle a made; the first, A.M. cir. wherein was the candlestick, and the d table, and the e shew-bread; which is called f the sanctuary. 63.

3 And after the second g veil, the tabernacle which is c Ex 29.1. called the Holiest of all:

4 Which had the golden b censer, and the ark i cf the d Ex. 40.4 covenant overlaid round about with gold, wherein 255 Ex. 25.30. the golden ipot that had manna, and Aaron's krod that budded, and the 1 tables of the covenant; 5 And over it the cherubins mof glory shadowing h Le. 16.12

the mercy-seat; of which we cannot now speak par- i Ex.25.10, ticularly. Ex.16.33.

6 Now when these things were thus ordained, the k Nu.17.10. priests n went always into the first tabernacle, accom- 1 Ex.34.29. plishing the service of God. m De 10.2.5

7 But into the second went the high priest alone once every year, not without blood, which he offered n Nu.28.3. for P himself, and for the errors of the people:

o Ex.30.10 8 The Holy Ghost this signifying, that the way qinto Le. 16.2, the holiest of all was not yet made manifest, while &c p c.5.3. as the first tabernacle was yet standing:

g Jn.14.6, c.10.19,20. 9 Which was a figure for the time then present, in

others: and that they supplied the word "covenant" from the preceding chapter. On the other hand, there are many Greek copies, both MS. and printed, which read (skene) "tabernaçle;" which reading is supported by Whitby, which rend (skene) "tabernaele;" which reading is supported by Whitby, Doddridge, and other respectable commentators, who seen surprised that it is not universally adopted. But it is also true, that the word "tabernaele" is not universally adopted. But it is also true, that the word "tabernaele" is nomitted in many MSS, and editions, ancient as well as modern; and that translators generally supply the word "covenant" in preference to "tabernaele," which they suppose to be the gloss of some injudicious copyist. This reading is supported by those ancient versions, the Syriac and Vulgate, by Chrysostom, and other Greek Fathers. So among the commentators, it is preferred by Beza and Grotius; by Oover, and the Assembly's Amotators; by Hammond, Macknight, Guise, M'Lean, &c.—Also ordinances—i. e. rites or furns of wurship. rites or forms of worship.

nies or forms of worstup.

Ver. 2. A tabernacie made.—Doddridge, "prepared." Macknight, "set in order," i. e. for public worship.—The first. wherein—i. e. within the first or outer apartment of which was the canditstick, and the table of show-bread, &c. of which see Evod vl. 22—25.—Which is called the sanctuary.—Macknight transposes the world thus:—"For the first [or outward] tabernacie, which is called Hoh, was set in order, in which was both the candicatick, and the table, and the show-bread."

Ver. 3. And offer the second with A for a with a few bread in the second with A for a with a few bread."

Ver. 3. And after the second veil .- A first veil is here implied, which closed the entrance of the tabernacle. Exod. xxxvi. 37. After this—the tabernacle within it called the Holiest of all—Or, as the Hebrew literally is, "the Holy

of Holies."

Ver. 4. Which had the golden censer .- Of the use of this instrument, which was a small pan for burning incense, see Levit, xv. 12, 13. But as the high priest might not enter the Most Holy without it, a question arises, how he could come at it for use if it was kept there? "To this it is answered, that it might be kept just within the veil, and within the reach of his hand, so that he could take it thence without entering himself."—M Lean.—And the ark of

250hd take it thence without entering miniscit. — It Lead. — In the arm of the core and. See Exod. xxxii. 1, 2. — Wherein was—i. e. perhaps in the Most Holy; not the ark. — The golden pot.—See Exod. xxi. 33, 34. Ver. 5. The cherubins of glory—i. e. the glorious cherubin; and so called for two reasons—I. Because they were themselves glorious, as being covered with gold: and, 2. Because they represented, as we conceive, a glorious order of angelic beings, who wait before the throne of God. Ezek. i. 4, &c. Rev. iv.

6, &c.
Ver. 6. The priest went always into the first tabernacle—Or rather, as M1. 3. The priest toest always into the first tabernacle—Of rainer, as M1/an explains it, into the first or outer apartment of the tabernacle, white the common priests had a daily service to perform.

Ver. T. But into the second—compartment of the tabernacle, namely, "The Holy of Holies"—went the high priest alone once (i. c. on one day in) ereny y. 3r.—See Exod. xxx. 10. Levit. xvi. 2, &c.

Ver. 9. Which was a figure.—Gr. Parable. See chap. xi. 19.

A. M. cir. I which were offered both gifts and sacrifices, that could not r make him that did the service perfect, as A. D. cir. 63. pertaining to the s conscience;

10 Which stood only in 1 meats and drinks, and divers r Ps.40.67. u washings, and carnal v wordinances, imposed on

c.10.1.11. them until the time of reformation. s 1's.51.16...

11 But Christ being come a \*high priest of good y things to come, by a \*greater and more perfect t Le. 11.2, tabernacle, not made with hands, that is to say, not &c

n Nu.19.7, of this building;

&c. 12 Neither by the blood of a goats and calves, but by v or, riles, his own blood he entered in once into the holy or, ceremonies.

c place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the w Ep.2.15 x c.3.1. ashes d of a heifer sprinkling the unclean, sanctifieth

у с.10.1. to the purifying of the flesh:

z c.8.2 14 How much more shall the blood of Christ, who a c.10.4. e through the eternal Spirit offered himself without b Ac. 20.28. f spot to God, purge g your conscience from dead works

1 Pe. 1.18, 19. to serve h the living God?

Re.1.5. 15 And for this cause he is the mediator of the new c c. 10.19. testament, that by means of death, for the redempd Nu.19.2. tion of the transgressions that were under the first testament, they which are called might receive the

e 1 Pe.3.18. promise of eternal inheritance. f or, fault.

16 For where a testament is, there must also of g c.10.22.

necessity i be the death of the testator. 4 1 Pe.4.2. 17 For a testament is of force after men are dead; otheror, be

brought wise it is of no strength at all while the testator liveth. in. 18 Whereupon neither the first testament was I dedi-

j or, puri-fied. cated without blood.

Ver. 10. Carnal ordinances .- Doddridge and Macknight, "Ordinances

concerning the flesh."

Ver. 11. Not made with hands, &c.—Many judicious divines (as Calvin, Owen, &c.) refer this to the hody of Christ, (as they do also chap. viii. 2;) but we rather think, with M'Lean, that "heaven itself" is intended, and so it is

we rather think, with M-Lean, that neaven itself is interact, and so it is expressed ver. 24.

Ver. 14. Through the eternal Spirit.—The Vulgate, and many Greck MSS., read, "The Holy Spirit;" and to him we are inclined to ascribe it. Bp. Fell mentions "Clinist's being conceived, proclaimed, anointed, dying, and rising, by the aid of God's Holy Spirit." Sec 1Pe. ii. 18. So Onea, Doddridge, &c. Ver. 15. Mediator.—See note on Gal. iii. 20. "The Mediator of a Testament," says Doddridge, "is a very improper expression:" he therefore translates the world (diatheke) Covenant, as in almost all other places. So Machinetts and most afficient and most affice translates the world (diatheke) Covenant, as in almost all other places. So Machinetts and most affice translates are described to the solution of the solution

lates the word (diatheke) Covenant, as in almost all other places. So Mackinght, and most other modern commentators. But Ovena, Witsius, and Campbell, retain the term Testament.

Ver. 16, 17. For where a testament is, &c.—Doddridge, agreeable to the preceding remarks, renders this verse, "For where a covenant is, it necessarily imports the death of that hy which the covenant is confirmed;" all luding to the general custom of offering sucrifices on those occasions.—For a testament is of force after men are dead, &c.—Doddridge, "A covenant (is) confirmed wort the dead, so that it doth not avail, while he by whom it is confirmed kveth." Macknight translates the passage thus: "For where a covenant (is,) there is a necessity that the death of the appointed (sacrifice) be bought in." (Compare margin.) "For a covenant is firm over dead sacrifices, seeing it never that force while the appointed sacrifice iveth." fices, seeing it never hath force while the appointed sacrifice liveth."

Our readers will perceive, that all these alterations are rendered necessary by a rigid adherence to the word coverant. Into the ground and reasons of them, or, on the other hand, the objections against them, we cannot here enter particularly. The firmer may be found in Dodaridge, Mackingla, and Wieni, the latter in Owen. Campbell's Prelim. Dissertations, and Fraser's curious and elaborate notes on his late Translation of Witsius on the Creed.

Ver. 19. Dedicated.—Chap. x. 2), the same word is rendered "consecrated."

HEBREWS, IX. 19 For k when Moses had spoken every precept to A. M. cir. all the people according to the law, he took the blood A. D. cir. of calves and of goats, with water, and 1 scarlet wool, and hyssop, and sprinkled both the book, and all the x Ex.21.6. 20 Saying, This is the blood mcf the testament Leclis which God hath enjoined unto you. 21 Moreover " he sprinkled likewise with olood both 1 or purple the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with m Mat 26.25 blood; and without shedding of blood o is no remisn Ex 29.12 sion. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; o Le.17.11. but the heavenly things themselves with better sacrifices than these. p Ro.8.34. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but ing Ge.3.19. to heaven itself, now to appear pin the presence of r Ec. 12, 14, 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year sile 228. with blocd of others; 26 For then must be often have suffered since the foundation of the world: but now once in the end of the world he is he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed qunto men once to die, but

after this the judgment:

28 So Christ was once offered to bear the sins of Ac.1.11. the many; and unto them that look u for him shall he appear v the second time without sin unto w salva-

w Is 25.9.

The word "testament," being in italic, is supplementary. Perhaps it might be here better to advert again to the more frequent sense of the original term, namely, "covenant;" and so it seems used in verse 20. Compare note on verse 1.

Ver. 19. When Moses, &c.—See Exod. xxiv. 3—8. But some things are added not there mentioned, for which he had no doubt good authority.—
Scarlet wood.—See note on Mark xv. 17.

Ver. 20. This is the blood, &c.—Compare Mat. xxvi. 23. [Rather, covenant, 16, 17, may be better rendered, "For where a covenant is, there must necessarily be the death of that by which it is confirmed; for a covenant is

confirmed over dead *victims*, and does not avail while that by which it is confirmed liveth." See on De. xxix. 12. 1905. i. 6.]—Ragsier.
Ver. 22. Without shedding of blood.—From the indispensable and perpetua use of blood, under the law, as the means of purification and of pardon, Macknight infers two facts of great importance:—1. "That from the fall of Adam where miles two lasts of great importance:—I. That from the mil of Adam to the end of the world, no man will be pardoned but through Christ's lawing offered himself to God as a sacrifice for sin.—2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, that its influence reacheth backward to the beginning of the world, and forward to the end of time."

Ver. 23. The heavenly things.—Compare Ephes. i. 20. Also this Epistle,

chap. viii. 2; ix. 11, 24.

Ver. 25. But now once, &c.—Compare ver. 12.

Ver. 26. But now once, &c.—Compare ver. 12.

Ver. 27. After this.—Though the day of judgment must be at a great disVer. 27. After this.—Though the day of judgment must be at a great disVer. 28. After this.—Though the day of many individuals, it is the general idea, that upon 
our entrance into another world, an individual decision will take place, and 
fix the final state of each, for happiness or misery. See Eccles. xii. 7, Luke

Ver. 28. Without sin-1. e. not as a sin-offering, as at his first coming.

602	HEBREWS, X.
A. M. eir. 4067.	CHAPTER X.
A. D. cir. 63	1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body onco offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.
CHAP, 10.	FOR the law having a shadow of good things to come, and not the very image of the things, can
a Col.23.	never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
b or, they would have.	2 For then b would they not have ccased to be offered? because that the worshippers ones purged should have had no more conscience of sins.  3 But in those sacrifices there is a remembrance
c 1.e.16.34.	again made of sins every c year.  4 For it is not possible that the blood of bulls and of goats should take away d sins.  5 Wherefore when he cometh into the world, he saith.
d Mi.6.68.	e Sacrifice and offering thou wouldest not, but a body
e 1's.40.68	f hast thou prepared me: 6 In burnt-offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book
f or, thou hast fitted	17 Then said 1, 20, 1 come (in the volume of the book it is written of me) to do thy will, O God.  8 Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest
g Jn.17.19.	not, neither hadst pleasure therein; which are offered by the law;
b e.9.12.	9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
i Nu.23.3.	10 By the which will we are sanctified through the offering h of the body of Jesus Christ once for all.
1 Ps.50.8 * 13. 1s.1.11.	11 And every priest standeth idaily ministering and offering often times the same sacrifices, which can never i take away sins:
k Col.3.1.	12 But this man, after he had offered one sacrifice for sins, for ever sat & down on the right hand of God; 13 From henceforth expecting till his enemies 1 be
1 Pa.110.1.	made his footstool.  14 For by one offering he hath mperfected for ever
	them that are capatified

m ver.1. them that are sanctified. CHAP. X. Ver. 1. The law having a shadow, &c .- The comparison appears to us to be between an outline drawing, sketched in black and white, and a

to us to be between an outrain trawing, specified in back and white, and a finished painting in colours, or perhaps a finished statue.

Ver. 4. For it is not possible.—{While the Jews themselves acknowledged that "there is no expation but by blood," common sense, as well as the 5-riptures, must have taught them, that the blood of bulls and of goats could never satisfy dvining justice, nor take away guilt from the conscience.—B.

Ver. 5. When he cometh into the world.—These words are supposed to

Ver. 5. When he connects into the world.—These words are supposed to be intered by Messial on his incarnation.—A body hast thou prepared.—Kennicott is very confident that the Hebrew once read as the Greek now does, "A body," &c.—Saurin has, however, a very ingenious conjecture. Supposing the Hebrew, in the Psalm quoted, to have originally read, "My cars hast thou quened," or bored, (in allusion to Exad, xxi. 5.) be conceives that the LXX., considering that idea unintelligible in Greek, changed the allusion to a content facilities to the order of ways to the market of the change of their soldiers. custom familiar to themselves, namely, the marking the hodies of their soldiers and slaves, that they might claim them as their own, and therefore rendered the original, "My body hast thou proputed to make the manner of the manner of the manner of their custom. See Gal. vi. 17. Rev. xiii. 16, 17. Ver. 10. Once for ali—i. e. once only. Ver. 12. For ever sat down—Namely, as a priest upon I is throne. Zech.

n Je.31.33, 34.

o Some copies have,

> said, And their.

v Eze.36,25

w 1 Th.5.24.

T Ro.13.11.

15 Whereof the Holy Ghost also is a witness to us: A. M. civ. for after that he had said before, 1067 A. D. cir. 16 This "is the covenant that I will make with them

after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them : 17 And their sins and iniquities will I remember no

18 Now where remission of these is, there is no more

offering for sin. 19 Having therefore, brethren, P boldness to enter in-

to the holiest q by the blood of Jesus, p or, libe ty 20 By a new and living way, t which he hath s consecrated for us, through the veil, that is to say, his flesh;

q c.9.8,12 21 And having a high priest tover the house of God; r Jn. 14.6.

22 Let us draw near with a true heart in a full assurance of faith, having our hearts sprinkled v from s or, new an evil conscience, and our bodies washed with pure made.

water. 23 And let us hold fast the profession of our faithly c.4.14.16 without wavering; (for he w is faithful that promised;)

24 Let us consider one another to provoke unto love u Ep.3.12 and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another:

and so much the more, as ye see the day approaching.

26 For if y we sin wilfully after that we have received the knowledge of the truth, there remaineth no more y No. 15.30.

c.6.4. &c. sacrifice for sins. 27 But a certain fearful looking for of judgment and z Zep.1.13.

fiery 2 indignation, which shall devour the adversaries. Ver. 20. He hath consecrated .- Gr. "hath new made;" i. e. applied to a

new use or purpose. This new way was made, not for Christ himself, but Ver. 23. The profession of our faith.-" The English translators, on the

authority of one MS. only, read here faith, instead of hope,—the true reading, according to Mill, who is followed by Doddridge, Macknight, M Lean, &c.—"The apostle, in this exhortation, refers to the confession of their hope of salvation through Christ, which the primitive Christians made at baptism."—

Macknight.

Ver. 25. Ye see the day,—Gr. "That day," with the article. Macknight applies this to the destruction of Jerusalem; but as that day was usually spoken of in connexion with the day of judgment, (and often, perhaps, con-

spoken of in connexion with the day of judgment, (and often, perhaps, con-founded with it.) that also may probably be referred to.

Ver. 26. If nee sin notifully,—To sin withfully, is to sin deliberately and know-ingly, and notiher through ignorance nor lear.—There remained no more sacrifice—That is, the Jewish sacrifices being abolished, and that of Christ rejected, of course there remains no other. "I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. I found him in the greatest horror of mind: I pointed him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonizing look of despair, he replied, "Aht sir, but I have rejected the Gospel. Some years since, I read Paine's Age of Reason,—it suited my corrupt taste, I im-bibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the first pubed its principles: after his, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the far all snare, and made proselytes to infidelity. Thus I rejected God, and mow he rejects me. I offered to pray by him, but he replied, Oh, no—it is all in vain to pray for me. Then, with a dismal groan, he cried out, Paine's Age of Reason has ruined my soul! and instantly expired."

Ver. 27. Fearful looking for of judgment.—This passage describes a class of characters, whose lamnation is irrevocable.—As the case of these characters is hopeless, they age and the numisful during a configuration.

is hopeless, they cannot be punished, during ages of ages, in a way of mercy, or with a view to their recovery. And as to their being punished during this

[. M. cir. ] 28 He a that despised Moses' law died without mer-4067

cv under two or three witnesses: D. cir.

29 Of b how much sorer punishment, suppose ye, 63. shall he be thought worthy, who hath trodden under u De.17.2. foot the Son of God, and hatn counted the blood of the covenant, wherewith he was sanctified, an unholy b c.22. thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance & bec Mat.12. longeth unto me, I will recompense, saith the Lord. 31,32 And e again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the d De.32.35. living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great e Ps.135.14. fight of afflictions:

33 Partly, whilst ye were made a gazing-stock both f 1 Th.2.14. by reproaches and afflictions; and partly, whilst ve be-

came f companions of them that were so used. g or, that ye have 34 For ve had compassion of me in my bonds, and in yourtook joyfully the spoiling of your goods, knowing g in yourselves that ye have in heaven he better and an selves; or, for yourselves. enduring substance.

35 Cast not away therefore your confidence, which

h Lu.12.33. hath great i recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. i Mat.5.12

37 For k yet a little while, and he that shall come Lu 21.19. will come, and will not tarry.

38 Now the just shall live by faith: but if any man

k Hab 23.4 draw back, my soul shall have no pleasure in him.

long period, and in the end annihilated, this would be contrary to all ideas of punishment, which, according to the scheme of Universalists, must always have its foundation in mercy to the individuals punished. But do we hang the mur-derer out of mercy to himself? Yet is there no mercy in putting the murderer to death — According to Universalists, however, this fearful looking for of judgment and fiery indignation, amounts to no more than what atheists and infidels generally prefer; death being to them an everlasting skep. See notes,

Mat. xxv. 48. that despised.—Doddridge, "who set at nought the law of Moses." See Num. xv. 30, 31.

Ver. 29. Wherewith he was sanctified.—This may either be referred to Christ, or to the apostate here described. "To sanctify, is to set apart to a holy or sacred purpose. So Christ said—"I sanctify myself," (John xvii. 19.) and this we conceive he did, as high priest, before he entered within the veil with his we though the lift, as many part of the blood of the everlasting covenant." and "the blood wherewith he sanctified the people." So Gill and others. But applying the term "sanctified" to the apostate, since the Scripture frequently speaks of men according to their profession, it may mean only a professed devotedness of himself to Christ; and as Eishop Hoadly suggests, receiving the Sacramental cup. See 1 Co. xi. 29; 2 Peter ii. 1.—An unholy thing,—Doddridge, 'common,' or 'unclean.' See Acts x. 14, 15.—And hath done despite.—Macknigk.,' 'insulted.'

\*\*Spite.—Macknight." insulted."

Ver. 30. Vengrance belongeth unto me, &c.—Deut. xxxii. 35, 38.

Ver. 31. It is a fearful—Daddridge, "a dreadful"—thing.

Ver. 32. A great fight.—Macknight, "Combat;" alluding, doubtless, to the public combats in the theatres of that age.

Ver. 33. A gazing-stock—Doddridge, "a public spectacle."

Ver. 37. Vet a little vivile.—Macknight, "a very little while." See Hab. ii. 3.—He that shall come vill come.—Christians were taught to look for a consecutive of their contents. second coming of Christ, as earnestly as for his incarnation; and one of their descriptive characters is, that they wait for his appearing. 1 Thess. i. 10. 2 Thess. iii. 5.

Ver. 38. But if any man draw back .- Doddridge and Macknight, "Yet if

	39 But we are not of them who draw back 1 unto perdition; but of them that believe to the saving of the soul.	A. M. cir. 4067. A. D. cir. 63.
İ	CHAPTER XI.	
	1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.	1 ver. 26.
l	NOW faith is the a substance of things hoped for.	-
į	the evidence of things b not seen.	CHAP. 11
ì	2 For by it the elders obtained a good report.	CHAP. II
1	? Phrough faith we understand c that the worlds were	a or.

ground framed by the word of God, so that things which are seen were not made of things which do appear 4 By faith Abel 4 offered unto God a more excellent

sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts: and c Ge.1.1 Pa 33.6. by it he being dead evet speaketh.

5 By faith Enoch f was translated that he should not d Ge.4.4.5. see death; and was not found, because God had translated him: for before its translation he had this testimony, that he pleased God.

or, confidence. b Ro.8.24.

e or, is yet spoken of f Ge.5.22,24

he draw back." The Hebrew of Habakkuk, just referred to, reads, (ver. 4.)
"His soul which is lifted up." Pococke contends, that the same Hebrew word
signifies to father, and so to fall back. But, if we may be allowed to offer a conjecture of our own, we conceive it to be an allusion to the attitude of pride and hauteur, observable as well in some animals as in our own species, namely, in the horse, turkey, &c.; who, while they proudly raise their heads, scornfully draw them back. The apostates here mentioned, were evidently not so much influenced by fear, as by price and presumption, (vc. 29.) They left the ranks of Christianity, not so much from fear, as from contempt and scorn,

thebrew word (graphe) is rendered presumed, Num. xiv. 41.

CHAP. XI. Ver. 1. The substance.—The Greek term, hypostasis, is well known in the Trinitarian controversy, as differently used for essence and for person; but "in the New Testament (as remarked by MLean) it is used only five times, and that only by our apostle; in three of which it is translated confidence, viz. 2 Co. ix. 4; xi. 17. Heb. iii. 14; and in this place it is so translated in the Margin."—The evidence.—The original term here used in the New Testament occurs only twice; namely, in 2 Tim. iii. 16, where it is translated reproof; but, according to the judicious commentator just cited, should be rendered conviction, but there and in the passage now before us. So Doddridge; but Macknight preserves the term "evidence." Ver. 2. The elders—Macknight, "The ancients;" namely, the patriarchs

and prophets, as in the following verses.

Ver. 3. The worlds were framed .- Literally, "the ages." The material world acquired this name from the perpetual changes to which it is subject, and some modern writers would confine its import to the arrangement and government of the world; but that the material frame itself must be include; is evident from the plurase, "things which are seen;" also from chap. i. 2, and

many other passages.

Ver. 4. A more excellent sacrifice.—" It is observed by entics, that the [Greek] word (pleiona) signifies more in number, rather than in value. offered the fruit of the ground, which was only the mincha, or meat-offering, but no proper sacrifice for sin. Gen. iv. 3."—M'Lean. The late Dr. Kenni. cott farther argued from these circumstances, particularly from the word (pleiona) "more," that Abel offered not only a sacrifice, but also a mincha, that is, a meat (or rather bread) offering; so that he by the one acknowledged that is, a mean for rather of eag of energy; so that he by the one acknowledged god is providential goodness, and by the other list redeeming mercy. See Kennitot's Dissert, on "Cain and Abel,"—Ry it he, being dead, yet speak-th.—By what it may be asked. We reply, By his follening, by his faith, by his example. John Edveards explains it of his blood, whele God sand, "Crieth unto me from the ground." Gen. iv. 10. But Macknight opposes the latter sense, as ungrammatical. The Margin, however, reads in the passive, "Is yet apolice of?" alluding to the "good report" which he "through buth received," spect of the "good report" which he "through buth received," as in ver. 2

Ver. 5. Was not found.-Namely, not on earth, being removed in his whole person, soul and body, to the skies.—He had this testimony.—This relers to Gen. V. 21, where we read, 'Enoch walked with God,' which the LXX. having translated that he "pleased God," is so quoted by the apostle; and hence we A. D. cir. 63. him.

A. M. cir. 4067.

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g Ps. 106.21 7 By faith h Noah, being warned of God of things not seen as yet, i moved with fear, prepared an ark to the saving of his house; by the which he condemned h Ge.6 14.. the world, and became heir of the righteousness which

is by faith.

8 By faith 1 Abraham, when he was called to go out i or, being into a place which he should after receive for an inwary. heritance, obeyed; and he went out, not knowing

Ge.12.1,4, whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, k dwelling in tabernacles with Isaac k Ge. 13-3, and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, 18.1.9.

whose mbuilder and maker is God.

11 Through faith also Sara herself received strength 1 c.1222 to conceive seed, and was delivered of a child when 13.14. she was past age, because she judged him faithful

o who had promised. ra Re.21.2. 10. 12 Therefore sprang there even of one, and him as good as dead, p so many as the stars of the sky in muln Ge.21.1,2 titude, and as the sand which is by the sea shore in-

numerable.

13 These all died ain faith, not having received the promises, but having seen them afar off, and were a c.10.23. persuaded of them, and embraced them, and r confessp Ge.22.17.

Ro.4.17. ed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that

q accordthey seek a country. ing to.

15 And truly, if they had been mindful of that country from whence they came out, they might have had r 1Ch.29.15. 1 Pe.2.11. opportunity to have returned.

infer, that walking with God, implies a state of favour and friendship with him.

Ver. 7. Of things not seen as yet.—Namely, the flood.—Moved with fear.—Maechnight, "A religious fear."—Hetr of the righteousness which is by feith.—See Rom. iii. 21, 22; iv. 13. Phil. iii. 9.

Ver. 9. In tabernacles—i. e. tents—toith Isaac and Jacob.—Doddridge observes, that Jacob was born is years before Ahraham died.

Ver. 10. Builder and maker.—(cf. demtourgos.) Doddridge, "Former."

Macknight, "Ruler"

Ver. 12. As good as dead.—Gr. "dead as to these things;" i. e. as to having

children.—As the stars of the sky in multitude.—To be able to enumerate the stars, the Psalmist speaks of as the peculiar prerogative of God. Ps. extvii. 4.

Ver. 13. Died in faith.—Gr. "according to faith."—And score persuaded of them.—These words are omitted in many MSS., and in all the an icut versions and commentators.—Embraced them.—This is supposed to a an allusion to persons on a voyage, who when they descry at a distance the'r

nision to persons on a voyage, who when they descry at a distance the rwished-for port, hall it with the most joyfid shouts.

"Lo1 Italy appears, Achates cries;
And Italy! with shouts the crowd replies."—Pitt's Virgit.

Ver, 14. They seek a country.—The origins word, Ipatrida.) as Doddridge romarks, "is very emphatical: it signifies, as it were, a native country in which their father dwolt, as opposed to that in which they were pilgrims and strangers.

Ver. 15. Opportunity to have returned -It is calculated that there were full 200 years between the call of Abuhan; and the death of Isaac, during which there were, doubless, many opportur ties of return.

16 But now they desire a better country, that is, a A. M. cir. heavenly: wherefore God is not ashamed to be called their 'God: for he hath prepared for them a 'city.
17 By faith Abraham, when "he was tried, offered up 63. s Ex.3.6 15. Isaac: and he that had received the promises offered up his only begotten son, ver.10. 18 v Of whom it was said, w That in Isaac shall thy u Ge. 22.1, seed be called: Ja.2.21. 19 Accounting that God was able to raise him up. e n from the dead; from whence also he received v or, To. him in a figure. w Ge.21.12 20 By faith Isaac \* blessed Jacob and Esau concernx Ge.27.27... ing things to come. 21 By faith Jacob, when he was a dying, blessed both the son's of Joseph; and worshipped, leaning y Ge.48.5.. z upon the top of his staff. 22 By faith a Joseph, when he died, t made mention of the departing of the children of Israel; and gave z Ge. 47.31. a Ge.50.24. commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the membered c Ex.22 king's d commandment. 24 By faith e Moses, when he was come to years, d Ex.1.16,

refused to be called the son of Pharaoh's daughter; 25 Choosing frather to suffer affliction with the peo- e Ex.210, ple of God, than to enjoy the pleasures of sin for a season: f Ps.84.10.

Ver. 17. Offered up.—Though Isaac was not slain, Abraham stretched forth his hand, and took the knife to slay him, as he certainly would have done, if he had not been restrained; and, as we conceive, in the full persuasion of his being raised immediately from the dead. In speaking of the nature and extent of Ahraham's trail, the pious Mr. Henry pithly observes, that he was called—"As a father, to cut off his own family—as a believer, to cancel the divine promises—as a tupe, to frustrate Christ's advent—as a minister, to cut off the church at a blow—and, as a philanthropist, to destroy all mankind. Such, however, were the appearances which must have presented themselves to his imagination."

Ver. 18. Of Doddridge, "concerning"—rehom.

Ver. 19. In a faure.—Gr. a parable. On this circumstance, Preb. Townserd remarks.—The sacrifice of Isaac by his father was so evidently typical of the sacrifice of Christ, that there can be no doubt of the design to be answered with the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the design to be answered to the control of the cont swered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of Isaac and of Christ; they are to be found in every commentary. That the meaning of the whole of the circumstances of this mystical sacrifice of his son, was revealed to Abraham—that he learned from them, that the promised Messiah should in like manner bear the wood of the cross, and die for mankind; and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and [that] he then saw it, and was glad, is well argued by Bp. Warburton.'
-Townsend's Old. Test. Arr.

Ver. 22. Joseph, when he died.—Doddridge, "When dying." Macknight, "When ending: "namely, his hie. Ver. 23. A proper child.—Macknight, "beautiful." [The beauty of Moses is expressly mentioned by Josephus, who introduces Pharaoh's daughter caling him "a child divine in form;" Philo also says, that, "at his birth, he had a more elegant and beautiful appearance, than denoted an ordinary person;" and it appears from Justin, that the fame of his beauty had spread among the leathen.]—Bagster,—Not of raid-i.e. not so intimidated as to drown the child, as commanded. Exod. i. 22.

Ver. 24. Come to years—i. e. to a mature age. The original literally reads, "grown great." It appears from Acts xii. 23, that Moses was now forty years

of age.

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h Re.6.11.

A. M. cir. 26 Esteeming the reproach s of h Christ greater riches than the treasures in Egypt: for he had respect unto A. D. cir. the recompense i of the reward

27 By faith he forsook Egypt, not fearing I the wrath g or, for. of the king: for he endured, as seeing him k who is h c.13.13. invisible.

i c.10.35. 28 Through faith he kept the 1 passover, and the Ex.10.23, sprinkling of blood, lest he that destroyed the first-born should touch them. 12.31.

29 By faith they passed m through the Red sea as by k 1 Ti.1.17. dry land: which the Egyptians assaying to do were 1 Ex.12.21, drowned. &c.

m Ex. 14.22, 30 By faith the walls of Jericho n fell down, after they were compassed about seven days. n Jos. 6.12..

31 By faith the harlot Rahab operished not with them that p believed not, when she had received the o Jos. 6.23. spies q with peace. Ja. 2.25.

32 And what shall I'r re say? for the time would p or, were fail me to tell of Gedes ..., and of Barak, and of Sament son, and of " Jephthae; of v David also, and w Samuel, q Jos. 2.4, and of the prophets:

&c. 33 Who through faith subdued kingdoms, wrought r Ju.c.6& 7. righteousness, obtained x promises, stopped the mouths s Ju.4.6,&c.

of y lions. t Ju.c.15 & 34 Quenched the violence of z fire, escaped a the edge of the sword, out of weakness were made strong, waxu Ju.11.32, &c. ed valiant in fight, turned to flight the armies of the

v 1 Sa.17. aliens. 45, &c. 35 Women breeeived their dead raised to life again: w 1 Sa 7.9, and others were tortured, not accepting e deliverance;

that they might obtain a better resurrection: x Ga.3.16. 36 And others had trial of cruel mockings and scourgy Da.6.22. ings, yea, moreover of d bonds and e imprisonment: z Da.3.25.

37 They were f stoned, they were sawn asunder, were tempted, were slain with the sword: they wana 1 Ki. 19.3. 2 Ki.6.16. b 1 Ki.17.22. 2 Ki.4.35, dered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

c Ac. 4.19. 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and d Ge.39,20,

e Je.20.2. caves of the earth. having obtained a good report 39 And these all f Ac.7.59.

through faith, received not the promise: g or, fore-40 God having g provided some better thing for us,

Ver. 25. Repreach of Christ-That is, on account of their expectation of a Messiah.—For he had respect, &c.-Doddridze, "For he directed his regards to the recompense of reward." That reward could not be temporal.

that they without has should not be made perfect.

regains to the recompense of rewain." That rewaid could not be temporal and must therefore be the everlasting reward. See ver. 18, 14, 16.

Ver. 27. By faith he forsook.—Doddridge, "left."
Ver. 29. 48 by—Doddridge, "m-dry land.

Ver. 35. Women received their dead.—As in the case of the wilow of Zareplath, and the Shunamite.—Others were tortured.—Macknight, "benten."

The term probably refers to the enul practice of the bastinado, still practiced in the East.—A better resurrection—i. e. a resurrection to a bet-

Ver. 37. They wandered about in sheep-skins, &c.—Clement of Rume, in his first Epistle to the Corinthians, § 17, allules to the same circumstance. "Let us be initiators of those who want alout in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel, the prophets." See 2 Kings i. 8. Zech. xiii. 4.

C11AP. 12.

TLET.

c Lu.24.26.

A. M. cir CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old. A. D. cit

HEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside a every weight, and the sin which doth so easily beset us, and let us run with patience the race that is

set before us,

a 2 Co.7.1 2 Looking unto Jesus the bauthor and finisher of our faith; who for the c joy that was set before him endured the cross, despising the shame, and is set b or, begindown at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ve be wearied and

faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.
5 And ye, have forgotten the exhortation dwhich

speaketh unto you as unto children, My son, despise d Pr.3.11 12 not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For e whom the Lord loveth he chasteneth, and e Re. 3.19.

scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for f what son is he whom the father f Pr. 13.24. chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

g Nu.16.22. 27.16. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the g Father

of spirits, and live? 10 For they verily for a few days chastened us hafter their own pleasure; but he for our profit, that we might be partakers of his holiness.

h or, as seemed good, or, them.

CHAP. XII. Ver. 1. Wherefore, seeing we also.—Doddridge, "Being therefore encompassed."—A cloud of voitnesses.—The application of this metaphor to a multitude of persons, may be seen in Isa. ks. S.—So easily beset us.—Literally, says Macknight, "which stands conveniently around us"—the sin adapted to our circumstances and situation; or, as others explain it, our constitutional sin, that to which our corrupt nature is most prone.—Run coith patience.—Macknight, "with perseverance;" which is doubtless the true meaning, if not an exact translation.

Ver. 2. The author.—Doddridge, "leader." Macknight, "Captain and perfecter of the faith." Here it has relation to a pec, and may therefore be well explained of Christ, as our example, having come before——Ind. finish.

perfecter of the faith." Here it has relation to a pec, and may therefore be well explained of Christ, as our example, having gone before.—And finisher—or completer. This is thought by some critics to refer to the judge who presided over the games, and distributed the rewards.—For the joy that was set before him.—See Phil. ii. 8, 9.

Ver. 3. Consider.—Macknight, "attentively consider".

Ver. 4. Resisted unto blood.—An allusion to those puglists who practised in a sort of gloves. They had not yet endured martyrdom.

Ver. 5. Which speaketh unto you.—Macknight, "which reasoneth with you."—My son, &c.—See Prov. iii. 11, 12.

Ver. 6. Whom the Lord loveth.—Of the advantages of affliction to the mind, the following anecdote affords a fine illustration:—The late Rev. Mr. Cecil, when at College, was much tried with the ridicule and reproaches of some profane and profligate young men. Thus exercised, he was one day walking in the physic-garden, where he observed a very fine pomegranate tree, cut almost through the stem, near the root. On asking the gardener the reason of this, "Sir, (said he) this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit."

HEBREWS, XII. A. M. cir. 11 Now no chastening for the present seemeth to be 4067. joyous, but grievous: nevertheless afterward it yield-A D. cir. eth the peaceable fruit i of righteousness unto them 63. which are exercised thereby. 18.32.17 12 Wherefore lift jup the hands which hang down, and the feeble knees; i Is.35.3. 13 And make k straight 1 paths for your feet, lest that which is lame be turned out of the way: but m let 't k or, even. rather be healed. Pr.4.26,27 14 Follow peace " with all men, and holiness, withn: Ga.6.1. out o which no man shall see the Lord: 15 Looking diligently Plest any man q fail of the grace r Ps.34.14 of God; lest any root of bitterness springing up c Mar. 5.8. trouble you, and thereby many be defiled; Ep.5.5. 16 Lest there be any of fornicator, or profane person, p 2 Pe.1.10. as Esau, who for one morsel of meat sold his birthright. g or, fall from. 17 For ye know how that afterward, when "he r De.29.18. would have inherited the blessing, he was rejected: 1 Co.6.13. for he found no v place of repentance, though he sought it carefully with tears. t Ge. 25.33. 18 For ye are not come unto w the mount that might be touched, and that burned with fire, nor unto blacku Ge-27.31... ness, and darkness, and tempest, v or, way to 19 And the sound of a trumpet, and the voice of change words; which \* roice they that heard entreated that his mind. the word should not be spoken to them any more: w Ex.19.12 20 (For they could not endure that which was com-..19. manded, And y if so much as a beast touch the mounx Ex.20.18, tain, it shall be stoned, or thrust through with a 21 And so terrible was the sight, that Moses said, I exy Ex.19.13,

ceedingly fear and quake:) Ver. 12. Lift up the hands, &c. - "The exhortation (Dr. Oven remarks) is applied to such parts of the body as were employed in athletic exercises."

Under fatigue, the hands would hang down, and the knees tremble.

Ver. 14. Follow peace.—See 1 Pet. ii. 11.

Ver. 15. Root of bitterness.—Doddridge says, "The Hebrew word properly signifies an infectious plant, which taints other vegetables that grow near it." Compare Acts vini. 23.

Ver. 16. As Esau. - Esau is called a profane person, because he slighted the birta-right, as not considering its relation to the Messiah; not, indeed, believing in the promise. See Gen. xxv. 29.—One morsel of meat.—Doddridge and Mackinght, "One meal."

and Mackinght, "One meal."

Ver. 17. No place for repentance.—Margin, "No way to change his mind;"
i. e. Issae's.— Though he sought it carefully—Mackinght, "Though he aemrestly sought (the blessing)")—orbit tears. We perfectly agree with Dodd-ridge, that "The meaning of this undoubtedly is not, that he would have repented and could not; but that there was no room for his repentance—it would not be regarded; or, in other words, that his father's mind could not be changed." The account of Moses fully justifies this interpretation. "Esau entegted Issae—Bless me, even me also, 0 my father! and he lift up his vice.

and wept." Gen. xxv. 38; compare verse 31.
and wept." Gen. xxv. 38; compare verse 31.
to the first the touched—Doddridge, "That was the object of touck." Macknight, "a tangible lie. a malerial] mountain." Compare

ver. 20.

Ver. 20. Or thrust through with a dart.—These words are wanting in many ancient MSS, and versions; and are therefore rejected by Mill, Wetstein, and Griesbach. They are taken from Exod. xix, 13.

Griesbach. They are taken from Exud. xix. 13.

Vor. 21. Moses said. I exceedingly fear, &c.—These words are not on record except here: but Jr Lean thinks they may be alluded to, in Exed. xix. 19

They might be handed down by tradition to the time of Paul, or communi cated to him by inspiration.

c or, enroi-

ment.

or, may

CHAP. 13.

a 1 Pe.1.22. 1 Jn.4.7,

ed d Lu.10 20

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and A. M. cir. A. D. cir. to an innumerable company of a angels.

23 To the general assembly and church of the b firstz Re.3.12 born, which are c written din heaven, and to God the e Judge of all, and to the spirits of just men i made a Ps.69.17 perfect, b Re.14.4.

24 And to Jesus the mediator 5 of the new b covenant, and to the blood of sprinkling, that speaketh better things than that of I Abel.

25 See that ye refuse not him that speaketh. For if e Ge.19.25, they escaped not who refused him that spake on earth, (1.00) f 1 Co.15, much more shall not we escape, if we turn away from 49.54. him that speaketh from heaven: g c.8.6.

26 Whose voice then shook the earth: but now he h or, testahath promised, saying, & Yet once more I shake not the earth only, but also heaven.

i Ex.24.8. 27 And this word, Yet once more, signifieth the rei Gc.4.10. moving of those things that I are shaken, as of things k Hag.26. that are made, that those things which cannot be

shaken may remain. 28 Wherefore we receiving a kingdom which cannot m hold fast be moved, let us in have grace, whereby we may serve

God acceptably with reverence and godly fear: n De.4.24. 29 For nour God is a consuming fire.

CHAPTER XIII

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness. 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to contess Clinist, 16 to give alins, 17 to ober governors, 18 to pray for the apostle. 20 The conclusion.

ET brotherly a love continue. 2 Be not forgetful to entertain strangers: for there-

by some b have entertained angels unawares. b Ge. 18.3. 3 Remember them that are in c bonds, as bound with them; and them which suffer adversity, as being

e Mat.25.36 yourselves also in the body. 4 Marriage d is honourable in all, and the bed unded Pr.5.15..

filed: but e whoremongers and adulterers God will judge. e 1 Co.6.9.

5 Let your conversation be without covetousness; Ver. 22. Mount Sion .- This formed part of Jerusalem, whereon was built

the city and tower of David. Ver. 23. To the general assembly. This term was used by the Greeks, generally, in reference to some grand festival occasion, such as the Olympic

games. See Doddridge.

Ver. 24. Now coverant.—See chap. viii. 6; ix. 15.—Than that of Abel.

- This is by many referred to the blood of Abel's sacrifice; but by others (as
Doddridge) to his own blood, as shed by Cain. See Gen. iv. 10.

- Him that

Ver. 25. See that ye refuse not, &c. - Compare chap, ii. 1-3. — Hien that take-Doddridge, "that delivered tracks"—on earth-namely, Moses. spake—Doddridge, "that delivered oracles"—on earth—namely, Moses. Ver. 27. Things that are shaken.—The things that were shaken, according to both Owen and Doddridge, intend the Mosaic economy; the things that

cannot be sleaken, the Christian dispensation.

CHAP. XIII. Ver. 2. Be not forgetful to entertain strangers.—Lardner,

"Be not unmindful of hospitality.

Be not imminified no pospirality.

Ver. 3. Your selves also in the body—i. e. liable to the same adversity.

Ver. 4. Marriage is honourable, &c.—Macknight, "Let marriage (be) benourable among all, and the bed unpolluted."—For fornicators, &c.—See Vulgale, and two ancient MSS

Ver. 5. Without concrousness.—Macknight, "without the love of money."

See 1 Tim. vi. 9, 10.—I will never leave thee, &c.—M Lean remarks, that

A. M. cir. and be content f with such things as ye have: for he hath said, & I will never leave thee, nor forsake thee. 6 So that we may boldly say, h The Lord is my helper, A. D. eir. 63

and I will not fear what man shall do unto me. f Mat. 6.25, 7 Remember them which i have the rule over you,

who have spoken unto you the word of God: whose g Ge.23.15 faith i follow, considering the end of their conversa-1 Ch.23.20

8 Jesus Christ the same & vesterday, and to-day, and L Ps.27.1.

for ever. 9 Be ! not carried about with divers and strange docor, are the guides. trines. For it is a good thing that the heart be established with grace; not with meats, which have not c.6.12.

profited them that have been occupied therein. 10 We have an altar, whereof they have no right to к Г.е.1.4.

eat which serve the tabernacle. I 1 Jn.4.1.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, m Le 16.27. are burned m without the camp.

n Jn.19.17, 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without ' the o Ac.5.41.

gate. 13 Let us go forth therefore unto him without the p Mi.2.10. camp, bearing o his reproach.

g Ep.5.20. 14 For here P have we no continuing city, but we seek r Ho.14.2.

one to come. 15 By him q therefore let us offer the sacrifice of praise s confessto God continually, that is, the fruit rof our lips ing.

s giving thanks to his name. t Ro 12.13. 16 But to do good and to communicate forget not:

u Phi.4.19, for with such u sacrifices God is well pleased. 17 Obey them that whave the rule over you, and v 1Th.5.12. submit yourselves: for they watch a for your souls,

13. as they that must give account, that they may do it w or, guide. with joy, and not with grief: for that is unprofitable x Eze.3.17. for you.

this sentence contains no less than five negatives; but not so the original pasuns sentence contains no less than five negatives; but not so the original passage, Joshua i. 5. The Greek is very emphatical, and thus literally rendered by Doddridge:—"I will not—I will not leave thee; I will never, never, never forsake thee." A promise originally given to Joshua on the death of Moses, and here applied to all the servants of the true God.

Ver. 8. Jesus Christ, the same.—Dr. P. Smith says, "There is nothing then, in the argument, to bar our understanding the passage, as referring primarily to the merson of Christ, and in the phraseology there is a reason, which is. I think, of weight sufficient to be decisive. This is the adoption of the same obviews which at the commencement of the Tuitle had been amplicable to rely was which at the commencement of the Tuitle had been amplicable to every the same of the Tuitle had been amplicable to the

plruse which, at the commencement of the Epistle, had been employed to express the absolute unchangeableness of God; "Thou art the same," &c. Heb i. 12." Dr. J. Owen (in loc.) considers the phrase, "yesterday, to-day, and for ever," as analogous to Rev. i. 4—" He who is, and was, and is to come.'

Be not carried-(Macknight, "tossed")-about.-The allusion Ver. 9. Be not carried—(M seems to be to a vessel in a gale

Ver. 12. Without the gate.-Calvary was certainly without the walls in our Lord's time, though it has been long since included, unless there be a mistake as to its situation, which some travellers suspect.

as to its situation, which some traveners adopted.

Ver. 15. The fruit of our lips.—Estins thinks that our praises may be ejustly called the fruit of our lips, even as the good works of a virtuous woman are called the fruit of her hunds. Prov. xxxi. 31.

Ver. 17. That have the rule.—Doddridge, "who preside."—Watch for your souls.—Chrysostom says he never read these words without trenbling. though he was certainly an active aid zealous pastor, often preaching several times a day.

A. M. rir. 18 Pray for us: for we trust we have a good y conscience, in all things willing to live honestly. A. D. cir 19 But I beseech you the rather to do this, that I may

be restored to you the sooner.

20 Now the God 2 of peace, a that brought again from the dead our Lord Jesus, that great b Shepherd of the sheep, c through the blood of the everlasting a 1 Pe. t. 21. d covenant,

21 Make you perfect e in every good work to do his b Eze. 3/ 23 will, I working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. d or, testa-

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ve that our brother h Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrews from Italy by Timothy.

v Ac.21.16. z 1 Th.5.23.

c Zec.9.\_1.

ment. e 1 Pe.5.10.

f or, doing. g Phi.2.13.

h 1 Ti. 16 12 2 Ti.1.8. Re.7.14.

Ver. 18. We trust-Doddridge and Macknight, "We are confident that" -ue have a good conscience, in all things willing to live honestly.—Dodd-ridge. "Determined in all things to behave honourably." Greek, "well." ridge, "Deteri See 2 Cor. i. 12

Ver. 18. Restored to you the sooner.—Doddridge, "quickly." Ver. 22. Blood of the covenant.—There is much doubt among commentators, whether the words "through the blood of the everlasting covenant," should be connected with the preceding clause, as implying that it was through the blood of the covenant that Christ became our shepherd; or that, through the broom of the obvenant may close the same of shepherd; or may, through the ment of that blood he was raised from the dead, it being impossible that he should be "holden of death any longer;" (see Acts ii. 24; yor, 3dly, whether it was through his atoning blood, that the apostle implored for the believing Hebrews the blessings following (ver. 21;) all which senses are admissible and

Ver. 21. Make you perfect.—"The same word is translated prepared, chap. x. 5; framed, chap. xi. 3; fitted, Rom. iz. 22; restored, Gal. vi. 1; perfectly joined, 1 Cor. 1. 0. It signifies to set things to rights, and reduce them to their proper state."—M Lean.—Working in you.—"It is plain, from this and other passages of Sernstrie, (says M Lean.) that God worketh from this and other passages of Scripture, (says M Lean,) that God worketh in his people every good work that is well pleasing in his sight; and that, not only in the conversion of a sinner, but in all the growth and improvement of a Christian in the spiritual life. It is he that enlightens the eyes of their understanding, (Ephes. i. 17, 18;) that enlarges their views of the love of Christ, (Ephes. iii. 18—19;) that worketh in them both to will and to do, (Phil. ii. 13.) The holy tempers, and spiritual affections of the soul, are the fruits of the Spirit. (Gal. v. 22, 23.) But then, 2dly, He works in us, as rational creatures, by meaning the seasoftime the half times. by means of the revelation he had given us, enlightening our judgments— strengthening our faith—moving our wills by its motives, and so influencing our obelience. The Spirit, therefore, does not work upon us abstractedly from the word; but in and by it, making it to produce its effects. 3dly, God-working in us that which is well pleasing in his sight, does not supersede our working in us that which is well pleasing in his sight, does not supersede our activity or make us passive: on the contrary, it is an exciting of us both to will and to do. 4thly, That as God works in his people that which is well pleasing in his sight, so we should apply to him for his Spirit, depend upon his assistance in every thing he requires, and give him all the glory—'Not I, but the grace of God which was with me.' Lastly, we should look for acceptance only through the ments and mediation of Christ, even in such things as we do agreeable to his will; for they are well pleasing in his sight only through Jesus Christ; to whom be glory for ever and ever. Amen."—To whom be glory.—Compare 2 Peter iii. 18. Rev. v. 12, 13.

Ver. 22 In Jew vords.—Macknight, 'briefly.' This must be understood in reference to the great variety of nather, for it is fur from being one of the

in reference to the great variety of matter, for it is far from being one of the shortest of his Epistles. But this Epistle is, as (near expresses it, "A brief compendium of the doctrine of the law and the gospel."

Ver. 23. With whom.—Timothy was Paul's perpetual companion in all

his travels, except when he sent him on any special work for the church .-

Owen.

Postscript.—Written to the Hebrews from Italy, by Timothy. Dr. J. Owen says, "This is partly untrue—as that it was sent by Timothy; being expressly contrary to what the apostle speaks concerning him immediately helore (ver. 23.) But these subscriptions have been sufficiently proved, by many, to be spurious; being the additions of some unskilful transcribers in after ages." See also P. S. at the end of 1 Corinthians.

### CONCLUDING REMARKS ON HEEREWS.

[THE Epistle to the Hebrews, observes Dr. Hales, is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous comment: to the Epistes to the Komans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other Epistle, or perhaps than all of them, places its dwine inspiration beyond all doubt. We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes in the most impressive manner. Hence this Epistle, as Dr. A. Clarke remarks, is by far the most important and useful of all the apostolic writings; all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the Gospel, but the sum and completion of the Law, of which it is also a most beautiful and luminous comment. Without this, the law of Moses had never been fully understood, nor God's design in giving it clearly apprehended. With this, all is clear and plain; and the ways of God with man ren-dered consistent and harmonious. The Apostle appears to have taken a por-tion of one of his own Epistles for his text,—"Christ is the end of the law for righteousness to them that believe;" and has most amply and impressively demonstrated his proposition. demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution, are shown to have had Christ for their object and end; and to have had neither intention nor meaning but in reference to Him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is every where the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole,—every where appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres. So many are the beauties, so great the exect lency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that it may be read a hundred times over without perceiving any thing of sameness, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews. That it was written to Jews, naturally nor, as to me possess to the receivers. Had it been written to the Gentiles, not one in ten thousand of them would have comprehended the argument, because inacquainted with the Jewish system, the knowledge of which the writer every where supposes. He who is well acquainted with the which the writer every where supposes. He who is well acquainted with the Mosaic law, site down to the study of this Epistle with double advantage, and he who know down the traditions of the Elders, and the Tahnudic illustrations of the written and pretended oral law of the Jews, is still more likely to enter of the written and presented oral alw on the Jews, is said more above, into, and comprehend, the Apostle's meaning. No man has adopted a more likely way of explaining his phraseology than Schoetgen, who has traced lite precular diction to Jewish sources; and, according to him, the corposition of the whole Epistle is this: JESES OF NAZARETH IS 7HE TUE COD. And in order to convince the Jews of the trafth of this proposition, the Apostle urges but three arguments:-1. Christ is superior to the angels. 2. He is superior to Moses. 3. He is superior to Aaron. These arguments would appear more distinctly, were it not for the improper division of the chapters; in consequence of which, that one excellency of the Apostle's is not noticed-his application of every argument, and the strong exhortation founded upon it. Schoasgen has very properly remarked, that commentators have greatly missing the property of the commentators have greatly missing the property of the commentators. understood the Apostle's meaning through their unacquaintance with the Jewiah writings, and their peculiar phraseology, to which the Apostle is continually referring, and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the Apostle, that he had in view this remarkable saying of the Rubbins on Isaiah hi. 13.—"Behold my servant shall deal pradently, he shall be exatted and extolled, and he very high." Rubbi Tanchum, quoting Yakut Simeoni, (p. ii. fol. 53.) says. "This is the king Messiah, who shall be greatly extolled and elevated: Ho shall be elevated above Abraham; shall be more eminent than Moses; and be more exalted than the nimistering angels." Or, as it is expressed in Yakut Kautosh, (fol. 144.) "The Messiah is greater than the patriarchs, than Moses, and than the ministering angels." These sayings the Apostle shows to have been fulfilled in our Messiah; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very ton ish writings, and their peculiar phraseology, to which the Apostle is continuour Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings. This is the point which the Apostle undertakes to prove, in order to show the Godhead of Christ; and therefore, if we find him proving that Jesus was greater than the parliarches, read therefore, if we find find proving that Jesus was greater than the angels, he must be understood to mean, according to the Jewish phrase-ology, that Jesus is an uncreated being, infinitely greater than all others where the the province of the the angels is truly God: but Christ is greater than the angels: therefore Christ is truly God." Nothing can be clearer than that this is the Apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse. ]-Bagster.

## THE GENERAL EPISTLE OF JAMES.

[JAMES, the son of Alpheus, the brother of Jacob, and the near relation of our Lord, called also James the Less, probably because he was of lower stature, or younger, than the other James, the son of Zebedee, is generally allowed to be the writer of this Epistle; and the few that have doubted this have assigned very slight reasons for their dissent, and advanced very weak arguments on the other side. It is recorded in ecclesiastical history, and the book of the Acts of the Apostles confirms the fact, that he generally resided at Jeof the Acts of the Apostro commission that city, and in the neighbouring places, to the end of his life, which was terminated by marrydom about A. D. 62. This Epistle appears to have been written but a short time before his death; and it is probable that the sharp rebukes and awful warnings, given in it to his countrymen excited that persecuting rage which terminated his life. It is styled Catholic, or General, because it was not addressed to any particular church, but to the Jewish nation throughout their dispersions. Though its genuineness was doubted for a considerable time, yet its insertion in the an-cient Syriac version, which was executed at the close of the first, or the begin ning of the second century, and the citation of, or allusion to it, by Clement of Rome, Hermas, and Ignatius, and its being quoted by Origen, Jerome, Athanasius, and most of the subsequent ecclesiastical writers, as well as its internal evidence, are amply sufficient to prove the point.]- Bagster.

#### CHAPTER I.

A. M. cir. 1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in out train not to impute our water, so not her, youth birn, 19 but rather to hearken to the word, 5 medicate in it, and to do thereafter. 26 Otherwise men may 4165.

seem, but never be truly religious.

AMES, a servant a of God and of the Lord Jesus a Jude 1. Christ, to the twelve b tribes which are scattered b Ac.26.7. c abroad, greeting.

A. D. cir. 61. CHAP, 1.

e Ac.8.1.

CHAP. I. Ver. 1. Ticelve tribes.—It is evident that Josephus believed all the tribes to be yet in being, when he relates, that six persons of each tribe were selected to form the Sephuagint translation. See Acts xxvi. 6.—Scattered abroad.—Doddridge, in dispersion. Dr. Whitby quotes passages from Josephus, Philo. and even Cieero, stating that Jews were to be found in great multitudes, in almost all varts of the world. - Greeting-(Greek

JAMES, I. A. M. cir. 2 My brethren, count it all joy d when ye fall into 4065. divers temptations: A. D. cir. 3 Knowing this, that the trying of your faith worketh 61. e patience. d Mat.5, 12. 4 But let patience have her sperfect work, that ye 1 Pe.4.13 .. 16. may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; e Ro.5.3. and bit shall be given him. 6 But i let him ask in faith, nothing wavering. f Lu.8.15. 21.19. he that wavereth is like a wave of the sea driven with the wind and tossed. g Pr.23..6. 7 For let not that man think that he shall receive any thing of the Lord. h Je. 29.12. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree prejoice in that he is i Ma.12.24. exalted: 10 But the rich, in that he is made low: because as j or, glory. the flower of the grass k he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof fallk 1s.40.6. eth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 1 2 Ti.4.8. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown 1 of life, which m the Lord hath promised to them that love in 1s.64.4. him.

13 Let no man say when he is tempted, I am tempted

of God: for God cannot be tempted with nevil, neither n or, epils.

tempteth he any man: 14 But every man is tempted, when he is drawn away o Ho.13.9. of his own o lust, and enticed.

chairein.) Luke i. 28, the same word is rendered Hail! and is used by our Lord himself in the plural, Mat. xxviii. 9, "All hail!" The same word is also used 2 John, ver. 10 and 11, which see.

Ver. 2. Divers temptations.—The word temptations is here used in the most extensive sense for all kinds of trials. So Deut. iv, 33. Luke xxii. 28.

Acts xx. 19

Ver. 4. But, (Greek, de.) And let, &c .- So Doddridge.

Ver. 5. If any of you lack wisdom .- A gentleman once called on Dr. James Foster, a popular preacher of the last century, to request the solution of some reservation of some sceptical objections, with which his mind was much harassed. The doctor stopped him short with this his mind was much harassed. The doctor stopped him short with this question—"Have you asked a solution of your difficulties from God this morning! Have you prayed to the fountain of all light for information?" Upon receiving an answer in the negative, he rejoined. "Sir, you must excuse my gratifying your curiosity on the subject of Revelation, while you neglect one of the first duties of natural religion."—(Buck's Proc. Fear. Sept. 16). Prac: Expos., Sept. 16.)

ver v. As m natin, nothing tearering.—One presenting a petition to Augustus in a timorous and trembling manner, the emperor expressed himself displeased, as it implied a doubt of his generosity. Let not that man who identist the benevolence of God, expect to prove it in his own experience. Ver. 8. A double minded man.—Macknight, "A man of two minds." Ver. 11. The grace of the fashion of i.e.—Doddridge, "The beauty of its form." Ver 6. Ask in faith, nothing wavering .- One presenting a petition to Au-

Ver. 13. God cannot be tempted with evil.—Doddridge and Macknight, "God is incapable of being tempted by evils," or evil things.—Neither tempted he any man.—The tern tempt has evidently two meanings; 1. To try, prove; so "God did tempt Abraham." 2. To seduce to evil: in this sense he tempts no man.

Ver. 14. Drawn away, &c.—Doddridge, "allured and ensnared." Mackight, "The allusion here is to the drawing of fish out of a river with a baited night, "The allusion here is to the orawing or usin our or allow the Tempter; hook. There is indeed a malevolent being, commonly called the Tempter;

	JAMES, I.	617
ľ	15 Then when lust hath P conceived, it bringeth forth sin. and sin, when it is finished, bringeth forth 9 death.	A. M. cir. 4065. A. D. cir. 61.
l	16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from	p Job 15.35.
I	above, and cometh down from the Father of lights, with whom sis no variableness, neither shadow of	q Ro.6.21 23.
l	turning.	r Jn.3.27. 1 Co.4.7.
	that we should be a kind of first-fruits " of his creatures.  19 Wherefore, my beloved brethren, let every man be	s 1 Sa.15 29 Mal.3.6.
i	swift to hear slow to speak, slow w to wrath:	t Jn.1.13.
	20 For the wrath of man worketh not the righteousness of God.	u Je.2.3. Ep.1.12. Re.14.4.
	21 Wherefore lay apart * all filthiness and superfluity of naughtiness, and receive with meckness the en-	v Ec.5.2.
	grafted word, which is able to save your souls. 22 But be ye doers 7 of the word, and not hearers only,	w Pr.16.32
	deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he	x Col.3.58. He.12.1. 1 Pe.2.1.2.
	2 di fi dili di di di di di di di di di di di di di	116.6.1,0

is like unto a man beholding his natural face in a v Mat.7.21. glass: 24 For he beholdeth himself, and goeth his way, and z 2 Co.3.13. straightway forgetteth what manner of man he was.

25 But whoso a looketh into the perfect law of a liberand he, as we well know, "walketh about seeking whom he may devour." (1 Pet. v. 8) But much, we doubt not, is laid upon him of which he is not guilty: for, in innumerable instances, man is ensuared by his own lusts, and becomes the victim of his depraved passions. Lust engendereth sin, and sin produceth death.

Ver. 15. Bringeth forth death.--Compare Rom. vii. 8-11. Ver. 17. Every good gift and every perfect gift.-The apostle here uses with the former secondary series and the appears are gift; the latter, a free gift; with the former seconnects the adjective good, with the latter, perfect, or complete.—From the Father of lights.—This undoubtedly refers literally to the sun; and the other terms, variableness (or parallax) and turning, (tropic,) are also astronomical terms, though not used in exactly the same sense as by modern philosophers. The first seems to denote the continually mutable and different situations in the heavens which the sun every day apparently observes. The second refers to the progress of the sun in his annual course, visibly turning back, (as the word tropic imports.) when it comes to the longest or the shortest day. The term shadow refers to the different manner in which the sea casts its shadow in different climates. God is subject to no such changes. See Ordent. Lit. No. 1528.

Ver. 13. Akind of first-fruits.-The Jews were the first converts to Christi-

Ver. 20. The wrath of man worketh not, &c. - The Jews were a very irritable people, and often mingled an angry spirit with their zeal, against which

they are here guarded.

Ver. 21. Wherefore lay opart, &c .- The allusion seems to be to decayed and filthy garments, fit only to be thrown away.—Superfluity of naughtiness.—Doddridge, "overflowing of malignity."—The engrafted word.—The word of God, which is sometimes represented as seed sown, (1 Peter i. 23. 1

John iii. 2.) ie nere .epresented as a graft inserted. Compare John xv. 2, &c. Ver. 23. *Lis natural Jace.*—The Greek means, literally, the face he was bern with—tywashed and unadomed.—In a glass—i. e. a mirror whether of metal or of class; or perhaps rather a natural mirror—a lumpid stream. It is well known, that the ancients not only washed, but painted their faces, (or at least their eyes;) but this verse seems to refer to a carcless person, who looked cursorly at his face in a mirror, whether natural or artificial, but took no pains to mark its blemishes or defects.

Ver. 25. But tohoso looketh.—Mackinisht, "looketh narrowly." The word properly signifies to stoop down to examine an object attentively, (as in 1 Pet i. 10.)——Into the perfect law of thetru—i. e. the guspel; into which, whoever looks attentively must see his blemishes and delects.

f Ro.12.2.

e Re.2.9.

ty, and continueth therein, he being not a forgetful A. M. cir. 4065. hearer, but a doer of the work, this man b shall be A. D. .ir. blessed in his c deed. 61.

26 If any man among you seem to be religious, and b Lu.6.47, bridleth not his d tongue, but deceiveth his own heart, &c.

this man's religion is vain. 27 Pure religion and undefiled before God and the

o or, doing. Father is this, To visit e the fatherless and widows in d Ps.34.13. their affliction, and to keep himself unspotted f from the world. e Is.1.16,17. 58.6,7.

The World.

CHAPTER II.

poor brethren: 13 rather we are to be loving and merciful: 14 and not to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to devils, 21 not of Abraham, 25 and Rahah.

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect a of per-

CHAP, 2

2 For if there come unto your b assembly a man with a Pr.23.21. a gold ring, in goodly apparel, and there come in also Jude 16. a poor man in vile raiment; b suna-

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here oin a good gogue. place; and say to the poor, Stand thou there, or sit c or, well, here under my footstool :

or, seemly 4 Are ye not then partial in yourselves, and are bed t Co.1.26 come judges of evil thoughts?

5 Hearken, my beloved brethren, 4 Hath not God chosen the poor of this world rich ein faith, and heirs of the kingdom s which he hath promised to them

f or that. that love him? • 6 But we have despised the poor. Do not rich men ong Mat.5.3. Lu.12.32. press you, and draw you before the judgment-seats? 22.29.

7 Do not they blaspheme that h worthy name by the which ye are called? h Ps.111.9. 8 If ye fulfil the royal law according to the scripture, i Le.19.8. Thou shalt love thy neighbour as thyself, ye do well:

Ver. 27. Pure religion and undefiled.—Archbishop Tillotson (whom Dodd ridge follows) considers these terms as alluding to the qualities of a precious stone, "clear and without flaw, or cloud," as the technical term is.

Stone. Clear and without law, or Cloud, "as the technical term is. CHAP, II. Ver. I. The faith of our Lord Jesus Christ, the Lord of glory.—Macknight, "The faith of the glory of our Lord Jesus Christ;" i. e. of his divine rank and character; or it may be a Hebraism for "the glorious faith," &c. Compare 2Co. iii. 7-9.

Ver. 2. With a gold ring.—Macknight, "With golden rings on his fingers."
—In goodly—Doddridge and Macknight, "splendid," &c.

Ver. 3. In a good place.—Macknight, "honourably."

Ver. 4. Are known, sudgest of with thoughts. Macknight, "Indeed and the special states of the

Ver 3. In a good place.—Macknight, "honourally."

Yer, 4. Are become judges of evil thoughts?—Macknight, "Judges possessed of evil thoughts? "that is, as judges, they indulged evil thoughts against the poor. But Benson, who understands this, as we do, of worshipping assembling, thinks the apostle meant to reprove the Jews, as showing more regard to the souls of the rich than of the poor. Daddridge, however, enders this wrse thus, comitting the interrogation: J. "And distinguish not in yourselves; you even become judges who reason ill." But we prefer the more simple version of Wesley—"Ye distinguish not in yourselves, but are become evil-reasoning judges;" i. e. you judge erroneously.

Yer, 5. Rich in faith—i. e. to be rich in faith—a common ellipsis with the sacred writers. The apostle's reasoning here seems to amount to this: "Your friends, and your Master's friends, are chiefly among the poor; and your bitterest enemies among the higher classes."

Ver, 7. That northy—Greek, "good." Macknight, "excellent"—name—viz. the name of Jesus. Phil. in § 10.

9 But if ye have respect I to persons, ye commit sin, A. M. cir. 4065. and are convinced of the law as transgressors. A. D. cir. 10 For whosoever shall keep the whole law, and yet bl.

offend in one point, he k is guilty of all.

ver.1. 11 For the that said, m Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, vet if thou kill, thou art become a transgressor of the 1 or, that

law whit? law. 12 So speak ye, and so do, as they that shall be judged by the law n of liberty. or Ex. 20, 13

13 For o he shall have judgment without mercy, that 14. hath showed no mercy; and mercy prejoiceth quantity r. c.1.25.

o Pr.21.13. 14 What I doth it profit, my brethren, though a man Mat. 6. 15. say he hath faith, and have not works? can faith save him?

p or, glo-15 If a brother or sister be naked, and destitute of daily food,

g F# 85.10. 16 And one of you say unto them, Depart in peace, be r Ma. 7.26. ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what s 1 Jn. 2.18.

s doth it profit? t by itself. 17 Even so faith, if it hath not works, is dead, being

! alone. u Some co-18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith " without thy works, and pies read,

I will show thee my faith by my works.

Persians royal, because ordained by kings. This refers to that law of Christ

results folds, exclude totallise eminently his. John xii. 34; xv. 12. Ver. 19. Are convinced.—Doddridge, "convicted." See note on the xi. 1. Ver. 10. For whosoever.—[While the Jews taught, that "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covegresses are the precepts of the law, has model the york, dissolved the covenant, and exposed the law to contempt; and so has he done who has only broken one precept." they also taught, "That he who observed any principal command was equal to him who kept the whole law," and gave for an example the forsaking of idolatry. To correct this lake doctrine was the object \$1.

James had in view.]—Bagster.—Is guilty of all—i. e. he hath broker the law as a whole and insulted the authority of the divine Legislator—God. Ver. 11. He that said.—Margn, "That (law) which said ;"—both the law

and the lawgiver are the same. Ver. 12. The law of liberty-i. e. the gospel, in which sense James has already used the term repeatedly. See chap. i. 25; ii. 12. It is so called be-cause it freed the Jews from the yoke of Moses, and it frees Christians from

the slavery of sin. Ver. 13. Against—or triumphs over—fudgment—in favour of those who we showed mercy. The expression is clearly elliptical, and should in some have showed mercy, such way be supplied.

Ver. 14. Can faith save him?—i. e. such a faith as produces no good works? Doddridge. Macknight, "Can (this) faith save him?" Ver. 18. Depart in peace.—Mercy must not be evinced in a few kind words only, as "Be ye warmed," or "Be ye clothed;" but in substantial acts of

only, as "Be 'ye warmed," or "Be ye clothed;" but in substantial acts of kindness—commonly and properly called good works, which the apostle considers quite as necessary to salvation as even Faith itself, though in a different way; for though works cannot justify of themselves before God, neither can an unproductive faith do this; for "faith without works is dead." Ver. 17. Being alone—i. e. a decad hody, without any vital principle. See ver. 25. Ver. 18. Without thy works—The Margin says, "Some copies read, By thy works." So. Doddridge says, the most and best copies read, and therefore adopts it, as Dr. Mill had done before. But, on the other hand, our textuer at translation has the authority of the Alexandrian and other MSS.—the Syriac, Arabic, and Vulgate Versions; and is preferred by Hammond, Mackaight, and others; and is, we think, more in the style of St. James, which is clined to irony, (as in ver. 16.) It is a challenge to do what he knew impossible—to rove the existence of true faith without good works. sible-to prove the existence of true faith without good works.

and had sent them out another way? 26 For as the body without the f spirit is dead, so faith without works is dead also.

d Jos. 2.1.

He.11.31.

e Mat.21.31 CHAPTER III. f or breath. 1 We are not rashly or arrogamly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be trully wise be mild, and peaceable, without envying, and strite.

MY brethren, be not many a masters, knowing that we shall receive the greater b condemnation. CHAP. 3. 2 For c in many things we offend all. If any man ofa Mat.23.8. fend not in d word, the same is a perfect man, and able also to bridle the whole body.

b or, judg-3 Behold, we put bits ein the horses' mouths, that ment. they may obey us; and we turn about their whole body. c 1 Ki.8, 16. 4 Behold also the ships, which though they be so great, Pr.20.9.

and are driven of fierce winds, yet are they turned d Pr. 13.3. about with a very small helm, whithersoever the governor listeth. e Ps.32.9.

Ver. 19. The devils-(Greek, demons)-also believe, and tremble.-See Mat. viii. 29.

Ver. 24. A man is justified.—To reconcile James and Paul, who certainly do not differ, we shall cite the brief but lucid exposition of the late excelent Mr. Futter:—"Paul treats of the justification of the ungodity, or the way in which sinners are accepted of God, and made heirs of eternal life. in which singers are accepted of God, and made hers of eternal life. Junnes speaks of the justification of the godfy, or, in what way it becomes evident that a man is approved of God. The former is by the rightecusness of Christ; the latter is by works. The former of these is that which justifies; the latter is that by which if appears that we are justified. The term justification, in the first of these passages, is taken in a primary sense—in the latter, it is taken in a secondary sense only, as in Mat. xi. 19, and other places."

Ver. 25. Likewick at 40,—11 is remarkable, that James quotes the same passers in spans of Alabamats.

sages in proof of Abraham's good works, that Paul had quoted in illustration of his faith; Heb. xi. 17, 31. Does not this prove faith and good works inseparable?

Ver. 26. Without the spirit.-Margin, "breath." The same word, as is

well known, means both, means the same word, as is well known, means both.

CHAP, III, Ver. I. Be not many masters.—Greek, (didaskaloi.) teachers, Compare 1 Tim. i. 7. [Rather, "Be not many of you teachers," for many wish to be teachers who have more need to learn; and aspire to the office of

teacher, without a proper call or suitable qualifications.]—*Hagster*.

Ver. 2. Offend an.—Doddridge, "all offend." He adds, "The word properly signifies to trip; and Barrow has justly observed, that as the general course of life is called a way, and particular actions, steps; so going on in a regular course of right action, is walking uprightly; and acting amiss, tripping, or stumbling

Ver. 3. Bits.—Doddridge, "bridles." Ver. 4. The governor—i. e. of the ship. Doddridge, "the steersman."

JAMES, III. 5 Even so the tongue f is a little member, and boast-A. M. c r. 4065 Behold, how great a h matter a eth g great things. A. D. cir. little fire kindleth! 6 And the tongue is a i fire, a world of iniquity: so is the tongue among our members, that it defileth the g Ps.12 3. whole body, and setteth on fire the k course of nah or, wood ture; and it is set on fire of hell.
7 For every 1 kind of beasts, and of birds, and of seri Pr.16 27. pents, and of things in the sea, is tamed, and hath Stat. E. . 20. been tamed of m mankind: 8 But the tongue can no man tame; if is an Inraly k wheel evil, full of deadly poison. 9 Therewith bless we God, even the Father; and w nature of therewith curse we men, which are made after the similitude of God. t Ps.110.3. 10 Out of the same mouth proceedeth blessing and Ro.3.13. cursing. My brethren, these things ought not so to be. o or, hole. 11 Doth a fountain send forth at the same oplace sweet water and bitter? p Mat.7.16. 12 Can the p fig tree, my brethren, bear olive berries? o Ps.107.43. either a vine, figs? so can no fountain both yield salt r Pl 127 water and fresh. 13 Who q is a wise man and endued with knowledge among you? let him show out of a good conversation t or, natuhis works with meekness of wisdom. ral. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. n turmelt. 15 This \* wisdom descendeth not from above, but is quielness. earthly, 1 sensual, devilish. v 1Co.2.6,7. 16 For where envying and strife is, there is " confuw Phi.4.8.

sion and every evil work.

17 But the wisdom v that is from above is first w pure, then \*peaceable, \*gentle, and easy to be entreated full of mercy and good fruits, without 2 partiality, and without hypocrisy.

z or, wrang-18 And the fruit of a righteousness is sown in peace of them that make peace. a He.12.11

x He.1214.

y Ga.5.22

Ver. 5. How great a matter. - Meaning fagots, or waste wood.

Ver. 6. A wor'd of iniquity: so.—The Alexandrian and another MS., as also the Vulgate, unit (outos) so; and the Syriac version reads, "The longue and the vulgate, onth (butos) so; and the Syriac version reads. The origine is a fire, and the wicked world is a wood: but we see no occasion to reject the common reading.—It defileth.—Literally, "spotteth;" so Macknight. But we conceive the alusion is not to spots of circle; "so Macknight." is more course—Doddridge, "circle;" Macknight. "frame:—Of mature.—Literally, "the wheel of nature" or generation; by which some understand the whole circle of human affairs; others, the course of man's life; and others, the successive generations of men; in all which senses the Apostic's sentiment is true. Some think he alludes to the penal wheel of the Greeks, beneath which fire was placed; and others, that he refers to the circulation of the blood. Eze. i. 15, 16.—Bagster.—Is set on fire of hell.—Not Hades, but Gehenna—the place of future punishment.

Ver. 7. Every kind is tamed .- Doddridge and Macknight, "subdued The apostle does not refer to the domesticating of wild animals, but the sub-

duing and bringing them under the control of man. Ver. 11. At the same place.—Doddridge, "opening."—Sweet water and bitter.—Doddridge, "brackish."

Ver. 14. Glory not, and lie not.—To glory against the truth, is to boast in error; to "lie against the truth," may be either to contradict or to falsify the sacred records-a crime often attempted, and sometimes too successfully, be-

fore printing was invented Ver. 15. Sensual.—Macknight, "animal."—Devilish.—Macknight, "de moniacal." Doddridge, "diabolical."

	 	_
522	JAMES,	IV

A. M. cir.	
4035. A. D. cir.	I We are to strive against covetonsness, 4 intemperance, 5 pride, 11 detraction,
a. i. cir.	and rash judgment of others: 13 and not to be confident in the good success
	of workily business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.
CHAP 4	TROM whence come wars and a fightings among
a or, brawl.	you? come they not hence, even of your blusts that war c in your members?
ings.	that war c in your members?

2 Yelust, and have not: ye a kill, and desire to have, b or, nleaand cannot obtain: ve fight and war, yet we have not, sures. because ve ask not. c 1 Pe.211.

3 Ye ask, and receive not, because ye ask amiss, that

d nr, envy. ye may consume it upon your d lusts. 4 Ye adulterers and adulteresses, know ye not that e 1 Ja.2.15. the friendship e of the world is enmity with God? who-

soever therefore will be a friend of the world is the viously. enemy of God. g Ec.4.4.

5 Do ve think that the scripture saith in vain, The spirit that dwelleth in us lusteth f to genvy?

6 But he giveth more grace. Wherefore he saith, h Pr.29,23. h God resisteth the proud, but giveth grace unto the humble. i 1 Pe.5.9.

7 Submit yourselves therefore to God. Resist i the devil, and he will flee from you.

i 2 Ch.15.2 8 Draw j nigh to God, and he will draw nigh to you Cleanse kyour hands, ye sinners; and purify your k 1s.1.16. hearts, we double minded.

CHAP. IV. Ver. 1. Whence come wars.—The Rev. Robert Hall remarks—"The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. Whence come wars and fightings among you? saith the apostle James, Come they not from your lusts that our in your members? It is certain to not on alons cannot cugare in hostilities, but one party must be guilty of injustice: and if the magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the wanton violation of peace."

Ver. 2. Ye lust, and have not .- Thus did Ahab "lust and have not." Thus did he kill, to gain possession; yet gained nothing but a short miserable existence, and an untimely end! And this is no uncommon case. How often do men sacrifice peace of conscience, and indeed all the peace of their hoes,

to procure a forbidden object, which they are never suffered to enjoy.

Ver. 4. Ye adulterers and adulteresses.—This, perhaps, should not be literally understood, since we know that as in the Jewish church all the children of Abraham were considered as married to Jehovah by the covenant of circumcision; so, under the New Testament, ali the disciples of Christ are considered as married to him by their profession. And, farther, as all Jews apostatizing to idolatry were considered as guilty of spiritual adultery, so all profession (Christians departing from the spirit of the 20spel, and seeking their happiness in the world, are no less considered as spiritual adulterers, and by their uttachment to the world show thems-lves to be enemies to Gol.

Ver. 5. To envy .- But where doth the Scripture say this ! certainly no where in express terms. Gassius, Whitby, Doddridge, Macknight, &c. divice this in a two questions: "Do you think that the Scripture, speaks in vain?" or to purpose) i.e. in warning us against the friendship of the world. Or, "Does the spirit that dwells in us (i. e. the Holy Spirit) lust to envy?" Many, however, take this passage for a quotation, though they are not agreed from whence. Bishop Patrick refers to Nomb. xi. 29; and D. Harmond, to Gen. xi. 3; Beza to Gen. xii. 3; Macknight suggests Rom, xiii. 7, but confesses the passage of the passage sage to be very difficult. Dr. John Edwards thinks this refers to the general sense of Scripture.

Ver. 7. Submit yourselves, &c .- Dr. John Edwards remarks, that there are three military terms in this verse: 1. Submit, i. e. be subject to your com-mander: 2. Resist, engage the enemy; and, 3. He will fly, or be put to

Ver. 8. Ye double minded, -See chap. i. 8.

JAMES, V. A. M. cir. 9 Be afflicted, and mourn, and weep: let your laugh-4965 ter be turned to mourning, and your joy to heaviness. A. D. cir. 10 Humble 1 yourselves in the sight of the Lord, and 61. he shall lift you up. 1 Mat.23 12 11 Speak m not evil one of another, brethren. that speaketh evil of his brother, and judgeth his brom Ep.4.31. ther, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. r. Mat. 10.29 12 There is one lawgiver, who n is able to save and to destroy: who art thou that judgest another? 13 Go to now, ye that say, To-day or to-morrow we or, For will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. p Job 7.7. For what is your life? oIt is even a p vapour, that appeareth for a little time, and then vanisheth away. q Lu.12.47 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such reioicing is evil. 17 Therefore 9 to him that knoweth to do good, and CHAP, 5. doeth it not, to him it is sin. CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the propiets, and Job: 12 to forbear swearing, a Pr.11.28. 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother Lu.6.24. O to now, ye rich a men, weep and howl for your b Je.17.11. miscries that shall come upon you. 2 Your riches bare corrupted, and your garments e Job 13 28. are c moth-eaten. 3 Your gold and silver is cankered; and the rust of d Ro.25. them shall be a witness against you, and shall eat Ye have heaped a treasure

your flesh as it were fire. together for the last days.

e Je.22.13. Mal.3.5. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered f into the ears of the Lord of sabaoth.

f Ex 22.27.

Ver. 12. One laucgiver.—According to Doddridge, God the supreme; according to Hammond and Macknight, Christ, the sule lawgiver of his church. Ver. 13. Go to none.—Doddridge, "Come now."

Ver. 14. A vapour.—Macknight, "smoke." The LXX. use it for the cloud

of incense. Of the close. If the Lord.—A style of this kind, referring all to the wisdom and providence of God, had been long in use among the pious Jews, and may be traced back to the days of Ruth and Boaz, Ruth it. 4. [1] is observable, too,

that the Gentiles acknowledged their dependence upon God. The Greeks used to say (sun Theo.) "with the help of God;" and the Latins, Deo volente, "God willing"-terms very usual with our ancestors, but now almost obso-

Ver. 17. Therefore.—Doddridge. "For." Macknight, "Wherefore."
CHAP. V. Ver. 1. Go to now.—Doddridge, "come now;" as in the chapter
preceding it, ver. 13. The difficulty with these rich men was, that they hoarded their wealth,—did not use it for the bonour of God—did not regard them
selves as stewards. The muth-caten gamenie—the just upon their wealth, are the witnesses that their treasures were kept idle, or not properly used. Well may the rich man howl, who has lived to himself in such a world as this. Ver. 3. For the last days.—See note on 1 Tim. iv. 1. Ver. 4. Lord of sabaoth—i. e. of losts.

A. M. cir. 5 Ye have lived in pleasure g on the earth, and been wanton; ye have nourished your hearts, as in a day A. D. cir. of slaughter.

6 Ye have condemned and killed the just; and he

g Lu.16.19. doth not resist byou.

7 i Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the h Mat.5.39. i or, Be precious fruit of the earth, and hath long patience for long patient; or, it, until he receive the Jearly and latter rain. Suffer with long

8 Be ye also patient; establish your hearts; for k the coming of the Lord draweth nigh. i De.11.14. 9 1 Grudge not one against another, brethren, lest ve

be condemned: behold, the judge standeth m before k Re.22.20. the door.

I or.groan: 10 Take, my brethren, the prophets, who have or, grieve. spoken in the name of the Lord, for an example of m Re. 3.20.

suffering n affliction, and of patience. n He.11.35

..38. 11 Behold, we count them o happy which endure. Ye have heard of the patience p of Job, and have seen o Ps.94.12 Mat.5.10. the end q of the Lord; that the Lord is very pitiful,

and of tender mercy. p Job 1.21,

&c. 12 But above all things, my brethren, swear root, neither by heaven, neither by the earth, neither by q Job 42.10, dic. any other oath: but let your yea be yea; and your

nay, nay; lest ye fall into condemnation. r Ma.5.34.

&c. 13 Is any among you afflicted? slet him pray. Is any merry? let him 'sing psalms.
14 Is any sick among you? let him call for the s 2 Ch.33,12

&c. elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: t Ep.5.19.

15 And the prayer of faith shall save the sick, and u Ma.16.18. the Lord shall raise him up; and if 'he have commit-

ted sins, they shall be forgiven him. v Is.33.21.

Ver. 5. A day of slaughter-Was also a day of feasting; for the Jewish festivals were generally preceded by sacrifices, on many of which the offerers them-

solves feasted. See Isa. xxxiv 6.
Yee 6. The just.—Macknight, "The Just One, who did not resist you."
See Acts vii. 52. Bishop Jebb, "He is not arrayed against you." Bishop Middleton explains it thus; "The Saviour opposes not your perverseness, but leaves you a prey to its declusion,"—Jebb's Sec. Lit.

Ver. 8. Be ne also patient.—The same word as is twice used in the verse preceding.—For the coming of the Lord draweth nigh.—This is supposed to have a particular reference to the destruction of Jerusalem, now fast ap-

Ver. 12. Swear not, &c .- See note on Mat. v. 37. It was well said by Prince Henry (son of King James I.) when urged to swear in his diversions, as others did, that he did not think all the pleasure in the world was wort an oath. Ver. 13. *E any merry P-Doddridge*, "beerful"—Let him sing psalms. See Ephes. 9. 19. Col. iii. 16. Ver. 14. Anionting him with oil.—There are two ways in which this may very the control of the contr

ver. 11. Anometics form of the other are two ways in which his may be understood; either, first, as a medical application, still practised in the East during the hot seasons, and even said to be of sovereign efficacy acumst the olaque. (See Taulor's Expos. Index in loc.; and Barder's Orient. Cust. No. 574.) But, 2dly, Others consider this as a symbolical action, expressive of the morals, or, rather, gracious influences of the Holy Spirit. The application of this passage in defence of the Roman Catholic sucrament of Extreme Unc-tion, is certainly ridiculous, since the ends proposed are diametrically opposite. This anoniting being for the express purpose of recovery; the other seldom administered while such a hope remains, and avowedly designed to introduce them into another world.

Ver. 15. If he have committed sins-Whereby he may have brought this af-

fliction on himself. See I Cor. xi. 20.

16 Confess wyour faults one to another, and pray M. cir. one for another, that ye may be healed. The effectual D. cir. fervent prayer of a righteous man availeth x much. 61. 17 Elias was a man subject to like passions as we w Ac 19.18. are, and he y prayed zearnestly that it might not rain: and it rained not on the earth by the space of three

years and six months. 18 And he prayed a again, and the heaven gave rain, z or. in

and the earth brought forth her fruit. prayer. 19 Brethren, if any of you do err from the truth, and

one beonvert him: 20 Let him know, that he which converteth the sin- 6 Malis 15

ner from the error of his way shall save a soul from c Pr.10.12 death, and shall hide a multitude of sins.

Ver. 16. Confess your faults one to another .- This has no reference to Auricular confession, which is made merely in the ears of a priest; nor is this confession made with a view to absolution, but to entreat the prayers of our

Ver. 17. Subject to like passions.—Doddridge and Macknight, "To like infirmities."—Prayed earnestly.—Margin, "Prayed in his prayer," which is a Hebraism for earnest prayer.— Three years and six months.—But this was the whole time of the drought. Luke iv. 25.

Ver. 18. He prayed again-That is, after Baal's priests had been destroyed

and idolatry suppressed. See 1 Kings xviii. 36, &c.
Ver. 20. Shall hide.—Macknight, "caver"—a multitude of sins.—Of whose sins? Doubless, in our view, of the converted sinner. So Macknight. Compare 1 Peter iv. 8. To cover sin, under the Old Testament, implied its pardon. He that is justrumental in the conversion of a singer, is instrumental also in

# THE FIRST EPISTLE GENERAL OF PETER.

[THAT SIMON PETER, or Cephas, the son of Jonas, and the Apostle of our Lord, was the author of this Epistle, has never been disputed; and its genuineness and canonical authority are amply confirmed by its being quoted or referred to by Polucarp, Chrust of Rome, the martyrs of Lyons, Thosphitus lisising of Antioch, Papias, Irenaus, Clement of Alexandria, and Tertullian. We have already seen the history of this Apostle as detailed in the Gospels and the Acts of the Apostles; in addition to which, we learn from ecclesiastical history that he went to Rome, in the reign of Nero, where he suffered martyrdom, leing crucified with his head downwards, at or near the same time when St. Paul, as a Roman citizen, was helcaded. St. Jerome adds, that "he was buried at Rome, in the Vatican, near the triumphal way; and is in veceration over all the world." He wrote this Epistle, as is generally allowed, some little time before his death, probably about A. D. 61, to the Christians, doubtless both Jowish and Gentile converts, in the different provinces of Asia Minor; and most probably from Rome, mystically called Babylon, (ch. c. 13,) as Gennezius, Bede, and other fathers, Grottus, Whithy, Macknight, Lardner, Hales, Tomline, Horne, Townsend, and all the learned of the Romish clurch, suppose; and which is strongly corroborated by the general testimony of antiness and canonical authority are amply confirmed by its being quoted or referred suppose; and which is strongly corroborated by the general testimony of partiquity.]-Bagster.

A. M. cir. 1 He blesseth God for his manufold spiritual graces: 10 showing that the salvation in Christus no news, x3 is local prophesical of old: 13 and exhorteth them accordingly to a godly convenation, for smuch as they are now born answ by the word of God. 403-A. D cir. 64.

DETER, an apostle of Jesus Christ, to the strangers scattered a throughout Pontus, Galatia, Cappadocia, Asia, and Bithymia,

CHAP, I. Ver. 1. Asia-i. e. Asia Minor, a very small part of what we now

A. M. cir. 2 Elect b according to the foreknowledge c of God 4068. the Father, through sanctification d of the Spirit, unto A. D cir. e obedience and sprinkling fof the blood of Jesus Christ: Grace unto you, and peace, be s multiplied. b Ep.1.4. 3 Blessed hbe the God and Father of our Lord Jesus c Ro.3 29. Christ, which according to his i abundant i mercy d 2 Th.2.13

hath begotten us again k unto a lively hope by the re-· Ro.16.26. surrection 1 of Jesus Christ from the dead. He.12.21. 4 To an inheritance mincorruptible, and undefiled, and

g Jude 2. that fadeth not away, reserved oin heaven p for you, 5 Who are kept q by the power of God through faith runto salvation ready to be revealed in the last time. h 2Co.1.3. much. j Ep.2.4. Jn.3.3,5

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold 1 1 Co.15.20 temptations:

7 That the trial tof your faith, being much more m He.9, 15, precious than of gold that perisheth, though it be tried n c.5.4. c Col. 1.5. with " fire, might be found unto praise and v honour

p or, us. and glory at the appearing wof Jesus Christ: g Jude 1.24 8 Whom having not \* seen, ye love; in whom, r Ep.2.8. though now ye see him not, yet believing, ye rejoice

with joy y unspeakable and full of glory : s Hc.12.7.. 9 Receiving the end of your faith, even the salvation

t Ja.1.3,12 of your souls. u 1 Co.3.13. 10 Of which salvation the prophets have inquired and

v Ro.2.7,10 searched z diligently, who prophesied of the grace w Re. 1.7. that should come unto you:

11 Searching what, or what manner of time the x 1 Jn.4.20. Snirit a of Christ which was in them did signify, when v Jn.16.22. it testified beforehand the sufferings of Christ, and z Da. 9.3.

12 Unto whom it was revealed, that not b unto them-

the glory that should follow. a 2 Pe. 1.21.

b He.11.39. selves, but unto us they did minister the things, which c Ac 24. are now reported unto you by them that have preach-2 Co.1.22 ed the gospel unto you with the Holy Ghost c sent d Ep.3.10. down from heaven; which things the angels a desire

e Lu.12.35 to look into.

13 Wherefore gird eup the loins of your mind, be f Lat.21.34. f sober, and hope s to the end h for the grace that is to g perfectly. h He 10.35. be brought unto you at the revelation of Jesus Christ;

Ver. 3. Begotten us again—Doddridge, "Regenerated us."—A lively hope—i.e. the hope of eternal life.

Ver. 5. Who are kept.—"The original word is very emphatical, and properly signifies being kept as in an impregnable currison."—Blackword.

Ver. 6. Temptations—Or "trials." So Machight.

Ver. 7. Unto praise, &c.—i. c. the praise and clary of Christ.

Ver. 8. Having not seem—Namely, many to whom he wrote thirty years after

the crucifixion

Ver. 11. What—i. e. what period. Doddridge.—Spirit of Christ.—A stong testimony to Christ's divinity. Compare Gal. iv. 6. Ver. 12. The angels dayire to look into.—Doddridge, "Deaire to bend down to contemplate." Saurin and Blackwell both illustrate this as an allusion to the bending posture of the cherubin on the mercy seat in the most holy place. "It is no wonder," says the pious Delghon, that "the angels admire these things, and desire to look upon them; but it is strange that we do not so. They view them stead astly, and we neglect them; either we consider them not at all, or give them but a transient book. That which was me great business of the prophets and apostles, both for their own times, and bo convey them to us, we regard not, and turn our eyes to foolish, wandering thoughts, which angels are ashamed at."

1 PETER, II.	327
14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye	A. M. cir. 4063. A. D. ch. 64.
Labrin all manner of conversation .	i Ro.122
17 And if ye call on the Father, who without respect of persons judgeth according to every man's work,	j Le.11.44
pass the time of your sojourning here in k lear:	k Phi.2.12
ed with corruptible things, as silver and gold, from your vain conversation received by tradition from your	1 Jn.1.29,36 Re.7.14
fathers; 19 But with the precious blood of Christ, as of a lamb	m Re.13.9.
t without blemish and without spot: 20 Who verily was foreordained before m the founda- tion of the world, but was manifest in these last times	n Mat.28 18 Phi.2.9.
for you,	o Jn.17.17, 19.
from the dead, and "gave him giory; that your faith and hope might be in God.	p 1 Jn.3.14, 18.
22 Seeing ye have purified your souls in obeying the truth o through the Spirit unto unfeigned love p of the	q Jn.1.13.
brethren, see that ye love one another with a pure heart fervently:	r Ja.1.18.
23 Being born q again, not of corruptible seed, but of incorruptible, by the word r of God, which liveth and abideth for ever.	s or, For that.
24 For tall flesh is as grass, and all the glory of	t Is.40.68
man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And	n Jn.1.1.14 2 Pc.1 19.
this a is the word which by the gospel is preached unto	
CHAPTER II.	
1 He dehorteth them from the breach of charity: 4 showing that Christ is the foundation whereupon they are limit. 11 He besectieth them also to abstain from fleshly lusts, 13 to be obtained to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the ex-	
ample of Christ.  **TYHEREFORE laying aside all malice, and all	a Ep.4.22,
VV guile, and hypocrisies, and envies, and all evil	b Mat.13.3
speakings, 2 As new-born b babes, desire the sincere milk c of the	c 1 Co.3.2.
word, that ye may grow thereby: 3 If so be ye have tasted d that the Lord is gracious.	d Ps.34.8.
4 To whom coming, as unto a living stone, disallow-	e Ps.118.2

Ver. 23. The word of God.—Some explain this of Christ the Logos; but ver. 25 evidently explains it of the preached gospel. Campbell renders this, "By

ed eindeed of men, but chosen of God, and precious,

22 eveniently explains it of the preached gospel. Campoeu renders this, by the word of the living God, which alidelth for ever.

CHAP, II. Ver. 2. Sincore.—Doddridge, "unmingled." Macknight, "unadulerated, so true believers thirst for the pure word of God. For as milk, when adulterated, contains less nutriment than in its natural state, so the word of God. when migled with vain philosophy or buman inventions, contains proportionably less of divine instruction and consolation, and our consolation are consolation. growth in grace is thereby checked, if not wholly stopped.

Ver. 3. [700 bc.—Doddridge, "Since ye have." Macknight, "Because ye have," &c.

Ver. 4-6. A living stone, &c.-See Isa. xxviii. 16; and compare Ephes. ii. 20

A. M. cir. 5 Ye also as lively stones, fare built up a spiritual shouse, a holy priesthood to offer up spiritual D. cir.

i sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, J Bef or, be ye. hold, I lay in Sion a chief corner stone, elect, precious: g He.3.6. and he that believeth on him shall not be confounded.

h Is.61.6. 7 Unto you therefore which believe he is k precious: Re 1.6. but unto them which be disobedient, the I stone which Mal.LU the builders disallowed, the same is made the head of

k or, an

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobe-1 Mat 21.42 dient: m whereunto also they were appointed. in Jude 4.

9 But ye are a chosen generation, a royal priesthood, n er, pura holy nation, a "peculiar opeople; that ye should show forth the p praises of him who hath called you

out of darkness qinto his marvellous light: p or, vir-10 Which in time past were not a people, but are now the people of God: which had not obtained tues.

g Ac.26.13. mercy, but now have obtained mercy.

r Ro.9.25. 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly tlusts, which war s Ps.119.19.

t Ga.5.16.. u against the soul: 21. 12 Having your conversation honest among the ч Ro.8.13. Ja. 4.1.

Gentiles: that, whereas they speak against you as evil-doers, they may by your good w works, which they 7 or, wherein. shall behold, glorify God in the day of visitation. w Mat.5.16. 13 Submit \* yourselves to every ordinance of man for

x Mat.22.21 the Lord's sake: whether it be to the king, as supreme; Ro.13.1.. 14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the

v Tit.2.8. praise of them that do well. z Ga.5.1.13. 15. For so is the will of God, that y with well doing a having. ye may put to silence the ignorance of foolish men:

b or, es-16 As 2 free, and not a using your liberty for a cloak teem. of maliciousness, but as the servants of God.

e Ro.12.10. 17 b Honour all c men. Love the dbrotherhood.

Fear e God. Honour the f king. d Jn.13.35. e Ps.111.10.

18 S Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the f Pr.24.21. froward. g Ep.6.5,

19 For this is h thank-worthy, if a man for conscience &c. toward God endure grief, suffering wrongfully. h or, thank 20 For what glory is it, if, when ye be buffeted for

Ver. 7. Precious.—Greek, "preciousness" itself—that is, invaluable. Compare chap. i. 19.

Ver. 8. Which stumble . . . . being disobedient.—Doddridge, "which being disobedient, stumble:" disobedience, or infidelity, being the true cause of their

Ver. 16. Which... were not a people.—See Hosea ii. 23.
Ver. 12. Honest—Or "good," as the word is often rendered: perhaps the exact idea is, consistent or honest to their profession.
Ver. 13 To every ordinance of man.—Doddridge, "every human constitution." Mackaight, "Every human creation of maristrates."] The meaning certainly comprehends every existing form of government, monarchical or re-

publican.—To the king.—Including the Roman emperor.

Ver. 16. A cloak — Doddridge, "a veil."

Ver 19. This is thank-noorthy—Doddridge, "graceful." Macknight, "an

accer table thing."

your faults, ye shall take it patiently? but if, when ye A. M. cir. do well, and suffer for it, ye take it patiently, this i is A. D. cir. i acceptable with God. 64. 21 For even hereunto I were ye called: because Christ Mat.5.10 also suffered k for us, leaving us an example, that ye ..12 should I follow his steps: Mat.16.24 22 Who m did no sin, neither was guile found in his 1Tr 3 3,4 Some read, for 23 Who, when he was reviled, reviled not again; you. when he suffered, he threatened not; but committed 1 Jn.3.16. himself to him that o judgeth righteously: Re.12.11 24 Who his own self hare pour sins in his own body na Is.53.9. on the tree, that we, being dead to sins, should live n or, his runto righteousness: by \* whose stripes ye were саике. healed. o Lu.23.46. 25 For ye were as sheep going tastray; but are now p Is.53.4. 80 returned unto the "Shepherd and Bishop of your souls. q cr, to. 1 He teacheth the duty of wives and husbands to each other, 8 exhorting all r Ro.6.11, men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world. s 18.53.5.6. t Ps.119. IKEWISE, ye a wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversau Fize.34.23 Jn.10.11.. tion of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose b adorning let it not be that outward adorn-CHAP. 3. ing of plaiting the hair, and of wearing of gold, or of a Ep.5.22. Tit.2.5,6. putting on of apparel; 4 But let it be the hidden man of the cheart, in that b 1 Ti.29, which is not corruptible, even the ornament of a d meek and quiet spirit, which is in the sight of God of great c Ps.45.13

and quiet spirit, which is in the sight of God of great price.

Ps.45.13
Ro.2.29.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, 189.4.

being in subjection unto their own husbands:
6 Even as Sara obeyed Abraham, calling him clord: e Ge.18.12

whose I daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye S husbands, dwell with them accord-

Chap. III. Ver. 1. Yewives he in subjection.—Compare Ephes. v. 22.

Ver. 3. Platting the hair.—The Editor of "The Ruins of Palmyra" discovered in the Palmyrene sepulchres, mummies embalmed in the ancient Egyptian manner: among other fragments which be carried off with him, was the bair of a female, platted after the manner (still) used by the Arabian women.—And of vearing of gold.—Gill says, the Jewish women used to wear crowns (or coronets) on their leads, in the form of the city of Jerusalem, which they called a golden city. The Asiatics, in general, we know, are peculiarly foul of gold no ornaments; and the Roman ladies emulated them to a degree of great extravazance. But Plutarch quotes from Crater's a passage very similar to this, and worth preserving. He says, that "Neither gold, nor emeralds, for pearls, give grace and ornament to a woman; but those things which clearly express and set off their gravity, regularity, and modesty."

Ver. 6. Not afrait with any amazement.—This appears to us, as to Doddridge, to have a plain reference to the cose of Sarah, but in a way which, we confess, we do not understand. Sarah was evidently confounded, and told a falsehood, which we can ascribe only to her "amazement" and alarm, on finding her secret thoughts discovered. But Macknight renders the passage, "whose daughters ye have become by doing well, and not being liightened with

any terror."

630	1 PETER, III.
A. M. cir. 4933. A. D. cir. 64.	ing to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
h Ro.12.16.	8 Finally, be ye all of one a mind, having compassion one of another, i love I as brethren, be pitiful, be cour-
or, loving to the	teous:  9 Not k rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are there-
1 Jn.3.18.	unto called, that ye should inherit a blessing.  10 For the that will love life, and see good days, let
k Mat.5.44. Ep.4 32.	him refrain his tongue from evil, and his lips that they speak no guile:  1 Let him eschew evil, and do good; let him seek
1 Ps.31.12, &c.	peace, and ensue it. 12 For the eyes of the Lord are over the righteous and his ears are open unto their prayers: but the face
т ирэп.	of the Lord is magainst them that do evil.  13 And n who is he that will harm you, if ye be for-
n Pr.16.7. Ro.8.28.	lowers of that which is good?  14 But and if ye suffer for righteousness' sake, happy   are ye: and o be not afraid of their terror, neither be
o Is.8.42,13. 51.12.	troubled; 15 But sanctify the Lord God in your hearts: and be be ready always to give an answer to every man that
p Ps.119.46.	asketh you a reason of the hope that is in you with meekness and a fear:
g or, rever- ence.	16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamled that falsely accuse your good conversation in Christ.
r c.2.21.	17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
s 2 Co.5.21.	18 For Thrist also hath once suffered for sins, the just for the unjust, that he might bring us to God,
t Ro.4.25.	being put to death in the flesh, but quickened by the

spirits in uprison: Ver. 11. Eschew-i. e. avoid; or, as in the Psalm here quoted, "Depart from."
—Ensue--i. e. "pursue it."

19 By which also he went and preached unto the

Ver. 14. Be not afraid of their terror, &c.—See Isa. viii. 12; which Lowth anders, "Fear not the object of their fear, meaning their idols.

renders.

Ver. 15. Sanctify the loct of their lear, incaming their fillow. Ver. 15. Sanctify the Lord God—The most ancient MSS. read, "The Lord Christ." So the Alexandrian, Vatican, and Codex Ephrem, and three junior MSS. Likewise the Vulgate, Syriac, Coptic, und Armenian Versions, and some of the early Fathers: yet it is rejected by Griesbach, as not in the far greater majority of MSS.

Ver. 18. Quickened by the Spirit.—Many able critics, as Vitringa, Schoetgen,

&c. understand this of the divine nature of Christ; and Bishop Horsley, of his human Spirit, in a separate state; but the resurrection of our Lord is elsewhere attributed to the Holy Spirit—(see Rom. 1, 4, and note; Rom. 1iii, 11)—some times to Christ himself, but then by a power delegated from the Father, John

u Is.427.

x. 19. See also our note on Heb. ix. 14.
Yet 19. To the spirits in prison.—The state of these human spirits in prison appears equivalent to that of the fallen appels "reserved in everlasting chains." Jude, ver. 6. Roman Catholic writers, indeed, here find a purgatory, which we can find no where in the Bible: but, 1. Purgatory is, according to their own doctrine, for venial offences only, and these were evi lently guilty of mortal sin, and must therefore be consigned to hell, from whence they hold no deliverance; and, 2. These were so far from theing delivered, that the apostle describe in as in prison when he wrote. (Brist, as flod, had gone, by his Spirit, inspiring his servant Noah, to denounce the unproaching deluge, and meach repentance,

ĺ	1 PETER, IV.	63
	20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is,	A. M. cir 4063. A. D. cir 64.
١	eight souls were saved by water. 21 The like figure whereunto even w baptism doth also	v Ge.6, &c
ļ	now save us (not the putting away of the filth of the flesh, but the answer of a good conscience x toward G d,) by the resurrection of Jesus Christ:	w Ep.5.26.
1000	22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being	x Ac 8.37. Ro 15.10
	made subject unto him.  CHAPTER IV.  1 He exhorteth them to cease from sin by the example of Christ, and the con-	y Ep.1.21,
	sideration of the general end that now approached; 12 and comforteth them	
-	FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same a mind: for b he that hath suffered in the flesh hath ceased from sin:	CHAP. 4.
SALVEN SALVEN SALVEN	2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.	a Phi.2.5.
	3 For 4 the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked	b Ro.6 2,7
	in lasciviousness, lusts, excess of wine, revellings, ban- quetings, and abominable idolatries:	c 2 Co.5.15
-	4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil e of you:	d 1 Co 6.11 Tit.3.3.
	5 Who shall give account to him that is ready to judge the quick and the dead.	e Ac.13.45.
	6 For for this cause was the gospel preached also to them that are dead, that they might be judged fac-	f Mat.24.9
	cording to men in the flesh, but live saccording to God in the spirit.	g Re.14.13 h Ja.5.8,9.
	7 But the end b of all things is at hand: be ye therefore sober, and watch unito prayer.	i Lu.21.36.

8 And above all things have fervent charity among 1 1 Co.13.7. yourselves: for Johanity k shall cover the multitude of sins.

k or, will.

to the incorrigible antediluvians, who perished in their sins, and whose "spirits" to the incorrigible alternativans, who pershed in their sins, and whose spirits were in "the prison" of hell, when the Apostle wrote; being confined there till the judgment of the great day. This appears to be the genuine sense of the passage, as it is perfectly agreeable to the whole of the context. J-Bagster. Ver. 20. Which sometime.—Macknight, "formerly."—Were saved by vecter.—Dobtridge, "safely carried through the water:" and he adds, that Raphelius abundantly justifies this sense of the particle (dia.) when used with a genitive case.

Ver. 21. The like figure whereunto .- Doddridge, " The antitype unto which," meaning THE ARK. But Macknight says, "The relative (which) being (in the Greek) neuter, its antecedent cannot be (kibotos) 'the ark, which is feminine,

but (udos) water, which is neuter."

CHAP. IV. Ver. I. He that hach suffered in the fiesh—That is, as St. Paul expresses it, "hath crucified the flesh." See Gal. ii. 20; v. 24; vl. 14.—
Hath ceased from sin—i. e. according to Doddridge, "from its habitual

Ver. 3. Abominable tilolatries.—The adjective here used implies what is both undardil and detectable; and is applied by Josephus to the unnatural lusts induled in the Pagan worship. See Parkhurst's Lex. in Althonitos.

Ver. 6. For for this cause was the gospel preached also to them that are dead .-

Doddridge, Mackwight, and others, explain this figuratively, in reference to the Gentiles, who are said, Ephes. ii. 1, "to be dead in trespasses and sins." Ver. 8. Above all things have fervent chartyn.—(Greek, agape) i. e. love, intense love.—Multitude of sins.—Solomon (Prov. x. 12.) says, "all sins!—

632 1 PETER, IV. A. M. cir. 9 Use hopitality lone to another without grudging. 4068. 10 As every man hath received m the gift, even so A. D. cir. minister the same one to another, as good stewards 64. n of the manifold grace of God. He.13.2. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all o things m Ro.12.E. may be glorified through Jesus Christ, to p whom be praise and dominion for ever and ever. Amen. 12 Beloved, think it not strange concerning the fiery I trial which is to try you, as though some strange n Lu.12.42. thing happened unto you: 13 But rejoice, inasmuch as ve are partakers of o 1 Co.10.31 Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. p Re.1.6. 14 If 'ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth a 1 Co. 3.13. upon you: on their part he is evil spoken of, but on your part he is glorified. r Ja.1.2. 15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. a 2 Ti.2.12. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. Mat.5.11. 17 For the time is come that judgment must begin u 1s.10.12

at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of Je.49.12. Eze.9.6. God?

18 And if "the righteous scarcely be saved, where

v Je.25.29. shall the ungodly and the sinner appear? Lu.23.31. 19 Wherefore let them that suffer according to the

evidently meaning the sins, or faults, of those we love; for it is put in opposition to "Hatred (which) stirred up strings." Ver. 10, 4x corry man hath received the gift—i.e. a spiritual gift, as of teach-

ing, translating, healing, &c.

Ver. 11. The oracles of God.—The Greeks used this term in reference to the responses received from their deities; or rather from their priests in their responses received from their defines; or rather from their pricess in their names. Stephen applies this term to the laws given to Moses, calling them lively, or living oracles, because delivered by the vace of God. Acts vii. 55. Ver. 12. The feory trial—Namely, of affliction, or rather persecution; alluding to the trial of gold in a furnace. See clap. 1.7. Ver. 13. When his glory shall be received—Namely, at the last day.

Ver. 14. Spirit of glory and of God.—Alluding to Isa. xi. 2.
Ver. 15. An evil-door.—Doddr dige and Macknight, "a malefactor."—Abusy-body.—An inspector of another; meddling with other people's concerns.
Lardner, Doddridge, and others, have remarked, that this character, from the second of the work of the concerns and the concerns of has, in fact, no concern; and must here refer to public or state affairs, and, as | we conceive, properly describes a *political* husybody—a factions or seditions per on. The Jews were remarkable for this crime.

Ver. 16. Suffer as a Christian.—The only passages in which this term "Caristian" occurs are this verse, and Acts xi. 26; xxvi. 28.—Let him glorify

Official desired are this verse, and Acis at 25; Avt. 25.—Let the govern God on this behalf—i. e. as suffering for Christ's sake.

Ver. 17. Judgment must begin at the house of God—That is, with his own people; as it is said, Exek, ix, 6. "Begin at my sanchary;" and the meaning seems to be, that the divine judgments should first visit the Christians, for the purification of the church, and then fall with a weight of terrible destruction on the unbelieving Jews.

Ver. 13. Searcely be seved.—Doddridge and Macknight, "Be saved with difficulty." This appears to be quoted from the LXX. of Prov. xi. 31. The original term rendered scarcely, signifies with difficulty, as in Acts xiv. 18;

xxvii. 7, 8, 16.

t Ps.138.7,8

u c.4.11.

1 PETER, V.	633
will of God commit with keeping of their souls to him in well doing, as unto a faithful Creator.  CHAPTER V.  He expectable the effects of the representations of the sounder to observe a soul all to	A. M. cir. 4068. A. D. cir. 64.
1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.	w Ps.37.5.
THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of	
Christ, and also a partaker of the glory a that shall be	CHAP 5.
revealed: 2 Feed b the flock of God c which is among you,	a Ro.8.17, 18.
taking the oversight thereof, not by constraint, but	b Jn.21.15 17.
d willingly; not for filthy elucre, but of a ready mind; 3 Neither as theing lords over God's heritage, but	Ac.20.23.
being ensamples s to the flock.  4 And when the chief h Shepherd shall appear, ve	c or, as much as in you is.
shall receive a crown of glory that fadeth not away.	d 1 Co.9.17.
5 Likewise, ve younger, submit yourselves unto the	e 11 i.3.3,8.
elder. Yea, all 1 of you be subject one to another, and be clothed with humility: for God 4 resisteth the proud,	f or, over- ruing.
and giveth grace to the humble.	g 1 75.4.12.
6 Humble 1 yourselves therefore under the mighty	h He.13.20.
hand of God, that he may exalt you in due time:	i 2 Ti.4.8.
7 Casting m all your care upon him; for he careth	j Ep.5.21.
for you.	k Ja.4.6.
8 Be sober, be vigilant; because your adversary the devil, as no roaring lion, walketh about, seeking	1 Is 57.15. in Ps 55.22
whom he may devour:	n Re.12.12
9 Whom oresist steadfast in the faith, knowing that	o Ja.47.
the same afflictions are accomplished in your brothren	p 2 Co.4.16
that are in the world.	q He.13.21.
10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have	r 2 Th.3.3.
suffered a p while, make you q perfect, r establish.	s Zec.10.6,

A faithful Creator-Who will preserve their separate spirits, and Ver. 19.

11 To him be u glory and dominion for ever and ever.

strengthen, settle you.

restore to them their bodies, at the resumection.

CHAP. V. Ver. 1. Who am also an elder.—Hammond, "a fello v elder." (Greek, sum-presbuteros.) "Elders here, as in other places, (says I eighton.) is a name, not of age, but of office; yet the office is named by that a re, which is, or ought to be, most suitably qualified for it; importing that men, though not aged, yet if called to that office, should be noted for such wisdom and rravity of mind and carriage, as may give that authority, and command that respect, which is requisite for persons in their calling: not novices, as Paul speaks. (I Tim. iii. 6.) but such as young Timothy himself was in humility and diligence (Phil. ii. 20.) The name of Elders sometimes denotes civil rulers, sometimes pastors of the church. Here it appears that pastors are meart, as the exhortation of feeding the flock evinces.

Ver. 2. Taking the oversight thereof.—Hammond, "governing it." Dod'd ridge, "discharge the episcopal office." Macknight, "The Bishop's office. Ver. 3. Neither as being lords.—Macknight, as "lording it." The word strictly means to tyrannize, or domineer. See Macknight, and compare Mat.

Amen.

Ver. 4. The chief Shepherd .- In Spain, it seems, the flocks often contain 10,000 sheep, divided into ten tribes, with 50 under shepherds, and as many dogs. See Orient. Cust. No. 577 .- Fadeth not away .- As was the case with those garlands which were bestowed as rewards in the public games.

Ver. 5. Be clothed with humility .- Whitby and others explain this of a frock which was worn by slaves and working men over their meaner dress; and the expression implies, that humility should be conspicuous above all esher virtues. Ver. 8. Whom he may devour .- Doddridge and Macknight,

A. M. cir. 12 By v Silvanus, a faithful brother unto you, as I a 1958... b. 1958... suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye w stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet \*ye one another with a kiss of charity.

Peace y be with you all that are in Christ Jesus.

Amen.

Ver. 12. By Silvanus.—Probably that Silvanus (or Silas) who was Paul's сэпрапіол, 2 Сст. 18, &с..—As I suppose—Rather, "as I rection," or collude; аз Rom. iii. 28; viii. 18. "The phrase does not imply doubt."—Dodd-

Which some explain of Peter's wife. The word church is, however, supplied in the Syriac. Vulgate, and other ancient versions; and by Geumenius.—At Babylon.—There were two Babylons; one in Egypt, the other in Syria: but Lardner says, there is no mention of either, church or bishop at the former place, by any of the writers of the four first centuries. Many commentaters therefore, (among whom are Beza, Lightfoot, and Benson), refer to the great Babylon of Assyria: Lardner, however, objects, that this city was "almost descreted in the anostles' days;" and farther argues, from chap. it. 31, 41, 47 that Peter wrote from some part of the Roman Empire, which at that time did not include Babylon, then under the dominion of the Parthians. These difficulties have led to a third opinion, which, indeed we have adopted from Mr. Horne, in our table of Catholic Epistles. This is, that by Babylon, Peter me-int Rome; as it is evident John did in the Apocalypse, on account of its being the metropolis of idolatry. This opinion has the general testimon of antiquity. Eusebius, who adopts it, quotes the authorities of Clement of Alexandria, and Papias, Bishop of Jerusalem, both of the second century. It was adopted by Jerome; by all writers of the clurch of Rome; and, among Protestants, by Grotius, Whitby, Hammond, Lardner, Macknight, and many others.—Marcus—Probably the Evangelist. See Introduction to his Gospel.

### CONCLUDING REMARKS ON 1 PETER.

IAs the design of this Epistle is excellent, remarks Macknight, so its execution, in the jurdement of the best errites, does not fall short of its design. Ostervald says of the first Epistle of Peter, "It is one of the finest brooks of the New Testament;" and of the second, "that it is a most excellent Epistle and is written with great strength and majesty." Erasmus pronounces the first Epistle to be "worthy the prince of the Apostles, and full of apostolical, signify and authority;" and adds, "it is sparing in words, but full of sense." "St. Peter's style," as Dr. Blackwall justly observes, "expresses the noble vehiclemence and tervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving; is true reason, and natural analogy, (which are always marks of a subline genius), that you can searcely perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble majesty and becoming freedom are what distinction of his periods. The great Joseph Scaliger calls Peter's first Epistle majestic; and I hope he was more judicious person cannot read him without so her and the subject of the second private and the description we see the planetary heavens and this our earth wrapped up with devouring flames; heart the groans of an expiring world, and the crashes of nature tumbling into universal ruin. And what a solemn and moving Epistlem of persons of the control of the second private and charity? "The meanest soul, and lowest imagination,' says an ingenious man, "cannot think of that time, and the awful descriptions we meet with of it in this clace, and several others of Holy Writ, without the greatest emotion and depleces impress

1 A. M. cir.

have just finished is an admirable letter, containing some of the most important maxims and consolations for the Church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know low to comf rt their flocks which in persecution or adversity. He never speaks to good in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be true, but they are not infallible. This is the character of God word alone." To these valuable remarks on the varied excellences and uses of this minitable Epistle, it may be only necessary to add, that it is not only important in these respects, but is a rich treasury of Christian doctrines and daties, from which the mind may be enriched, and the heart improved, with the most enmobiling sentiments, J-Eesster.

## THE SECOND EPISTLE GENERAL OF PETER.

ITHE writer of this Epistle calls himself "Simon Peter," (ch. i. 1. Ac. xv. 14. Gr.) "an apostle of Jesus Christ;" alludes to circumstances and facts which agree with none but Peter, (cn. i. 14—16. John xxi. 19.) calls it his second Epistle. (ch. iii. 1;) and speaks of his "beloved brother Paul," (ch. iii. 5.) It must, therefore, either be the work of the Apostle Peter, or of one who personated him; but this latter supposition, that of forging the name of an apostle, and per-onating him, is wholly inconsistent with the remarkalle energy with which the writer inculcates holiness, and the solemn yet affectionate manner, in which he lestifies against the delusions of those hy whom it was neglected. Some doubts, however, of its genuineness and divine authority were entertained in the primitive church, which Jeroma ascribes to the supposed dissimilarity of style between it and the first Epistle. But, being written only a short time before the Apostle's martyrdom, (ch. i. 14) though apparently but, a short time after the first, (ch. i. 13, 15,) a ad not having leen so publicly avowed by him, and clearly known to be his, during his lifetime, the scrupulous caution of the church hesitated about admitting it into the sacred canon, till internal evidence fully convinced the most competent judges that it was entitled to that high distinction.]—Bagsater.

	1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them,	4669.
	I Confirming them in hope of the increase of God's graces, one exhortest them,	A. D cir.
	by faith, and good works, to make their calling sure: 12 whereof he is careful	
	to remember them, knowing that his death is at hand: 16 and warners them	37.
	to be constant in the faith of Christ, who is the true Son of God, by the eye-	
	witness of the apostles beholding his majesty, and by the testimony of the Pa-	CHAP. 1.
	ther, and the prophets.	
	2 CIMON Peter, a servant and an apostle of Jesus	a or,
		Symeon.
	Christ, to them that have obtained like b precious	
ľ	faith with us through the righteousness of c God and	b Ep.4.5.
		c our God
	our Saviour Jesus Christ:	
		and La-
	2 Grace and peace 4 be multiplied unto you through	viour.
	the knowledge of God, and of Jesus our Lord,	d Da.4.1
	3 Apporting as his divine nower hath given unto us	6.25

CHAUTED I

CHAF. I. Ver. 1. Simon Peter.—Simeon seems to have been the Hebrew way of pronouncing this name, being used by the Apostle James in Acis xv. 14. This Epistle was not generally received in the Christian church before the fourth century. There are, however, several probable allusions to it in the Apostolical Fathers; and, from the fourth century, it seems to have been generally received, and raid among the other Scriptures; and though its inspiration was at first doubted by some, it was not reckoned among the spurious Scriptures, then too common. The Epistle is, however, so excellent, and (except chap it) so similar in style and sprint to the first Epistle, that we believe it is now almost universally admitted into the sacred Canon.—The righteons was of God and our Saviour.—Margin, "of our God and Saviour." [This is certainly the literal and proper rendering of the original, and should have been received in the text: it is an absolute proof that St. Peter calls Jesus God, in the most proper sense of the term.]—Bagster. So Granville Sharp, Wordsnorth, Middleton, and Pye Smith.

A. D. cir. fall ethings that pertain unto life and godliness, through the knowledge of him that hath called us f to A. D. cir.

glory and g virtue: 65.

4 Whereby are given unto us exceeding great and e Ps.84.11. 1 Ti.4.8. precious a promises: that by these ye might be i partakers of the divine nature, having escaped I the corf or, by. ruption that is in the world through lust.

5 And besides this, giving all diligence, add to your z 2 Ti 1.9.

faith k virtue; and to virtue ! knowledge; h 2 Co.7.1

6 And to knowledge m temperance; and to tempe-

rance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to c.2.18.20.

brotherly kindness 9 charity. k Phi.4.8.

8 For if these things be in you, and abound, they make you that ye shall neither be r barren nor unfruit-1 Phi.1.9. ful sin the knowledge of our Lord Jesus Christ.

ri 1 Co.9.25. 9 But he that lacketh these things is t blind, and canr. Ja.1.4. not see afar off, and hath forgotten that he was purg-

ed from his old sins.

o 1 Ti.4.7. 10 Wherefore the rather, brethren, give diligence to p Jn.13.34, 35. make your u calling and election sure: for vif ye do these things, ye shall never fall:

q 1Co.13.1.. 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord

r idle. and Saviour Jesus Christ.

s Jn.15.2..6. 12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know t 1 Jn.2.9.. 11.

them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabern c.3.17. nacle, to stir wyou up by putting you in remembrance;

v 1 Jn.3.19. 14 Knowing that shortly I must put off this my ta-Re.22.14. bernacle, even as our Lord Jesus Christ hath showed w c.3.1.

x Jn.21.15, 15 Moreover I will endeavour that ye may be able

Ver. 4. The divine nature.-Doddridge, "A divine nature;" i. c. the new

Ver. 4. The divine nature.—Doddridge, "A divine nature;" i. e. the new nature conferred in regeneration.

Ver. 5. Add to your faith virtue.—Doddridge, and many others, take "virtue" here in the sense of courage, or fortitude—"Add to, or associate with, your faith, courage to profess it, and knowlegde to defend it," &c.

Ver. 7. Charity.—See note on 1 Peter iv. 8.

Ver. 9. Is blind—i. e. partially so.—Cannot see afar off.—Doddridge, "short sighted." But Bochart explains the word here used, (noupazon,) as meaning to wink the eyes against the light—not being able to endure it. He is followed by Macknight.

Ver. 10. Make your calling and election sure.—Macknight, "firm." That is, by e holy life demonstrate your calling and election.

Ver. 11. An entrance shall be ministered unto you abundantly—i. e. a fice a unitance and a hearty welcome.

admittance and a hearty welcome, Ver. 12. In the present truth—i. e. in that of which he was now treating;

Ver. 12. In the present truth—1. e. in that of which he was now treating; namely, that dispense in religion was the way to perseverance.

Ver. 13. I think it meet, &c. —This is supposed by some to be a sort of apolo go for writing again so soon after his first episite: i. e. probably within a year.

Ver. 14. Put aff this my tabernacte.—Compare 2 Cor. v. 1—5. He was at this time, we suppose, at Kome, with his "he loved brother Paul," as he calls him, (chap. iii. 15, 1 "ready to be offered" as a scarifice for the truth, and waiting for the summons to "put off his fleshly tabernacle," and put on robes of celestial glory.
Ver. 15. Moreover. - Doddridge, "But." (Gr. de.)

Ver. 3. To-Margin "By"-glory and virtue.- If we take the textual rendering, it means that we are called to practise the one, and enjoy the other: if the margin, it may import, that by a display of these in the gospel, we are called to embrace it.

2 PETER, II.	63
after my decease to have these things always in re- membrance.	A. M. cir.
16 For we have not followed cunningly devised	A. D. cir. 65.
I fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-	y 2 ('o.4.2
witnesses <sup>2</sup> of his majesty.  17 For he received from God the Father honour and glory, when there came such a voice to him from the	
excellent glory, This is my beloved Son, in whom I am well pleased.	a Ps.119 195.
18 And this voice which came from heaven we heard,	Pr.6.23.

when we were with him in the holy mount. b Re.22. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a

light a that shineth in a dark place, until the day dawn, and the day star b arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation. e 2 Ti.3.16.

21 For the prophecy came not cin dold time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAPTER II. 1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, a De.13.1.

BUT a there were false prophets also among the people, even as there shall be false teachers among b Mal.21.5, b you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their c pernicious ways; by reason of whom the way of truth shall be evil spo-

ken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment d now of a long time lingereth not, and their damnation slumbereth not.

22.16 c or.atany.

d Lu.1.70.

CHAP. 2

Ac. 20.29, 1 Ti.4.1.

c or, lascivious, as some copies read.

d Jude 4..7.

Ver. 19. A more sure word of prophecy-Or, prophetic word. Some critics think the comparative degree is here used for the superlative, and render it, "a most pure word," &c. See Doddridge, &c. - A light-(Gr. "a lamp.")-In a dark place. -Some have supposed this an allusion to the lamp (or candlestick) which was burnt in the loly place; but the word (auchonero) (or candlestick) which was burnt in the loly place. I but the word (auchonero) si this world without divine revelation.—The day star.—(Gr. Phospheros.) By this name, the Greeks meant the planet Venus, or the morning star—a name which our Lord appropriates to himself, Rev. xxii. 18.

Ver. 20. Private interpretation.—Owen and Doddridge, "impulse." Mocknight, "invention." Hammond thinks this has a reference to the word given at starting it the Olympic games. They did not speak of their own accord; they did not "run without being sent."—See Rom. x. 15.

Ver. 21. Spake as they were moved.—Doddridge, "borne or," or carried heyond themselves by the influences of the Holy Spirit.

CHAP. II. Ver. 1. Dannable heresies.—Literally (says Macknight) "Heresies of destruction," or "destructive heresies." So Doddridge.—Denying the Lord that bought them.—The word here used for "Lord" (despotes) signifies a master when connected with servents, and a sovereign, when with signing a master when commercia with servents, and a sovereign, when he subjects. It being doubted whether this word is in any other piace applied to Christ, makes it questionable here: but see I Tim. ii. 21, and compare Jude 4, Ver. 3. With felgned words.—Doddridge, "Deceitful words."—Whose judgment now of a long time tingereth not.—Macknight, "To them, the punishment (threatenel) of old (Jude 4.) lingereth not."

2 PETER, H. A. M. cir. 4 For if God spared not the angels that sinned, but 4069. cast them down to hell, and delivered them into chains A. D. cir. 65. of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved e Noah e (ie.7.1, the eighth person, a preacher of righteousness, bring A.C. ing in the flood upon the world of the ungodly; Ge.19.24, 6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow. making \$ them an ensample unto those that after g De.25 22. should live ungodly; 7 And delivered just h Lot, vexed with the filthy conh Ge.11 16. versation of the wicked: 8 (For that righteous man dwelling among them, in i Ps.34.15.. seeing and hearing, vexed his righteous soul from day to day with their un'awful deeds:) 1 Jude 14.15 9 The Lord knoweth how to ideliver the godly out of temptations, and to reserve the unjust unto the k He 13.4. day of judgment to be punished: 10 But chiefly them k that walk after the flesh in the 1 or, dominion. lust of uncleanness, and despise 1 government. Presumptuous are they, self-willed, they are not afraid to m J. Je 8,10. speak evil of m dignities. 11 Whereas angels, which are greater in power and n Some might, bring not railing accusation against them beread, against fore the Lord. them-12 But these, as natural brute obeasts, made to be selves. taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own o Ja.12.3. corruption: p Phi.3.19. 13 And shall receive the reward of unrighteousness, Jude 12, as they p that count it pleasure to riot in the day time. &c. Spots they are and blemishes, sporting themselves q an adul-

with their own deceivings while they feast with you; 14 Having eyes full of qadultery, and that cannot

Ver. 4. Hell.-Greek, Tartarus. Homer describes these doleful regions as " a deep gulf under the earth with a brazen entrance." (Itiad, bk. viii.) Hestod also speaks of Tartarus as the place where the Titans (or rebellious giants.) are bound with chains in thick darkness. (Theog.) Compare Jude, ver. 6. The word is used only in these two places in the New Testament.

Yer. 5. The eighth person.—Perhaps meaning the head of his family, containing eight persons. (1 Peter iii. 20.) But Bishop Pearson supposes Noath to have been the eighth Patriarch who was a preagher of righteousness, which is very possible, though he was the tenth person from Adam in the genealogy; for we are not sure that all of them were preachers

Ver. 6. Into askes—i. e. burnt them into askes by a storm of fire and brimstone. See Gen. xix. 23—30. —An ensample—i. e. example. Ver. 9. Temptations—i. e. trials. See note on James i. e. 2. Ver. 10. In the lust of unclearness.—This is supposed to refer to the sin of Sodom above mentioned. Compare Jude 7. —To speak evil.—Literally, "to blaspheme dignities; implying falschood, as well as abuse. The dignities

here meant are magistrates. See Rom. xiii. 1-4.

Ver. 11. Against them-i. e. dignities or magistrates: but the margin says, some copies read, "against themselves;" though it should rather be, as Macknight says, "against each other." The common version is, however,

best supported.

teress.

Ver. 12. As natural brute beasts.—["As natural animals, void of reason," following only the gross instinct of their nature.]—Basster.—Made to be taken and destroyed.—Mackinght, "Made for capture and destruction."

Ver. 13. While they feast to the youndary and estate the very term of the

	2 PETER, III.	639
1	cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:	A. M. cir. 4069. A. D. cir. 65.
ŀ	15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;	r Nu.22.5,
	16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the	s Ep.4 14.
-	prophet. 17 These are wells without water, clouds a that are carried with a tempest; to whom the mist of darkness	Pa.73.8.
	is reserved for ever.  18 For when they speak t great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were "clean	u or, for a little while, as some read.
-	escaped from them who live in error.  19 While they promise them liberty, they themselves are the servants of corruption: for vof whom a man	v 5n.8.34. R s.6.16.
1	is overcome, of the same is he brought in bondage.  20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour	w Lu.11.26. He.6.4, &c.
I	Jesus Christ, they are again wentangled therein, and overcome, the latter end is worse with them than the	10.26,27. x Ma.11.23,
-	beginning. 21 For it had been better *for them not to have known the way *of righteousness, than, after they	24. Lu.12.47, 48
	have known it, to turn from the holy commandment delivered unto them.	y Pr.12.23.
	22 But it is happened unto them according to the true proverb, <sup>2</sup> The dog is turned to his own vomit again; and the sow that was washed to her wallow-	z Pr.26.11.
-	ing in the mire.	
	1 He assureth them of the certainty of Christ's coming to Judgment, against those scorners who dispute against it 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be flestroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to	СНАР. 3.
	THIS second epistle, beloved, I now write unto you;  I in both which I stir up your pure minds by way	a Jude 17,18
	of remembrance:  2 That a ye may be mindful of the words which were	b 1 Ti.4.1. 2 Ti 3.1.
-	spoken before b by the holy prophets, and of the com- mandment of us the apostles of the Lord and Saviour:	c Is.5.19.
	2 Unaving this first that there shall some in the last	3 7-19 1/

Eze.12.23 days c scoffers, walking after their own lusts,
4 And saying, Where d is the promise of his coming? Mat 21.49 —The ruling motive in these men's minls is again stated to be covetousners, or "the love of money," which, as Paul tells us, is the "root of all evil." (I Tim. vi. 10.) And if there is any class of society to whom it is more especially injurious, it is to preachers, or to prophets. Thus it was to these fulse teachers, "following the way of Balaam."

Ver. 15. Balaam the son of Bosor.—Either Balaam's father had two narses, Reor and Bosor, or the latter (as Ainmoorth and Lightfoot suppose) was the Chaldaic pronunciation of the former

Ver. 17. The mist of darkness.—Doddridge and Macknight, "Blackness of darkness." See ver. 4, and compare Jude 13.

Ver. 18. Those that were clean sexand.—Doddridge., "quite escaped."

3 Knowing this first, that there shall come in the last d Je.17.12

Ver. 13. Those that were clean escaped.—Doddridge, "quite escaped." Ver. 22. The dog is turned, &c.—See Prov. xxvi. 11.

lfor since the fathers fell asleep, all things continue as A. M. cir they were from the beginning of the creation. A. D. cir.

5 For this they willingly are ignorant of, that e by the

word of God the heavens were of old, and the earth e Ge.1.6,9. standing out of the swater and in the water: consist-6 Whereby the world that then was, being overflow ing.

ed with h water, perished: Ps.24.2.

7 But the heavens and the earth, which are now, by the &c. same word are kept in store, reserved unto fire i against Ps.50.3. the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing. Ps. 90.4. that one day is with the Lord as a thousand years.

k Ha 2.3. and a j thousand years as one day. Ps.86. 5.

Is. 30, 18. 9 The Lord is not slack k concerning his promise, as m Eze.33.11 some men count slackness; but is long-suffering 1 to n 1 Ti.2.4. us-ward, not willing "that any should perish, but o Mat.24. that all should n come to repentance.

10 But the day of the Lord will come as a thief oin

CHAP. III. Ver. 4. For since.-Grotius, "except that;" so Hammond and

CHAP. III. Ver. 4. For since.—Grotius, "except that," so Hummond and Grove. But Doddridge and Macknight prefer the common rendering. Ver. 5. By the word of God, &c.—[Kypke renders," The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters." It was the epinion of the remotest antiquity, that the earth was formed out of reater, or primitive moisture, which they termed utle, first matter; and Thales taught, "all things derive their existence from water." This also appears to be the doctrine of Moses, (Gen. i. 1, 2) and that the earth was at first in a fluid state is evident from its form; for it has been demonstrated by measuring same degrees, near the role that the earth been demonstrated by measuring some degrees near the pole, that the earth is not round, but an obtate spheroid, a figure nearly resembling an orange, and one which any soft or elastic budy would assures if whiteld rapidly round a centre, as the earth is r and its axis. When the waters retired into nop place, and when '60d divided the waters which were under the firmanent from the waters which were above the firmanent," then the earth was placed "hetween the waters."]—Bayster.—The earth standing out of the toater and in the voater—i. e. part rising above the water, and part with merged; or, perhaps, above the waters "inder the earth," and henceath those treasured in the clouds, by the meeting of which in the deluge, 't the world that then was' being overflowed, was drowned. See Gen. i. 6—10; vii. 11—20.

Ver. 7. Reserved unto fire—See ver. 10, 11.—Perdition of ungodly men.—To obviate the direct bearings of this passage, Universaits writers say, that this earth is to be the hell of wicked men; and that as the humins of it will not be eternal, so the perdition of the ungodly will be but temporary. There are, however, three serious difficulties to this gloss. 1. The Scriptures speak of a hell afterably existing, wherein the angels who kept not their first estate been demonstrated by measuring some degrees near the pole, that the earth

not be eternal, so the perdi ion of the ungodly will be but temporary. There are, however, three scrious difficulties to this gloss. 1. The Scriptures speak of a hell already existing, wherein the angels who kept not their first estate are reserved in evertacting denies unto desiriness, unto the judgment of the great day; and in which the departed spirits of wicked men now tift up their eyes, being in torment. 2. The Scriptures declare that this hell now existing will be the hell for all ungodly men; for they are doomed to depart into everlasting fire, prepared for the devil and his angels. 3. If the earth, as being dissolved by fire, is to be the hell of ungodly men, then punishment must precede the day of judgment; for the conflagration is uniformly represented as prior to that event. See 2 Thes. 1. 7–10. See notes on Mat. xxv. 46. Ver. 8. One day, &c. —This is said to be a Jewish proverb, but it is evidently taken from Ps. xc. 4. The eloquent Saurin says, "a thousand years and one day are such inconsiderable incasures of duration, that whatever disproportion they may have to each other, they appear to have none when compared to the duration of eternity. ... ... There is a great difference between the light of a taper and that of a flambeau; but expose both to the light of the sum, and their difference will be imperceptible. The light of a flambeau one day as a thousand years. "Csermon on the Eternity of God.) Ver. 9. Is not slack.—Doddridge, slowness."—Commission, "Compare Ver. 9. Is not slack.—Doddridge, slowness."—All the high of the present of the property of the constraint of the desiring, "condenses."—Commission and the present of the normal property of the condenses. "All the many and the present of the normal property of the condenses."—Cermon on the Eternity of God.)

Ver. 9. Is not slack.—Doddridge, slow."—Count slackness.—Doddridge, slowness.—Call and the present of the property of the condenses. "All the property of the property of the condenses are the condenses."—Cermon on the Eternity of God.)

away with a great noise .- [There is not only the most terrible sublimity and

the night; in the which the heavens P shall pass away A. M. cir. with a great noise, and the elements shall melt with A. D. cir. fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt s with

fervent heat? 13 Nevertheless we, according to his promise, look s is 34.4. for new t heavens and a new earth wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be "diligent that ye may be found of him in

peace, without spot, and blameless. 15 And account that the long-suffering of our Lord is v salvation; even as our beloved brother Paul also v Ro.24. according to the wisdom given unto him hath written

unto vou: 16 As also in all his epistles, w speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and un-

A. D. cir. 65. p Ps.102.20

ls.51.6 Re.20.11.

q Tit.213 r or, hasting the coming.

t Re.21.1,

n 1Co.15.58 1 Th.5.23.

w Ro.8.19.

solemn grandeur, but also much philosophical propriety, in this description of the awful dissolution of the heavens and the earth; when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, tile earth also and the works that are therein shall be burned up.—Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." As the heavens mean here the whole attendance in which all the control of the property of the state of the stat mosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, oxygen and hydrogen; and as the electric, or ethereal fire, is prohably that which God will employ in the general conflagration; the noise occasioned by the application of his fire to such an immense congress of aqueous particles as float in the atmosphere, must be terrible in the extreme. A piece of iron red hot placed over a drop of water on an anvil. and struck with a hammer above the drop, will cause a report as loud as a musket; when, then, the whole strength of these opposite agents is brought into a state of conflict, the noise, the thunderings, and innumerable explosions, (till every particle of water on the earth and the atmosphere, is, by the action of the fire, reduced to its component gaseous parts,) will be frequent, loud, confounding, and territe, beyond every comprehension but that of collimself. When the fire has thus conquered and decomposed the reacter, the elements, the hydrogen and oxygen airs, or gases, will occupy distinct regions of the atmosphere; the hydrogen by its great levity ascending to the top while the oxygen from its superior gravity will keep upon, or near, the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will ne-cessarily be torn in pieces; and thus "the earth and its works be burnt up." It is probable, however, they will merely be all separated and decomposed, but none of them destroyed. And, as they are the original matter out of which none or them destroyed. And, as they are the original marter out of which God formed the terraqueous globe, they may enter again into the composition of a new system; and therefore the Apostle says. "We look for a new heaven and a new earth?" the other being decomposed, a new system will be formed from their materials. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and basting unto the coming of the day of God."]—B.

Ver. 13. According to his promise.—Isa. Ixv. 17. Compare Rev. xxi. 1, &c. Ver. 16. Of these things—Namely, the patience of God, and the day of judgment, with its solemn consequences.—In which.—These words, as they strong in our common copies, refer to the things here spoken of, which, indeed, from their mysterious and subline nature, are necessarily hard to be underA. M. cir. Istable wrest, as they do also the other scriptures, unto their own destruction.

A. D. cir. 65.

x Col. 1.10.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But x grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him y be glory Amen.

v 2 Ti.4.18. both now and for ever.

stood: but some MSS., reading the relative pronoun "which" in the feminine, instead of neuter, necessarily refer to the Epistles; and the writer freely confesses that, in going through Paul's Epistles, he has in most of them found things hard to be understood, but especially in those to the Romans and the Heb ews:—which they that are unlearned—or rather (as Doddridge and Macknight renderit) "unteachable"—and unstable verest, as they do also the other scriptures—plainly ranking St. Paul's writings as a part of the sacred book. Of the unstable, see James i. 8. The term wrest, signifies to torture,

Sook. Of the obsault, see James 1.6. The term of the grant against a saon a rack.—Macknight, "Be on your guard." He adds, that this is a military term, alluding to the duty of soldiers in a fortress.

Ver. 18. Both now and for ever.—Macknight, "Just the day of eternity;" so he remarks the original literally signifies—a day never followed by night. See Rev. xxi. 25.

#### CONCLUDING REMARKS ON 2 PETER.

[Dr. Macknight justly observes, that "the matters contained in this Epistle are highly worthy of an inspired Apostle; for, besides a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, discoveries, at tending to display the perfections of God and the groty of Christ, we find in it exhortations to vicile, and condemnations of vice, delivered with an earnestness of feeling, which shows the author to have been incapable of imposing a forged writing upon the world; and fital his sole design in this Epistle was to promote the interests of tenth and virtue." With regard to the objection against the genuiaeness of this Epistle drawn from the difference of style between this and the former Epistle, it has been correctly said, that an author's style is regulated, in a great measure, by the nature of his subject, dif-ferent subjects auturally suggesting different styles; and that this diversity is confined to the second shapier of this Epistle, where the subject is different confined to the second enapter of this Epistle, where the surject is interent from the rest of St. Peter's writines, and where the style is as different from that of the other two chapters, as it is from the language of the first Epistle, But the fact is, that the style of both Epistles is essentially the same. "I cannot," says Dr. Buckweall, "with some critics, find any great difference betwirk the style of the first and second Epistles; it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear hrevity, the same rapid run of language, and the same commanding majesty in them both. Take them together, and they are admirable for significant crititles and strong common works; for heautiful and sprightly for significant epithets and strong compound words; for beautiful and sprightly figures, adorable and sublime doctrines, pure and heavenly morals, expressed in a chaste, lively, and graceful style."]-Bagster.

## THE FIRST EPISTLE GENERAL OF JOHN.

THOUGH the name of St. John is not affixed to this Epistle, yet it has been received without hesitation as the genuine production of that Apostle from the earliest period of the Christian church; and the similarity of sentiment and exearliest period of the Christian church; and the similarity of sentiment and expression between it and his Gospel, is a full confirmation of the truth of this opinion. With respect to the date of this Epistle, there is a considerable diversity of opinion; some placing it, with Beason and Hules, in A. D. 63: others, with Bishop Tomline, in A. D. 69: others, with Dr. Lardner, in A. D. 90, or even later; others, with Mill and Le Clerc, in A. D. 91 or 92; and others, with Bannage and Baronius, in A. D. 93 or 99. The most probable of these opinions, however, seems to be that which assigns it an early date: for it would appear from certain expressions, that it was written before the destruction of Jerusalem, (ch. ii. 18,) and while the generation which had seen our Lord in the flesh had not yet passed away, (ch. ii. 18, 41, 11 appears, as Lardner, Macknight, and others suppose, to have been addressed to no particular church, but to have been intended as a general address for the use of Christians of every denomination and country, in strict accordance with its title of Catholic or General. 1-Bagster.

CHAPTER I.

I He describeth the person of Christ, in whom we have eternal life, by a communion with God 5 to which we must adjoin beliness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which was from the a beginning, which we have heard, which we have seen b with our eyes, which we have looked upon, and our hands have c handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal d life, which was with the Father, and was manifested

unto us;) 3 That which we have seen and heard declare we

unto you, that ye also may have fellowship with us: and truly our fellowship e is with the Father, and with f Jn. 15.11. his Son Jesus Christ.

4 And these things write we unto yon, that fyour joy may be full.

5 This then is the message which we have heard of him, and declare ur to you, that God is slight, and in

him is no darkness at all. 6 If we say that we have fellowship with him, and

walk in darkness, we lie, and do not the truth: 7 But if we walk hin the light, as he is in the light, we have fellowship one with another, and the blood

of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no j sin, we deceive our- k Job 33.27,

28. selves, and the truth is not in us.

9 If we confess k our sins, he is faithful and just to forgive us our sins, and to cleanse bus from all unrighteousness.

10 If we say that we have not sinned, we make him

a liar, and his word is not in us. CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is

to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

ATY little children, these things write

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righta Ro.8.34. eous:

CHAP. I. Ver. 1. Looked upon.—Macknight, "contemplated." —The Word of life.—Macknight, "the living word." Gr. Logos.
Ver. 2. For the life reas manifested—i. c. Christ himself.
Ver. 4. That your joy may be full.—Doddridge, "fulfilled." Macknight,

Ver. 5. God is light.—The supreme Being is here, as elsewhere, (James i. 17.) compared to the sun, as the fountain of light and life. God is the source of wisdom, purity, and happiness; and in him is no darkness, neither natural

Ver. 6. And walk in darkness-i. e. in ignorance and sin. - We lie, and do not the truth-i. e. do not practise it

Ver. 7. With one another - Doddridge paraphrases this, We have communion for fellowship) with him [God] and with one another through him.

The trip, II. Vet. 1. Ind if Doddtridge, "But It"—An advecate—Gr. Parakteton." The term Abovecate is the same that our Lord used in reference to

A. M. cir. 4072 A. D. cir.

68

a Jn.1.1, &c.

c Lu.21.39.

e Jn. 17.21.

g Jn.1.4,9.

h Jn.12.35.

Ep.1.7. 1 Pe.1.19.

1 Ki.8.46. Job 25.4. Ec.7 20.

Ps.51.2.

CHAP. 2

644 1 JOHN, II. A. M. cir. 2 And he is the b propitiation for our sins: and 1 rot for ours only, but also for the sins of the whole world. A. D. cir. 63. 3 And hereby we do know that we know him, if we keep chis commandments. k Ro 3.25. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. c Lu.6.46. Jn.14.15, 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we mat we are in him. d Jn.15.4.5. 6 He that saith he abideth & in him ought himse f e Jn.13.15. also so to e walk, even as he walked. 7 Brethren, I write no new commandment unto you. f Jn.13.34. but an old commandment which ve had from the beginning. The old commandment is the word which g Ro.13.12 ve have heard from the beginning. 8 Again, a new f commandment I write unto you, h 2 Pe.1.9. which thing is true in him and in you; because the darkness g is past, and the true light now shineth. i scandal. 9 He that saith he is in the light, and hateth his brother, is in darkness heven until now, 10 He that loveth his brother abideth in the light, i Pr.4.15. Jp. 12.35. and there is none i occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh Jin darkness, and knoweth not whither he k Ps.25.11. Lu 24.47 goeth, because that darkness hath blinded his eyes. Ac. 10, 43,

12 I write unto you, little children, because your sins are forgiven you for his name's k sake. 1 c.l.l. 13 I write unto you, fathers, because ye have known him I that is from the beginning. I write unto you,

m Jn. 14.7.9. young men, because ye have overcome the wicked I write unto you, little children, because ye have n Ep.6.10. known the "Father.

14 I have written unto you, fathers, because ye have o Jn.15.7. known him that is from the beginning. I have written unto you, young men, because ye are n strong, and p Re.27, the word of God abideth oin you, and ye have overcome p the wicked one.

the Holy Spirit promised to all believers, but is there rendered Comforter. It seems to have been the two-fold office of an Advocate among the Romans (as, indeed, it is among ourselves.) to advise his client privately, and publicly to plead on his behalf before the Court. The forner represents the office of the Spirit toward believers on earth; the latter, that of our Saviour before the presence of his Father in heaven.

Ver. 2. The propitiation —This "word is no where found in the New Tes-

tament but in this passage, and in chap. iv. 10. But it occurs often in the LXX. translation of the Oll Tes ament, where it signifies a sacrifice of atonement." (See Levit. vi. 6, 7. Numb v. 8. Ezek. xliv. 27.)

Ver. 3. We do know that we know him.—Doddridge, "We know that we are acquainted with him." Mackright, "We know that we have known

&c.

him."

Ver. 4. I know .- Macknight, "I have known," as in verse 3.

Ver. 5. Perfected-i. e. fully ascertained.

ver. 5. Expected—1. e. Imity ascertained.

Ver. 8. Which thing is true in him and in you.—Macknight, "concerning," or with respect to—him and you. That is, it was new, as coming from Christ, and baying been newly revealed to them.—The darkness is post.—Macknight, "is passing;" meaning the darkness of heathen idolatry, and Rabbinical superstition.—The true light now shireth—i. e. Christ. Juhn i.

4, 7, 9.
Ver. 10. None occasion of stumbling.—Macknight, "No stumbling-block."

Ver. 10. None occasion of stumbling.—Macknight, "No stumbling-block." Ver. 13. I write.—Several MSS., the Syriac version, and some copies of the Vulgate, read, "I have written."—Macknight.

Ver. 14. The wicked one-i. e. the devil. Mat. xiii. 19.

15 Love 4 not the world, neither the things that are A. M. cir. If any man love the world, the love A. D. cir. in the world. of the Father is not in him. 68. 16 For all that is in the world, the lust of the s flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. r Mat.6.21. 17 And the world passeth away, and the lust there-Ga.1.10. Ja. 4.4. of: but he that doeth the will of God abideth for ever. 18 Little children, it is the last wtime: and as ye s 2 Pe.2,10. have heard \* that antichrist shall come, even now are t Ps.119.37. there many antichrists; whereby we know that it is the last time. u Ps.73.6. 19 They went out from us, but they were not of us; for y if they had been of us, they would no doubt have v Ps.39.6. 1 Co.7.31. continued with us: but they went out, that they might be made manifest that they were not all of us. w He.1.2. 20 But ye have an unction a from the Holy One, and x Mat.24.24 ve know ball things. 21 I have not written unto you because ye know not y 2 Ti. 2.19. the truth, but because ye know it, and that no lie is of z 2 Ti.3.9.

the truth. 22 Who is a liar, but he that c denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever a denieth the Son, the same hath not c. c.4.3. the Father: [but] he that acknowledgeth the Son hath the Father also.

d Jn.15.23.

a 2 Co.1.21.

b 1 Co.2.15.

Ver. 16. The lust of the flesh, &c .- The sources of evil are three, (says a Pagan writer:) love of pleasure, in matters of corporeal enjoyment; love of money, in matters of gain; and love of glory, in point of pre-eminence over our equals and companions.

equals and companious.

Ver. 18. The last time.—Greek, "hour." Some refer this to the destruction of Jerusalem; but it is doubtful if that were not already past.——Anticirist shall come.—If the preposition anti. in Antichrist, denotes "in place of." Antichrist is a false Christ; if anti denotes opposition, Antichrist is one who opposeth Christ.—Macknight. In both senses there were many Anti-

Ver. 19. Were not of us-i. e. were not true Christians. - That they might be made manifest—i. e. it was so ordered by Providence that they should leave the church, that they might bring no reproach nor disgrace upon it: not

that such was their design in leaving and reproduct not alegade upon to alot that such was their design in leaving.

Ver. 20. Ye have an unction—That is, a chrism, or anointing. But what is ver. 20. Ye have an unction—That is, a chrism, or anointing? Dr. Jeane Barrow (a divine very far from fanaticism) thus explains it:—"It is he who commanded the light to shine out of cism) thus explains it:—"It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, illustrate our facts with the howledge of these things. An unction from the Holy One, clearing our eyes, softening our hearts, healing our dister pered faculties, must, as St. John infermeth us, teach and persuade us this sort of truths,"—Ye know all things. -The same is repeated ver. 27, and is evidently to be understood in harmony with our Lord's promise to his disciples, John xvi. 13,-" He shall lead you into abtruth;" i. e. all requisite and important truths; so here they were taught all things necessary to salvation

Ver. 22. Who is a liar but he, &c.-Dr. Pye Smith renders it, "Who is a liar, if he be not who denieth that Jesus is the Christ," &c.-meaning that

sucl a one is the worst of all liars and deceivers.

suct a one is the worst of all liars and deceivers.

Ver 23. He that acknowledgeth the Son, &c.—This clause is printed by our translators in Italies, to show that it is of doubtful authority, being probably wanting in the chief of the MSS, they consulted, as well as the early printed editivis, both Greek and English; but it should certainly be restored to the text, is Griesbach has done, as it is found in the Codices Alexandrinus, Vaticanus, and Ephraim, and in between twenty and thirty others of the best authority as also in both the Syriac, Erpen's Arabic, Coptic, Salidic, Armenian, all Vulgate; and is quoted by Origen, Meletius, Athanasiue, the Cyrlls, Theophylact, &c.1—Bagster. Some, it seems, (as Cerinthus,) separated

A. M. cir. 4072 24 Let e that therefore abide in you, which ye have heard from the beginning. If that which ye have A. D. cir. 68. heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. e 2 Jn.6

25 And this is the promise that he hath promised us, even eternal f life.

f Jn.17.3.

..18.

CHAP, 3.

26 These things have I written unto you concerning 2 Ju.14.26. them that seduce you.

27 But the anointing which ve have received of him t or. it. abideth in you, and ye need not that any man teach i cr. know you: but as the same anointing teacheth g you of all ye.

things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in h him. Mat.7.16

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and

not be ashamed before him at his coming. 29 If ye know that he is righteous, i ye know that levery one that doeth righteousness is born of him.

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons:
3 who therefore ought obediently to keep his commandments, 11 as also broa Ep.24,5.

therly to love one another. BÉHOLD, what manner of love a the Father hath bestowed upon us, that we should be called the b Jn.1.12. Re.21.7. sons b of God: therefore the world cknoweth us not,

ı Jn.17.25. because it knew him not.

d Ro.8.14. 2 Beloved, now are we the sons d of God, and it doth 18. not yet appear what we shall be: but we know that, e 1 Co.15.49 when he shall appear, we shall be like e him; for we Phi.3.21. shall see f him as he is.

2 Pe. 1.4.

3 And every man that liath this hope in him purifieth f Job 19.26. himself, even as he is pure. Ps. 17.15. Mat. 5.8.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

g He.9.26, 5 And ye know 5 that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever lı 3 Jn.11. h sinneth hath not seen him, neither known him. i Eze. 18.5..

7 Little children, let no man deceive you: he that idoeth Ro.2.13. righteousness is righteous, even as he is righteous.

Jesus from Christ, as being two persons, and denied him to be the Son of God. It appears, that in those early, as in much later times, many were fond of paraduces, and took pleasure in starting new and strange opinions, which, among the vulgar, attracted admiration, and made them highly popular. The strain of the apostle's argument is to show, that Christ was not only one with, but also so united to the Father, as not to be separated, either in essence, or in the work of man's redemption; and he seems to have borne in his recollection the substance of our Lord's discourse in the 14th chapter of his gospel.

Ver. 27. But the ansinting . . . . the same anointing. - (Gr. chrisma.) Tae same word which in ver. 20. is rendered unction. - In him. - Margin, " in it;" i. e. the truth

CHAP. III. Ver. 1. The sons of God.—Greek, "children of God." So ve. 2. So astonishing did this seem, when one of the Malabrian converts war required by the Daussh Missionaries thus to translate this passage, tha he shrunk from it, as far too bold: "Let me rather render it, (says he,) They shall be permitted to kiss his feet."

be permitted to six six size. Ver. 4. Whosover committee sin, transgressch also the lato—Doddidge, "Every one that practiseth sin, practiseth also the violation of the aw," This learned commentator renders anomia," violation of the law," n distinction from paranomia, which is, properly, a "transgression." or going beyond the boundaries prescribed.—Sin is the transgression—Doddridge "Vioation"-of the law.

1 JOHN, III. 8 He I that committeth sin is of the devil; for the A. M. cir. 4072 devil sinneth from the beginning. For this purpose A. D. eir. the Son of God was manifested, that khe might destroy the works of the devil. j Jn.8.44. 9 Whosoever 1 is born of God doth not commit sin: for his seed mremaineth in him: and he cannot sin, k He.2.14. because he is born of God. 10 In this the children of God are manifest, and the 1 :5.18. children of the devil: whosoever docth not rightecusness is not of God, neither he that loveth not his mi Pel 23. brother. II For this is the " message that ye heard from the n or, commandbeginning, that o we should love one another. ment. 12 Not as P Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Beo Jn.15.12 cause his own works were evil, and his brother's p Ge.4.4..8. righteous. 13 Marvel not, my brethren, if the world a hate you. q Jn.15.18, 14 We know that we have passed from death unto life, be ause we love the brethren. Her that loveth not his brother abideth in death. r c.2.9,11. 15 Whosoever shateth his brother is a murderer: and ye know that no murderer hath eternal life abis Mat. 5.21. ding in him.
16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. u De. 15.7. 17 But u whose hath this world's good, and seeth his v c.4.20.

brother have need, and shutteth up his bowels of compassion from him, how vdwelleth the love of God in w Eze.33.31 Ro.129.

Ja.2.15,16 1 Pe.1.22 18 My little children, let wus not love in word, neither in tongue; but in deed and in truth. x Jn.13.35. 19 And hereby x we know that we are of the truth,

and shall y assure our hearts before him.

v persuade

Ver. 8. He that committeeth sin.—Doddridge, "practiseth sin, is of the devil, for the devil sinneth from the beginning;" i. e. ever since his fall.

Ver. 9. Dath not commit.—Doddridge, "Doth not practise sin." Macknight,
"Doth not work sin." For the term sin, Mr. Fuller would substitute apos-

Lacy—meaning, inveterate and complete apostacy, and reads the text as follows: "Whoso abideth in him, apostatizeth not: whosoever apostatizeth, hath not seen him, neither known him. He that is guilty of apostacy is of the devil; for the devil hath been an apostate from the beginning. Whosoever is born of God doth not apostatize, for his seed remaineth in him; and he cannot apostatize, because he is born of God."—For his seed remaineth in him—i.e., says Doddridge, "There is an immortal principle planted by God in the heart." See I Peter I. 22.

Ver. 10. Doeth not righteousness.—Doddridge, "Doth not practise right-cousness."

ecusness."

Ver. 12. Not as Cain, &c.—See Heb, xi. 4.

Ver. 15. Is a murderer—i. e. in his heart; and circumstances may make tum so in fact, as in the instance of Cain, vr. 12.

Ver. 16. Hereby perceive we the lowe of God.—The words "of God" being omitted in many MSS, and most printed editions, are put by our translators in italies; but Macknight supplies from ver. 8, "The son of God." Dodd-ridge reads. "Hereby perceive we love!" Compare ver. 1.

Ver. 18. Not love in vord, neither in tongue—i. e. in tongue only. So Macknight. "If love consisted in vord only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consistent not in vord, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs."—Yalkut Rubeni.

that is in the world. d 1 Co.12.3. 5 They are of the world: f therefore speak they of the

e Ro.3.37. world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; f Jn.3.31.

he that is not of God heareth not us. Hereby 5 know we the spirit of truth, and the spirit of error. g Is.8.20. 7 Beloved, let us love h one another: for love is of

God: and every one that loveth is born of God, and h c.3.11,23. knoweth God.

8 He that loveth not knoweth not God: for God i is i 2Co.13.11 ver. 16. love.

Ver 20. If our heart—i. e. our conscience. So in next verse. CHAP. IV. Ver. 2. Every spirit that confesseth that, &c.—" Every spirit who confesseth Jesus Christ, who is come in the flesh, is of God." So Doddridge thinks those words not only may, but must be translated. "To confess Jesus Christ." says Dr. D. "seems to mean, not barely professing some kind of regard to him, but yielding a regular, consistent homage; and, as it were, harnonizing and falling in with his design." To confess that Jesus Christ is "come in the flesh," implies, I. His previous existence before he came; 2. His incarnation, that "the word was made flesh and dwelt amongst us." (John i. 44.) 3. That this incarnation was real, and not merely apparent; for while some of the ancient heretics considered our Lord Jesus as man, and as man only, others thought his incarnation was in appearance only, and that himself, in reality, neither suffered nor died.

himself, in reality, neither suffered nor died.

Ver. 3. This is that spirit of Antichrist.—Roman Catholics plead, that the Pope cannot be Antichrist, because he admits and maintains that Jesus Christ is "come in the flesh:" but St. John tells us that there are many Antichrists; that is, many who oppose Christ, and his truth, though in different ways. See

note on chap. ii. 19.

Ver. 4. Greater is he that is in you, &c.—That is, God, who acquates the believer, is infinitely above that fallen spirit which actuates the world.

ı JOHN, V.	649
9 In this I was manifested the love of God toward us, because that God sent his only begotten Son into the world, that k we might live through him.	A. M. cir. 4072 A. D. cir. 68.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation 1 for	} Jn.3.16.
our sins. 11 Beloved, if m God so loved us, we ought also to	k Jn.6.51.
love one another.  12 No man hath seen God at any time. If we love	1 c.2.2.
one another, God dwelleth in us, and his love is perfected oin us.  13 Hereby Pknow we that we dwell in him, and he in us, because he hath given us of his Spirit.	m Mat.18.2e Ju.15.12, 13.
14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.	n 1 Ti.6.16
15 Whosoever a shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.	o 1 Co.13 13
16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.	p Jn.14.20. c.3.24.
17 Herein is sour love made perfect, that we may have boldness in the day of judgment: because as he	q Ro.10.9.
is, so are we in this world.  18 There is no fear in love; but perfect love casteth	r ver.8.
out fear: because fear hath torment. He that feareth is not made perfect in love.  19 We love him, because the first loved us.	s love with us.
20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother	t Jn.15.16.
whom he hath seen, how " can he love God whom he hath not seen?	u c.3.17.
21 And this commandment have we from him, That he who loveth God love his brother also.	v Jn. 13.34.
CHAPTER V.  1 He that loveth God loveth his children, and heepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, abisto save us, 14 and to hear our prayers, which we make for ourselves, and	CHAP. 5.
for others.  VA/ HOSOEVER a believeth that Jesus is the Christ	
that begat loveth him also that is begotten of him.	a Jn.1.12,13
2 By this we know that we love the children of God, when we love God and keep his commandments.	b Jn.14.15, 21.

vous. Ver. 17. Herein is our love—Gr. "love with us"—made perfect.—Dodd-ridge, "Herein is love perfected in us."—Because as he is, so are ve.—By union and communion with Christ, we become like im a nol like him, in the

Mat. 11.30

3 For this is the love of God, that b we keep his commandments: and his commandments are not c grie- c Pa. 119 45.

world are neglected and despised. Ver. 13. There is no fear in love.—Fear is here used in the sense of alarm and terror—" fear (that) hath torment."

Ver. 20. How can he love wood rehom he hath not seen?-Intercourse and familiarity between friends engenders love; but it is by faith only in the reve-

attiniant's determined and account of the state of this will, that we can love God.

CHAP. V. Ver. I. He that loveth him that begat, loveth him also, &c.—Love to a friend naturally exceeded:

that when John was much in years, and made to preach, he used to be led to the clutch at Ephesus, and to address them in these simple words—"Little children, love one another."

4 For whatsoever is born of God overcometh 4 the A. M. cir. 4072 world: and this is the victory that overcometh the . 1). cir. world, even our faith. 68.

5 Who is he that overcometh the world, but he that

d ICo.15.57 believeth that Jesus is the Son of God?

6 This is he that came by e water and blood, even Jce Jn 19.34. sus Christ; not by water only, but by water and blood. And it is the Spirit f that beareth witness, because the f Jn.14 17. Spirit is truth. 7 For there are three that bear record in heaven, the 2 Jn. 8.18.

g Father, the h Word, and the i Holy Ghost : and these

h He.4.12, three are one.

8 And there are three that bear witness in earth, the Re. 19.13 ispirit, and the k water, and the I blood: and these i Jn.10.30. three agree in one.

9 If we receive the witness of men, the witness of i Jn.15.26. God is greater: for this is the witness of God which

he hath testified of his Son. k Ac.22.4.

2 Co.1.22 10 He that believeth on the Son of God hath the witness min himself: he that believeth not God hath 1 1 Pc.3.21. He.13.12. made him a liar; because he believeth not the record that God gave of his Son.

m Ro. 8, 16,

11 And this is the record, that God hath given to us eternal life, and " this life is in his Son. n Jn.1.4.

12 He othat hath the Son hath life; and he that o Jn.5.24. hath not the Son of God hath not life.

Ver. 6. This is he that came by water and blood.—That is, he was baptized first by water, and then by blood, and in both cases did the Holy Spirit bear See Mat. iii. 17; xvii. 5; compare note on ver. 8, below. John xii. 28.

Ver. 7, 8. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. - The genuineness of the latter part of this verse, and the first clause of the next, it is well known has divided the opinions of learned men for nearly four centuries, nor is it yet decided. It is certainly wanting in many of the arcient MSS, and versions; and is not quoted by many of the Fathers; but the number of MSS, collated is lat small, only about 400; it exists in some accient confessions of faith and liturgics; is quoted by numerous Latin Fathers; and appears necessary from the connexion in which it stands. It also seems more probable that the Arians should silently omit it in their copies, or that it should be left out by mistake, than that the Trinitarians should forge and insert it; for the latter would only

of opponents could scarcely avoid the inference naturally deducible from it.]-Bagster.
Ver. 7. These three are one.—The witnessing of the Father and the Holy Spirit to the mission of Christ, as also his own witness to the truth, are clearly and repeatedly referred to in the New Testament; and their union is no less

gain one argument for a doctrine which is abundantly taught in other Scriptures; but if it was admitted as the word of God, all the ingenuity and diligence

inculcated in Mat. xxviii. 19, and other scriptures. Ver. 8. These three agree in one—i. e. in the same testimony; but what may be meant by these three witnesses, is by no means clear. Deadridge explairs them of the miraculous girls of the Spirit, the baptismal water, and the sacramental blood; so Macknight. But the expression might, perhaps, be referred. to the scene of Clinst's death, when the departing spirit of our Saviour, and the blood and roater flowing from his side, hore a united witness to the reality of his death. See John xix, 30, 34, 35. The Holy Spirit also hore we have the content of the reality of his death. See John xix, 30, 34, 35. The Holy Spirit also hore we have the content of the reality of the second second spirit and the second seco

dead. See I Tim. iii. 16. I Peter iii. 18.

Ver. 10. Witness in himself.—Not an imagine y conceit—not an unfounded persuasion, but an evidence in his own heart from the work of God's Holy Spirit, who has created therein a love to holiness in all its branches. "The gospel of Christ," says the amiable Watts, "is like a senl or signet of such immittable and divine engraving, that no oreated power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby-so many sacred signatures

z 1 Co.10.14

١	1 JOHN, V.	651
	13 These things have I written unto you that believed on the name of the Son of God; that p ye may know that ye have eternal life, and that ye may believe on	A. M. cir. 4072 A. D. cir. 68.
	the name of the Son of God.  14 And this is the confidence that we have ain him,	р Јп.20.31.
	that, if we ask any thing according to his will, he neareth us.	q or, con- cerning.
l	15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.	r Pr.15.29. Je.29.12, 13.
	16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that s'n not unto death. There is a sin unto	s Mat.12 31,32
	death: 1 do 'not say that he shall pray for it. If All unrighteousness "is sin: and there is a sin	ı Je.7.16.
l	not unto death.  18 We know that whosoever is born of God sinneth	u c.3.4.
	not; but he that is begotten of God keepeth w himself, and that wicked one toucheth him not.	v Ro.5.20, 21.
	19 And we know that we are of God, and the whole world lieth in wickedness.	w Ja.1.27.
	20 And we know that the Son of God is come, and had given us an *understanding, that we may know him that is true, and we are in him that is true, even	x Lu.24.45
	in his Son Jesus Christ. This ris the true God, and	y Is.9.6.

and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly operator.

21 Little children, keep yourselves from zidols.

Vcr. 13. On the name-i. e. the person and character of the Son of God. Compare Mat. xxviii. 19 .- And that ye may believe-with more assured con-

Ver. 14. This is the confidence that we have in him. - Doddridge, "towards him."

Ver. 16. There is a sin unto death.—The nature of it is thus stated by Dodd-ridge:—"There is . . . . such an apostacy from Christianity, as is attended with blasphening the operations of the Spirit of God, and ascribing them to Satan;" an apostacy like that mentioned by St. Paul as irrecoverable, (Heb. vi. 4-6,) and attended with the horrid aggravation of ascribing the operations of God's Holy Spirit to the devil. (Mat. xii. 31, 32.) "I say not," says St. John, who probably witnessed the awful denunciation of Christ-"I say not that he (or any man) shall pray for it;" and yet he does not absolutely forbid it. For we may not be able absolutely to ascertain the fact, nor must we

attempt to restrain the divine mercy.

Ver. 18. Toucheth him not.—Macknight, "Layeth not hold on him;" i.e.

does not claim him as his own.

to refer the vehice vorid lieth in voickdness.—Macknight, "Under the verked one." [Or, in the wicked one; is embraced in his arms, where it lies wicked one." fast asleep, and carnally secure, deriving its heat and power from its inferna-fosterer. "In this short expression," says Wesley, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men. I -Bagster. Not only was the Pagan world sunk into universal idolatry, but also the Jews themselves were sunk into a spirit of infidelity, no less dreadful and offensive

Ver. 20. This is the true God, and eternal life.—Commentators are much divided, whether this sentence refers to Christ role, as both the true God and effects to the Sales role of the Sales refers to the sales role of the sentence refers to the Sales role of the Sales refers to the Father, as "the true God," and the latter to the Son, as "termal life." "There are two reasons," says Prof. Stuart, "why the true God, may be referred to Christ.—1. The grammatical construction favours it. Christ is the immediate antecedent. I grant that pronouns sometimes relate to a more remote antecedent; but cases of this nature stand on the ground of necessity

not of common grammatical usage. What doubt can there be, that John could, without sample, call the Logos, the true God, whom he had before asserted to be God, and to have created all things? But, all, my principal reason for referring the true God to Christ is, the other adjunct which stands with it; "This is the true God—and the ETERNAL LIFE." How familiar is this language with John, as applied to Christ! "In hum G. e. Christ) was LIFE, this LIFE was the light of men—giving LIFE to the world—the bread of LIFE.—my words are spirit and LIFE.—I am the way, the truth, and the LIFE—the Logos of LIFE. This LIFE (Christ) was manifested and we have seen it and do testify to you, and declare, the ETERNAL LIFE, which was with the Father, and was manifested to us." I John i. 2. Now as I cannot find any instance in John's writings, in which the appellation of LIFE, and eternal LIFE, is bestowed upon the Father, to designate him as the author of spiritual and eternal life; and as this occurs so frequently in John's writings as applied to Christ; the laws of exegosis compel me here, to accord in my exposition with the common laws of grammar, and to construe both the true God, and eternal life of Christ. If the true God then be not really dvine, who is?

#### THE SECOND EPISTLE OF JOHN.

ITHIS short Epistle, and that which follows, being written, neither to any church by name, nor to the churches at large, but to private-persons, had probably been kept for a considerable time in the possession of the families to whom they were originally sent, and were not discovered till long after the Apostle's decease, and after the death of the persons to whom they had been addressed. When first discovered, all the immediate vouebers for their genuineness were necessarily gone; and the church of Christ, ever on its guard against imposture, particularly in relation to writings professing to be the work of Anostles, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired. Hence they were not generally known and acknowledged as the inspired production of St. John, in the earliest ages, in the decided manner that the preceding Epistle was; but their coincidence with it in sentiment, manner, and language, satisfied all at an early period, that they were written by the same person. I—B.

A. M. cir. 1 11e exhorteth a certain honourable matton, with her children, to persevere in (4073). Christian love and belief, S lest they lose the reward of their former profession:

10 and to have nothing to do with those seducers that thring not the true doctrine of Christ Jesus.

7 THE a clder unto the elect lady and her children,

whom I love in the truth; and not I only, but also all they that have b known the truth;

2 For c the truth's sake, which dwelleth in us, and

shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the

Ga.2.5,14 Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

c 1 Co.9.23 from the Father.

5 And now I beseech thee, lady, not as though I wrote

Ver. 1. The elect l'dy—{Gr. Eklekte Kuria, which some, with the Peshito Syriac and Ambic versions, render, "to Kyria the elect," considering Kuria a proper name; while others, with the Vulcate, render, "to the Lady Electa," considering Eklekte a proper name, which seems more correct.}—B. The learned Lord Berrington conceived, that by this lady St. John meant a Christian church, which he did not think proper to name. The notion seems to have originated with Jerome, and was adopted by Hammond ann Whitby; but it appears to us to be unfounded, and has not, we believe, at present, any advocates. Thuse here referred to, who denied that Christ was "come in the flesh," were probably the first Gnostics. See Dict. of Religions, &c. in Gnostics.

Ver. 3. Grace he-Gr. "shall be"-with you.

Ver. 5. And now.-{The mode of address here shows, that it was a person.

not a church, as some suppose, to whom the Apostle wrote.]-Bagster.

a new commandment unto thee, but that which wer A. M. cir. had from the beginning, that a we love one another. A. D. cir. 6 And this b is love, that we walk after his command-

This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For c many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.

This is a deceiver and an antichrist. 8 Look d to vourselves, that e we lose not those things which we have f wrought, but that we receive a full

9 Whosoever transgresset and abideth not g in the f or, gaindoctrine of Christ, hath no. God. He that abideth

in the doctrine of Christ, he nath both the Father and the Son. 10 If h there come any unto you, and bring not this

doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker i of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak I face to face, that k our joy I may

13 The children of thy elect sister greet thee. Amen.

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a 1 Jn.3.23 b Jn.14.15.

c 1 Jn.4.3. d Ma.13 9.

e Phi.3.16.

ed. Some copies read which ye hane

but that ye g Jn.15.6. i 1 Ti.5.22.

k or, your. 1 1 Ju.1.4.

Ver. 7. For many deceivers are entered, &c —Instead of are entered into, many excellent MSS. have, are gone out. —This is a deceiver and an anti-clirist.—Mackinght, "The deceiver and the antichrist;" which the learned Granville Sharp explains of "the spirit of anticlirist himself, (i. e. Satan.) us the first mover and instigator, either by himself or his angels, of all other deceivers."—(6. Sharp on the case of Saul, &c. p. 59.—Antichrist is a general name used by this apostle for all who opposed the truth and authority of

Ver. 8. Which we have vorought.-It is added, "Some conies read, Which ye have gained, and that ye received," &c. The copies here alluded to are, five of Stephen's MSS., the Alexandrian, and other MSS., the Vulgate, second

Syriac, and Ethiopian versions.

Ver. 10. Neither bid him God speed.—Doddridge, "Good success"—i. e. in his propagation of error.

Ver. 12. Face to Jace .- Gr. " Mouth to mouth."

#### THE THIRD EPISTLE OF JOHN.

I He commendeth Gains for his piety, 5 and hospitality 7 to true preachers: 1 A. M. cir. on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testi-A. D. cm. mony to the good report of Demetrius.

HE elder unto the well be wed Gaius, whom I love a or, truly a in the truth.

2 Beloved, 1: wish above all hings that thou mayest prosper and oe in health, ever, as thy soul prosperctli. 3 For I rejoiced greatly, when the brethren came and

testified of the truth that is in thee, even as thou walkest c in the truth.

4 I have no greater joy! than to hear that my children walk in truth.

Ver. 2. Above all things.—Doddridge, "In every respect." Ver. 4. Walk in truth.—Doddridge, "in the truth," i. e. of the gospel. Ver. 4. Walk in truth.-Doddridge,

b or, may.

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3 JOHN 654 5 Beloved, thou doest e faithfully whatsoever thou A. M. cir. doest to the brethren, and to strangers;

A. D. cir. 69. 6 Which have borne witness of thy charity before the church: whom if thou bring f forward on their jour-

1 Pe.4.10 ney g after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth. Ac 15.5 taking h nothing of the Gentiles.

8 We therefore ought to i receive such, that we might g worthy be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence I among them, reh 1 Co.9.15, ceiveth us not.

10 Wherefore, if I come, I will remember his deeds Mac. 10.40 which he doeth, & prating against us with malicious words: and not content therewith, neither doth he

himself receive the brethren, and forbiddeth them that i Mat.23.4 would, and easteth them out 1 of the church.

1 Ti.6.3.4. 11 Beloved, follow m not that which is evil, but that

which is good. He n that doeth good is of God: but k Pr.10.8.10 he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the I Is.66.5. truth itself: yea, and we also bear record; and ye know that our record is true. m Ps.37.27.

13 I had many things to write, but I will not with ink n 1 Jn.3.6.. and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak o face to face. Peace be to thee. Our friends o mouth to mouth salute thee. Greet the friends by name.

Ver. 6. After a godly sort.—Margin, "a sort worthy of God;" i. e. in a manner and with a temper suited to God's service.

Ver. 9. Who lovet he have, &c.—!"Who lovet the presidency," or chief place, doubtless in the church, of which Diotrephes was most probably an officer; and being one, magnified himself in his office : he loved such pre-emi-

nence, and behaved haughtily in it.]-Bagster. Ver. 12. Demetrius—Of whom nothing is known but what is here mentioned, that he had "a good report of all" who knew him, and "even of the tright itself."—Ye know that our record is true.—See John xix, 32, xxi, 24. Ver. 14. Our friends.—[Instead of friends, an appellation used no where else as a mutual address among Christians, several MSS, read brethren.]—B.

# THE GENERAL EPISTLE OF JUDE.

(JUDE, or JUDAS, the writer of this Epistle, is generally and justly consi-Judde, or Judde, the writer of this Epistle, is generally and justify considered to have been Jude the Apostle, called also Lebbeus, whose summer was Thaddeus, brother of James the Less, (vcr. 1.) and the brother, or near relative, of our Lord. Some hesitation, however, as to the genuineness of this Epistle, seems to have prevailed in the Church, which was at length fully removed; though some learned modern writers, apparently on very slight grounds, have endeavoured to revive it. It is objected, that he calls himself, not an Apostle, but "a servant of Jesus Christ;" but so also does Paul, in hat an Apostic, but a servant of Jesus Christ; but so has ones lain, in his inscription to the Philippians; and the word apostle is omitted in the Epistle to Philemon, and in that to the Thessalonians; neither does John, in his Epistles, use the word apostle, nor mention his own name. Jude is also supposed to quote apoeryphal books—for there is no evidence that this was really the case; but does not St. Paul quote heathen poets, and Jewish traditions, when what was true in them might be adduced to good purpose, without at all sanctioning the fables which they contained, or inducing a suspicion that he was not an inspired writer? (Acts xvii. 23. 1 Co. xv. 33. 2 Tim. iii. 8. Tit. i. i2.) These are the principal objections; and they amount to nothing

against the internal evidence, and the general current of antiquity. Lardner shows, that it is found in all the ancient catalogues of the sacred writings of the New Testament; is considered genuine by Clement of Alexandria; and is quoted, as St. Jude's production, by Tertulizar, by Origen, and by the greater part of the ancients mentioned by Eusebius. Its genuineness is fully established by the matter contained in it, which is every way worthy of an inspired Apostle of Jesus Christ; and, as Macknight truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind on the world.]-Bagster.

He exhorteth tism to be constant in the profession of the faith. 4 False teachers e administration or the constant in the profession of the fauth of the fact according to select them; for whose damable doctrine and manners fortified punishment is prepared; 20 whereas the goldy, by the assistance of the Holy Spirit, and prayers to Golf, may preserver, and grow in grace, and keep their isslives, and recover others out of the startes of those deceivers.

A M. cir. A. D. cir.

JUDE, a the servant of Jesus Christ, and brother of James, to them that are sanctified b by God the Father, and preserved o in Jesus Christ, and a called:

a Lu.6, 16. b Ac.20.32

2 Mercy unto you, and peace, and love, be multiplied. d Ro.8.30. 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend f for the faith which was once delivered

e Tit.1.4.

unto the saints. 4 For there are certain men crept in s unawares, who were before of old ordained to this condemnation, ungodly men, turning i the grace of our God into lasciviousness, and denying the only Lord God, and our

1 Co.10.5.

Lord Jesus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that I the Lord, having saved the people out of the land of Egypt, afterward destroy-

He.2.16..

ed k them that believed not. 6 And the angels 1 which kept not their m first estate,

1 Jn.8.44 m or, prin-

Ver. 1. Jude—(Greek, Judas)—the servant of Jesus Christ, and brother of James—Who, as we find in Mat. x. 3, was also called Lebbeus, whose sunname was Thaddeus. This book like the 2d of Peter, and some other Epismane was Thaddeus. tles, was at first scrupled, and by some rejected from the sacred canon, chiefly, ties, was at first scrupied, and by some rejected from the sacred cimon, chiefly, as we helieve, on account of its reference to the prophecy of Enach, to it which in its place, and perhaps some other apocryphal book; but, in our view of the subject, this is no reason for rejecting an inspired book, for the prophets themselves quote several books now lost, Josh. x. 13. Their quotations can only sanction what they quote, and that as to matters of fact only unless they quote them as inspired. The authority of this book, however, is rejected only by such as reject St. Peter's second Epistle, which it very much resonables; nor can we reject either of them as inspired, without regarding them as forgeries, which is utterly improbable, as may be seen in Horne, and most writers you the Canon.

apon the Canon. Ver. 3. The common salvation-i. e. the salvation of Christ, common to

both Jews and Gentiles. both news and centiles.

Ver. 4. Crept in.—Doddridge, "glided in."—Of old ordained.—Literally, "proscribed." (Beza, olim prescript!.) Doddridge, "registered;" an allusion, as some think, to a custom among the Romans, of posting up in the forums the names of persons accused of certain crimes, with rewards for their including the control of the contro forms the names of persons accused of certain crimes, with rewards for their apprehension, and sometimes for killing them. Such men, that is, wicked teach its of preachers, are proscribed in many parts of the word of God. See Psalm 1. 16. Some, however, refer this to the ancient prophecies respecting such men. See verse 14, &c. — The only Lord—(Greek, despotes.)—Master. See note on 2 Peter ii. 1.—God.—This word (Theiron) is wanting in several MSS., and in the Vulente. Doddridge reads it, "God the only Sovereign, and our Lord Jesus Christ." Macknight adheres to the common version, but admits the others to be countly use. mits the others to be equally just.

Ver. 5. Destroyed them that believed not.—See Heb. iv. 1-3. Ver. 6. Their first estate.—Margin, "principality." Doddridge adheres to

JUDE. but left their own habitation, he hath reserved in ever-A. M. cir. lasting n chains under darkness unto the ' judgment A D. cir. of the great day.

7 Even as P Sodom and Gomorrah, and the cities n 2 Pe 2.4 about them in like manner, giving themselves over to o Re.20.10 fornication, and going after q strange flesh, are set n Ge. 19.21. forth for an example, suffering the vengeance of etera other.

8 Likewise also these filthy dreamers defile the flesh, r 2 Pe.2 1), despise dominion, and speak evil of dignities.

s Da.12.1. 9 Yet Michael s the archangel, when contending with the devil he disputed about the body of 'Moses, " durst t De.31.6. n Ex.22.28. not bring against him a railing accusation, but said, v Zec.3.2. The Lord v rebuke thee.

10 But these speak evil of those things which they w Ge.4.5. know not: but what they know naturally, as brute x Nu.22.7, 21. beasts, in those things they corrupt themselves.

v Nu.16.1. 11 Wo unto them! for they have gone in the way of &c. w Cain, and ran greedily after the error of Balaam x for z 2 Pe.2,13. reward, and perished in the gainsaving of y Core.

a. Phi. 3, 19, 12 These are spots 2 in your feasts of charity, when they feast with you, feeding a themselves without fear: b Pr.25, 14. c Ep.4.14. b clouds they are without water, carried about of

winds; trees whose fruit a withereth, without fruit, twice e dead, plucked f up by the roots; e Hc.6.4..6.

13 Raging waves & of the sea, foaming out their own f Mat 15.13 shame; wandering h stars, to whom is reserved the

g Is.57.20. blackness of darkness for ever. h Re.S. 10. 14 And Enoch also, the seventh from Adam, prophe-

the former; but Macknight observes they amount to the same meaning-their original state was that of leaders, or princes, in the heavenly host. - But left their own habitation-More strictly, we conceive, the station assigned to them; which, we presume, was a voluntary act, and constituted their rebel-tion. This and the following verses may be compared with the 2d Epistle of Peter, chap, fi. ver. 4, 6, 10–12, &c. Ver. 7. Going after strange flesh.—Margin, "other flesh." The fact ap-pears to be, that they gave themselves up to all kinds of uncleanness: the

more aboundable, the more agreeable to their deprayed minds.

Neval the more agreeable to their deprayed minds.

Yes, 9. Michael the archangel.—Peter says, "Angels, which are greater for execiling) in power and might." 2 Pet. ii. 11.—About the body of Moses. excelling) in lower and might. 2 Pet. B. 11.—About the coarjog is 300ver. Tillotson thinks this may allude to Deut, xxiv. 6; and that Satan wished to discover the body of Moses, that he might tempt the Jews to worship him. Macknight supposes, that by the body of Moses might be meant the Jewish church, as the Christian church is called "the body of Christ," I Co. xii. 27.—Durst not.—Doddridge, "Did not presume to"—tring, Tillotson withings called "the body of Christ," and the church with the successis, that the angel was afraid the devil would be too hard for him at railing. See Doddridge.

Ver. 10. But what. - Doddridge, "And what." - They corrupt them-selves. - Doddridge, "are corrupted."

Vir. 12. These are spots in your feasts of charity.—Literally, 'love-feasts," which were 'fingal meals provided by the richer Christians to entertain the poor, the fatherless, the widows, and strangers." They were generally held impoor to hamilies, the words, and strangers. They were generally field immediately before or after the Lord's Supper, and very early subjected to almost as we find, not only by Jude, but by Paul. To these leasts such men were spats, or ble mi hes; that is, a disgrace and reproach. — Feeding themselves with out fear -i. c. without cantion, till they eat and drink to excess. To this St.

Out par -1. c. winout cannot, the ney ear and drink to excess. To this 32. Partil is also supposed to abilde, I Co. Xi. 21.
Partil is also supposed to abilde, I Co. Xi. 21.
Partil is also supposed to abilde, I Co. Xi. 21.
Partil is also supposed to abilde the suppose of the s

-	JUDE.	657
	sied of these, saying, Behold, the Lord cometh with ten thousand of his saints, 15 To execute judgment upon 1 all, and to convince	A. M. cir. 4069, A. D. cir. 65.
-	all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of ail	i Zec.14.5.
	ken against him.	j Re.20.17
1	their own lusts; and their mouth speaketh great swell-	4 Ps.73 9.
	ing words, having men's persons in admiration because of advantage.	75.4.1
-	17 Eut, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;	m 11e.19.25.
-	18 How that they told you I there should be mockers in the last time, who should walk after their own	
the succession of	ungodly lusts.  19 These be they who separate m themselves, sensual, having not the Spirit.	o Ep.6.18.
-	20 But ye, beloved, building a up yourselves on your most holy faith, a praying in the Holy Ghost, 21 Keep a yourselves in the love of God, looking a for	j0. q Tit.2.13.
own on some	the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a dif-	r Zec 3.2.5
	ference: 23 And others save with fear, r pulling them out of	s Re.3.4,18.
	the fire; hating even the garment s spotted by the flesh.	t Ro.16.25 27.
	24 Now unto him that is able to keep "you from falling, and to " present you faultless before the presence of his glory with exceeding joy,	u 2 Ti.4.18.
-	25 To w the only wise God our Saviour, be glory and	v Col.1.22

majesty, dominion and power, both now and ever. Amen.

w 1 Ti.1.17. apostle in ver. 14: "Behold, he comes with ten thousand of his saints, to

execute judgment upon them, and to reprove all the camal, for every thing which the sinful and ungodly have done und committed against him."

Ver. 13. Ungod'y committed.—Doddridge, "impiously committed."

Ver. 13. How that they told you.—See I Tin. iv. 1. 27 Inn. ii. 1, 2. 2 Pet.

iii. 3.

Ver. 23. The garment spotted by the flesh-i. e. a eprous garment. Or perhaps the allusion may be to Zech. iii. 4, 5.

# CONCLUDING REMARKS ON THE EPISTLE OF JUDE.

[ST. JUDE, says Origen, has written an Epistte in a few lines indeed, but full of vigorous expressions of heavenly grace. He briefly and forcibly represents the detestable doctrines and practices of certain false teachers, generally supposed to be the impure Gnostics, Nicolaitans, and followers of Simon Magus; and reproves these profligate perverters of sound principles, and patrons of lewdness, with a holy indignation and just severity; while at the same time he exhorts all sound Christians, with genuine apostolic charity, to have tender compassion on these deluded wretches, and to endeavour vigorougly to reclaim them from the ways of hell, and pluck them as brands out of the fire. The great similarity between this Epistle and the second chapter of the second Epistle of Peter, has already been remarked. Both writers are nearly alike in subject, style, vehemence, and holy indignation against impudence and lewdsnots, and against those who invidiously undermine chastity, purity, and sound principles. The expressions are remarkably strong, the language animated, and the figures and comparisons bold, apt, and striking. There are no noblet amplifications in any author, than in these writers, when they expose the de-linquencies of these false teachers, which they severely brand, emphatically expose, and yet happily express in all the purity and chastity of language. |-Bagster.

## THE REVELATION OF ST. JOHN THE DIVINE

Ir is a remarkable circumstance, (says Horne.) that the authenticity of this bock was very generally, if not universally, acknowledged during the two first This seems cer turies; and yet, in the third century, it began to be questioned. to have been occasioned by some absurd notions concerning the Millennium, that a few well meaning, but funciful expositors, grounded on this book; which notions their opponents injudiciously and presumptuously endeavoured to discredit, by denying the authority of the book itself. So little, however, has this portion of Holy Writ suffered from the ordeal of criticism, to which it has in consequence been subjected, that (as Sir Isaac Newton has long since remarked) "there is no other book of the New Testament so strongly attested,

or commented upon so early, as the Apocalypse."

When we come to the Millennium, we hope to show that there is nothing in the book itself that can form a rational objection to its authority on the ground of that doctrine: the external evidence for the authenticity and divine ground of that observed in the external synchology for the adherment and other authority of this book, however, rests, as does also that of the other books of the New Testament, in a great measure upon the testimony of the early Christian fathers. And here Woodhouse produces passages from Ignatius and Polycarp as early as A. D. 107 and 108. Jerome states, that Justin Martyr Polygar's us carry as A. D. the and the states, that Sakish and a commentary on the whole is mentioned among the works of Melito, Bishop of Sardis, A. D. 177. Ireacus, who flourished about the same time, and was, in early life, acquainted with Polycars, often quoted this book as the Revelation of John the Evangelist, and the disciple of the Lord. "His testimony for this book (says Lardner) is so strong and full, that, considering the age of Irenaus, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist." Latter authorities need not be here mentioned.

The pext question relates to the date of this book. The most probable and The pext question relates to the date of this book. The most probable and generally received opinion is, that it was written during John's banishment to the Isle of Patmos, by Domitian, in the latter part of bis reign; that is, in the year A. D. 96, in the latter part of which he died, or immediately after, when the apostle was set at liberty. This has been clearly shown by Lardner, Lampe, Woodhouse, and others. The former says, that "all antiquity is abundantly agreed, that Domitian was the author of John's banishment." This also has the express sanction of Irenaus, Origen, and other early states a particular to the property of the same property of the property fathers; and is supported by strong internal evidence: for this book describes the seven Asiatic churches as not only existing, but as having flourished, and, some of them, subsequently decayed, which could not have been the case at a

much earlier date.

Another question, and one we think least attended to, relates to the scenic representations here described. The exhibitions in the first and fourth charpers, strongly remind us of the scenes exhibited in the prophecies of Isafah, Daniel, and Ezckiel: but in chapters v. and vi. we have a volume, or roll of parchment, sended with seven seals; each of which, as it opens, displays [as suggested by Harmer) a pictorial delineation of certain figures, emblematical of tuture events, which we shall be presently called upon to consider; and which exhibitions become more and more vivid, till they acquire all the interest of real life: sounds are added to pictorial representation, and the great Ezekiel of the New Testament, wrapt in prophetic raptures, hears thunders unutterable, and describes scenes inconceivable

We have alluded to Ezekiel, and, indeed, there is a singular resemblance between his visions and those of the beloved disciple. Both saw the sapphire throne, and the rainbow round about it; with the glorious vision of the cheru-Both prefigure the terrible judgments of God upon the earth, and particularly upon Gog and Magog; and both describe the New Jerusa-

lem, with an angel measuring the temple. There is something, however, peculiar in St. John's plan, or method: first, seven scals are unloosed, and produce six grand pictorial views. Under the seventh seal we have a solemn pause, and seven angels with trumpets are introduced: the sounding of the first six trumpets produce six grand prophetic scenes; and the seventh trumpet ushers in the Millennium.

The following brief analysis is from the pen of the late learned and judicious

Hurd:—
"The reader may form a distinct idea of the method in which the whole "The reader may form a distinct idea of the method in which the whole into book of the Apocalypse is disposed, by observing, that it is resolvable into three great parts. The first part is that of the Ep stles to the seven churches, contained in the first three chapters, and is not at all considered by Mede.

'The second part (with which Mede begins his commentary) is that of the Sealed Book, from chap. iv. to chap. x.; and contains the fates of the empire, or its civil revolutions, yet with a reference still to the fate and fortune of the

Christian church. The third part is that of the Open Book, with what follows, to the end: and exhibits in a more minute and extended view, the lates of the Christian church, especially during its apostacy, and after its recovery from it. This third division may farther be considered as consisting of two parts. The first contains, in chap, xi., a summary view of what should be all the Christian Church, (ontemporary with the events deduced in the second part concerning the empite; temporary wild the events deduced in a second and third parts, and to and its given in this place in order to connect the second and third parts, and to show their correspondence and contemporarity. The second part of the last division, from chap, xii, to the end, gives a detailed account of what should betall the Christian Church, in distinct and, several of them, synchronical visions."

It would be in vain to attempt to harmourze, or even to enumerate, the various expositors of this mysterious book; yet so much curiosity has been excited within the last few years, by the exercise of uncommon genius and learning, that we feel disposed to give a faint outline of the hypothesis of a few of the most popular, which we shall do with impartiality; and, according

few of the most popular, which we shall no with impartanty; and, according to the hest of our recollection, nearly in the order of their publication. The French Revolution, and the events which followed, renewed, in a singular way, the stidy of this sacred book. Most remarkable, certainly, were the mergretations or conjectures (as the reader may please to call then) of the judgments foretold in chap. X., relative to the lail of the French Government, and certain events which followed, as they were explained by the Rev.

ment, and certain events which followed, as they were explained by the Ker.

P. Juricu, Robt. Fleming, and others, in the latter end of the 17th century,
and which we shall slightly notice when we come to that chapter.

One of the first writers who particularly noticed this event as the folfilment
of that prophecy, was the Rev. James Bicheno, M. A., a Baptist Minister of
Newbury, and a most zealous friend to civil and religious liberty. This benevolent gentleman (for the writer knew such to be ins character) was so de-lighted with the fall of popery and slavery in France, that he flattered himself that this was, at least, an introduction to the Millennium. Some of his peculiarities were-that the great dragon, mentioned in Rev. xx. 1-3, signified the German Empire; and the two witnesses, in chap, xi., the advocates for civil He wrote in 1794, &c. and predicted the final destruction and religious liberty. of popery and despotism in 1819!

or polery and desponse in 1819?
2. Hustrations of Prophecy—In which are elucidated many predictions in Isainh, Daniel, the Revelation, &c. supposed to refer to the Revolution in France, the overthrow of ecclesiastical tyranny, evil despotism, &c., with a large collection of extracts, &c., 2 vols. 8vo. 1798. This work, though anonymous, was well known to be the production of a son of the late Dr. Towers, of political recommendations. of political memory; and though professedly religious, was so deeply imbued with politics, that, soon after its publication, it was thought prudent to suppress the sale, to prevent prosecution, which renered it for several years very scarce. It contains, however, curious and interesting extracts from more than thirty writers of the two last centuries, and is thought to excel in a judicious exposition of the prophetic symbols, which abound in this book.

3. On the other hand, the Rev. G. S. Faber, B. D., a very learned and re-

spectable clergyman, differs from most preceding interpreters in explaining Antichrist, and the Man of Sin—neither of the pope nor popery, but of "the Infidel King," or atheistical government of France; a system which he has certainly defended with great ability and ingenuity. He is also a strong and

able advocate for the complete restoration of the Jews.

Since these gentlemen, who were the first, we believe, to propound and support these systems, we have had a long succession of writers of varied talent; among whom we recollect the names of three learned lay gentlemen, Messrs. could when we reconcer the names of after names any gentlemer, aleasts. Caninghame. Frere, and Gallarcay; and, still more recently, the Rev Millering—of all whom we wish to speak with respect, though, from the little knowledge we have obtained of their respective systems, we con, der them as rether curious than correct. To the following writers on this book we have

paid more particular attention; and have consulted them pretty constantly, in company with Doddridge, and other expositors of the New Testament at large. The first, and certainly one of the most judicious, of these works, is the "Paraphrase and Notes of the Rev. Moses Lowman, forty years a dissenting minister at Clapham." Ours is the fourth edition. When the first edition of this work was published, we cannot say; but the author died in 1752. Of this work, it is sufficient manifest that Doddridge has a sufficient works and the sufficient of the sufficient of the sufficient paragraphs. work, it is sufficient praise that Doddridge has said of it— From which I have received more satisfaction, with respect to many of its difficulties, (i. e. the difficulties of the Apocalypse.) than ever I found elsewhere, or expected to have found at all."—Doddridge's Works.

Bishop Newton's Dissertations on the Prophecies we need only name, as their merit is universally acknowledged. The 24th Dissertation only has re-

ference to this book.

3. The Apocalypse, or Revelation of St. John. translated, with notes, critical and explanatory. To which is prefixed, a dissertation on the divine origin of the book, &c. by J. C. Woodhouse, D. D. Archdencen of Salop. It is abundant pease to this author, that no less a man than Bishop Hurd wrote in a blank leaf of this book, in the Hartlebury Library—"This is the best book. of the kind I have seen. It owes its superiority to two things: i. The anti:or's of the kind I have seen. It owes its superiority to two things: 1. The anthor's understanding, for the most part, the Apocalpytical symbols in a spiritual, not in a literal sense; and, 2dly, To the care he bus taken to fix the precise import of those symbols, from the use made of them by the old prophetical, and other writers of the Old and New Testament."

4. An Essay towards a connected elucidation of the prophetical part of the Apocalpyse, by Steph. Morell, (1806.) The author, who it since deceased, here the character of intelligent, modest, and temperate in judgment; and has

had the merit of condensing into the compass of an octavo pamphlet, the sub-

stance of Lawman, Newton, and several other writers.

Expository Discourses on the Apocalypse, interspersed with practical references, by Andr. Fuller, 1814. This was the last work of Fuller, and bears the characteristic stamp of his maturest judgment. The author died

just before its publication.

6. A concise Exposition of the Apocalypse, so far as the prophecies are fulfilled, by J. R. Park, M. D. This answers to its description, and contains, as appears to us an abstract of the great work of Woodhouse, above mentioned, so far as relates to prophecies supposed to be fulfilled. The five first chapters are omitted, as not prophetical. The author professes to have consulted the archdeacon at every step, but to have differed from him freely, whetever he saw occasion.

7. The most recent, and ingenious work we have met with, is "The Apo-calippes of 8t. John. . . . . new interpretation, by the Rev. Geo. Crofyt, A.H. H. K. & L. "-Without professing ourselyes converts to his, or to any new system, as a whole, we certainly regard Mr. C. as an elegant and an able wri-

ter.

8. There is another work which we have not classed, nor can we class, with the above, because it is unique, and, in general opposed to all the preceding. It is entitled, "A general History of the Christian Church... chiefly deduced from the Apocatypse of St. John," on which it is, in fact, a commentary. It appears under the name of sig. Pastorini, but is well known and acknowledged to be written by the late Dr. Wahnesley, of Bath, a Roman Catholic divine, and "Vicar Apostolic of the West of England." This prefound mathematician, and such he confessedly was, has endeavoured to de-monstrate that *Protestantism* (and not popery) is "the grand apostacy," which was to have been exterminated in 1825;—but has happily survived the which was to have been externative in 1823;—but his happing survived author's rash prediction. This work was first printed in 171; but ours, which is marked the fifth edition, is dated "Dublin, 1812." This very curious work we shall occasionally consult. It furnishes another instance of a folly, of which Sir Isaac Newton himself long since complained. "The folly of interpreters (says that great man) has been to foretell times and things by this

prefers (says that great man) has been to Joretell times and livings by this propliecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt." With such helps before him, and not without trembling, lest he should "darken coursel by words without knowledge," the writer has attempted this most arduous part of his undertaking. More than forty years since he went through the book with the aid of Doddridge, Gill, and Guise, Bishup Neuton, Mr. Pool, Mr. Reader, and some others, from all whom he extracted notes. which he has still by him. But his chief obligations in the present instance are to Mr. Lowman, Dr. Woodhouse, and Mr. Fuller. He confesses that he has found much pleasure in the study, and, whatever mistakes he may have committed, he hopes he has been kept from dogmatizing, and from giving conjectures of his own under the name of divine predictions. We owe, indeed, mich to the Divine benevolence for the warnings, counsels, and consolitions of this sacrate book, and, so lar as it is fulfilled, we have internal evidence of its inspiration; but for the remainder, the Scriptures admonish us, in the words of the augel to the prophet Daniel: "Blessed is he that waiteth:—But go thy way till the end be: for thou shalt rest, and stand in thy bot at the end of the days."

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlestioks. 7 The coming of Christ. 14 His glorious power and A. M. cir. 1 A.D. cir.96.

THE a Revelation of Jesus Christ, which God gave CHAP. t. unto him, to show unto his servants things which a Da.2.23.

CHAP. I. Ver. 1. The Revelation (Greek, Apocalupsis) of Jesus Christ, &c.

	REVELATION, I.	661
	must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the	A. M. eir. 4100. A. D. eir. 96.
1	testimony of Jesus Christ, and of all things that he	a Lu.11.28.
	3 Blessed a is he that readeth, and they that hear	b Ja.5.8,9. 1 Pe.4.7.
	the words of this prophecy, and keep those things	c ver.11.
	which are written therein: for the time b is at hand.  4 TOHN to the seven churches which are in	d ver.8.
	Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and	e Zec.4 19. c.3.1. & 4. 5.
	from the seven e Spirits which are before his throne;	f Jn.3.14.
	5 And from Jesus Christ, who is the faithful witness.	g Col.1.18.
	and the first begotten of the dead, and the prince of	
	the kings of the earth Unto him that loved hus, and	i He.9.14.
	6 And hath made us ikings and priests unto God	
	and his Father; to him kbe glory and cominion for	k 11e.13.21.
	ever and ever. Amen. 7 Behold, he cometh with 1 clouds; and every eye	1 Da.7.13. Mat.26.64
	shall see him, and they malso which pierced him: and	m Zec.12.19
	all kindreds of the earth shall wail a because of him.	n Mat.21.30
	Even oso, Amen.	o c 22.50

The two first verses seem to have been intended for the original title of the hook, that prefixed at the bead being attributed to Eusebius, who added the term "the divine," or "Theelogian." in reference to the sublume nature of his writings. It may also be remarked, that this is the only apostolical writing, and Join the only apostle, to whose name our translators have prefixed the term  $Sint. \longrightarrow Signified$  it by his angel.—'In the style of prophery, 'Down anys, 'Every thing is called an Angel that notifies a message from God; but as one or more angels, in the proper sense of the term, seem to be employed in every vision here recorded, there seems no occasion to seek another ac-

8 I p am Alpha and Omega, the beginning and the p 1s.41.4.

ceptation."

Ver. 2. Who bare record of the word (Greek, Logos) of God.—Namely, in his gospel, which seems to refer to his first chapter; and it so, plainly indicates that his Gospel was written before this work, and probably before his Epistles

Ver. 3. Blessed is he, &c.—The blessing which here follows, and is prondunced upon the reader of this book, was undoubtedly designed to encourage Christians to the study of it, and that practically; for the blessing is not pronounced on those who merely peruse it, either in a cursory or studious way; but on those who keep in mind the things that are written, by a practical attention to their

design. See Deut. vi. 6-9.

Ver. 4. To the seven churches .- The number seven, among the Hebrews, signifies completeness, whence some have supposed the phrase intends all the churches in Asia; but as seven are distinctly named, there seems no room for this supposition. The number seven, however, has a reigning influence this supposition. The number seven, nowever, has a reigning induced throughout the hook: we have seven aprils, seven angle, seven asels, &c. &c.; and the same number predominated through the Musaic dispensation, and might, as some suppose, originate with the seven days of the creation.—In Asin.—See note on Acts xix. 10.—Seven Spirits.—The "seven Spirits before the throne," the best commentators agree, are intended to represent "the various gifts and graces of the Holy Spirit." So the venerable Bedt himself says—"The one Holy Spirit is here described as seven-fold, by which is intimated, in prophetic language, fulness and perfection."

Ver. 5. The airst beauten —Doddridge and Woodhouse, "first born."

Ver. 5. The first begotten.—Doddridge and Woodhouse, "first born." Ver. 7. And they also which pierced him.—This expression, though it must, in the first place, refer to those who were his immediate murderers, must not be confined to them. Every one who claims an interest in the Saviour's sacrifice, must confess a share in the guilt for which he suffered. So under the Mosaic law, he who brought a bullock for his atonement, laid his band upon the bead of the animal, as an acknowledgment of his guitt. Iske as shall be a supported by the bead of the animal, as an acknowledgment of his guitt. Iske a shall

Ac.20.7

A. M. cir. ending, saith the Lord, which is, and which was, and which is to come, the q Almighty.

A. D. cir. 96. 9 I John, who also am your brother, and companion G Is. 9.6.

in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the test mony of Jesus Christ. r 2 Co.12.2. g Jn.20.26. 10 I was in the 'Spirit on the Lord's day, and heard

behind me a great voice, as of a trumpet, 1 Co.16.2 11 Saying, I am Alpha and Omega, the first and the t c.2.1. last: and, What thou seest, write in a book, and send a: c.2.3. it unto the seven churches which are in Asia; unto = c.2.12 t Ephesus, and unto a Smyrna, and unto r Pergamos, w c.2.13. and unto w Thyatira, and unto x Sardis, and unto

x c.3.1. y Philadelphia, and unto 2 Laodicea.

y c.3.7. 12 And I turned to see the voice that spake with me. z c.3.14. And being turned, I saw seven a golden candlesticks; n Ex.25,37.

13 And in the midst of the seven candlesticks one Zec.4.2 b like unto the Son of man, clothed with a garment b Eze.1.26... down to the foot, and girt about the paps with a gold-

Da.7.9,13. en girdle.

10.5.6. 14 His head and his hairs were white like wool, as c c.2.13. white as snow; and his eyes c were as a flame of fire; 15 And his feet d like unto fine brass, as if they burnd Eze.1.7. ed in a furnace; and his voice eas the sound of many e Eze.43.2. waters.

Greek alphabet, used symbolically: so the Rabbins used Aleph and Tau, the first and last letters of the Hebrew alphabet. The Syriac reads Olaph and

Tau; the Arabic, Aleph and Ya .- Gill

Ver. 9. Patmos.—This Patmos is a small island (as the maps show) in the Medierranean Sea, not far from the coast of Asia. This island contains an excellent harbour, and the town consists of about 200 houses, which are said to be raised nearly 500 feet above the level of the sea : and the people show a grotto, in which they pretend that St. John wrote these visions. -- For the word of God, &c. -Compare chap. vi. 9. -- And for the testimony-i. c. as witnesses and martyrs for Jesus Christ.

Ver. 10. I vass in the Spirit-i. e. prophetically inspired—on the Lord's day—i. e. the Christian sabbath—the first day of the week; so called, because on that day our Lord arose from the dead. The same expression is used by 1g-nathus, to distinguish the first day from the seventh. Ver. 11. The first and the last.—This differs from the explanation of the

ver. 11. The JINS and the last.—In its almers from the explantation of mystic letters, alpha and omega, more in sound than in sense; that they can apply only to the great Supreme, see Isa. xliv. 6; xlviii. 12, 13.—Smynna—INOW Ismir, is a celebrated city of Asia Minor, situated on the shore of the Ægean sea, about 183 miles W. by S. of Constantinople. 100 miles N. of Rhodes, and between 46 and 45 miles N. w. of Ephesis, in lat. 38 29 N. and long. 27 25 E. It is at present about 4 miles in circumference, extending about a mile along the shore, and has a very handsome appearance; its population is about 120.000 souls.]-Bagster.

Ver. 12. Seven golden candlesticks .- Doddridge, "lamps." Woodhouse,

"lamp-bearers."

Ver. 13. Candlesticks.—These lamps were not illuminated in the ordinary manner, with wicks and oil, but by stars, signifying the angels, ministers, and messengers of these churches, which the great High Priest holds in his hand: not separately, as we conceive, but in the form of either a cluster, or perhaps a kind of ordery, such as some have supposed was placed on the top of Solomon's celebrated pillars—Jachin and Boaz.—Girt about the paps.—Dodd-ridge and Woodhouse, "breasts."

Ver. 14. His eyrs were as a fame of fire.—This is a common figure in poetry: thus Hesiod of Apollo, "His eyes shot fire;" and Homer of Minerva, "Her eyes shone dreadful." How ridiculous, therefore, as well as profune is it to ridicule this image, as some infidels have lately done! Ver. 15. His feet like unto fine brass, &c.—Woodhouse, "like smelting brass;" i. e. glowing with the heat of the furnace.—As the sound of many

tvaters-That is, of conflicting seas meeting each other. See Acts xxvii. 41.

REVELATION, II. 16 And he had in his right hand seven stars: and out A. M. cir. of his mouth went a sharp two edged sword: and his 4100 A. D. cir. countenance was as the sun s shineth in his strength. 96. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, la. 49.2 He.4.12 Fear not; I am the first and the last: 18 I am he that bliveth, and was dead; and, behold, g Ac. 26.13. I am alive for evermore, Amen; and have the keys i of hell and of death. h Ro.6.9. 19 Write the things which thou hast seen, and the things which are, and the things which shall be here- i Pa 68-20. c. 20.1.2 20 The mystery of the seven 1 stars which thou sawest in my right hand, and the seven golden candle-1 ver.16. sticks. The seven stars are the angels of the seven k Mat 5.15, churches; and the seven candlesticks & which thou sawest are the seven churches. CHAPTER II. What is companded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them. CHAP. 2 NTO the angel of the church of Ephesus write; These things saith he that a holdeth the seven stars in his right hand, who walketh in the midst of a c.1.16,20. the seven golden candlesticks: ver.9,13, 2 I know bthy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried othem which say they

c.3.1 8.15. are apostles, and are a not, and hast found them liars: clln.4.1.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. d 2 Co.11.13 4 Nevertheless I have somewhat against thee, because e Ga.6.9.

thou hast left thy first love.

5 Remember therefore from whence thou art fallen, f Je223 and repent, and do the first tworks; or else I will come unto thee quickly, and will remove g thy can- g Mat. 21. dlestick out of his place, except thou repent.

Ver. 16. A sharp two-edged sword.—This is in perfect harmony with the prophetic language of the writers of both Testaments. See Isa. xi. 4; xlix. 2.

Ver. 18. Have the keys of hell—(Greek, "Hades,") or the invisible world. See Ps. xvi. 10. Mat. xvi. 18. Both Dodd idge and Woodhouse take the term

See Ps. xvi. 10. Mat. xvi. 18. Both Doddridge and Woodhouse take the term in its most extensive import.

Ver. 20. The mystery—i.e., the mystical or spiritual sense of the emblems. CHAP, II. Ver. 1. Unto the angel, &c.—Jennings says, Next to the chief ruler of the synagogue, was an officer who offered public priyers, and was therefore called their angel.—Levish Antiq hook ii. chap, ii.—Ephesus—Was the chief city of proconsular Asia, and was at that time immensely rich, and devoted to luxury and idolatry. "Great is Diana of the Ephesians!" was their cry; and the chief cause of their alarm was, lest their favourite" godless should be despised, and her magnificence destroyed. "Int. alas! Low frail and uncertain are all terrestrial things! This mighty city is now reduced to about fifteen poor cottages, inhabited by Turks, (who call it Aisatick:) and this flourishing church was, in 1816, reduced to three individual Christians. one only of whom could read; and who knew nothing of Paul, hut by his name in the Calendar.—(See Oriem. Lit. No. 1848.)—Candlesticks.—See chup. 1. 12. chap. i. 12. Ver. 2. Which say they are apostles.-It appears by this verse, that some of

the false teachers which troubled the church in the first ages, pretended to be apostles. These the church of Equesus could not endure.

Ver. 4. Left thy first love.—Woodhouse, "former love;" i. e. declined from their former zeal and affection. See Acts xix. 10-12, 17-20.

Ver. 5. Remove thy candestick-i e. take away their privileges.

#### REVELATION. II.

a. M. cir. 6 But this thou hast, that thou hatest the deeds of the h Nicolaitanes, which I also hate.

A. Il cir. 7 He i that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will 96. ver.15 I give to eat of the tree j of life, which is in the midst

Mat.11.15 of the paradise of God.

ver.11,17

S And unto the angel of the church in Smyrna write: These things saith the & first and the last, which was Ge.29. dead, and is alive:

9 I know thy works, and tribulation, and poverty, (but thou art | rich,) and I know the blasphemy of 21.85 7. them which say they are m Jews, and are not, but are

the synagogue n of Satan. 1.75,6.13.

10 Fear none of those things which thou shalt suffer: m Ro.2.23, behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful ounto death, and I will give n c.3.9. thee a crown p of life.

11 He that hath an ear, let him hear what he Spirit o Mat. 10.22 saith unto the churches; He that c rereometh shall

not be hurt of the second a death. p Ja.1.12

12 And to the angel of the church in Pergamos write; These things saith the which hath the sharp sword o c.20.14.

with two edges;

13 I know sthy works, and where thou dwellest, even r c.1.16. where Satan's seat is: and thou holdest fast my s ver.9. name, and hast not denied 'my faith, even in those days wherein Antipas was my faithful martyr, who t 2 Ti.2.12. was slain among you, where Satan dwelleth.

Ver. 6. Nicolaitenes.-See Dictionary of all Religions, in Nicolaitans. The ancient Fathers describe these as equally erroneous in doctrine, and impure in

morals.

Ver. 8. Smurna.—Nearly seventy years after the visions of the Apocalypse, ver. 8. Smyraa.—Nearly seventy years after the visions of the Apocatypse, a heavy persecution broke out in this city; and their hishop, Polyacarp, signalized himself, by the courage and fortitude with which he suffered, in an extreme old age. When threatened with the most terrible deaths, and urged to pity his own gray hairs, he nobly replied, "Eighty and six years have! served Christ, and he has never done me any wrong; how, then, can! I blaspheme my King and my Saviour!" And when, in particular, he was threatened with the flames, by which, indeed, he suffered, he retorted—"Thou threatenest me with fire which burns but for an hour, and is then extinguished; but knowest not the fire of future judgment, and of that eternal punishment, which is reserved for the ungodly; "—in which he planty a fluides to "the second death" here, mentioned, and from which exemption is here promised; and not only exemption from this death, but also "a crown of (immortal) life."

Ver. 9. Which say they are Jens.—See Gal. vi. 12—16. These Jews were found to the exemption in the second provides the provision of the provides the say that the provision of the p

found to take a very active part in persecuting Polycarp and his fellow Chris-

Ver. 10. Ten days—i. e., perhaps, many days. See Gen. xxxi. 7, 41. Lev. vi. 26. 1 Sam. i. 8. Eccles. vii. 7. But some think the persecution here rexxvi. 26.

ferred to lasted ten years-a day for a year. See on chap. vi. 11. Ver. 11. He that hath an ear.—See onto on Mat. xi. 15.—The second death
—i. e. final and everlasting death. See clup. xx. 14 xxi. 8. Not being hung
by this death, implies also that, on the contrary, they should enjoy everlasting

Ver. 12. Pergamos.—[Pergamos, now Bergamo, the ancient metropolis of Mysia, and the residence of the Attalian kings, is situated on the river Caieus, about 60 miles north of Smyrna, in long. 27 E. lat. 39 II. N. II still retails some measure of its ancient importance; containing a population of about 15,000 soulls; and having nine or ten mosques, two churches, and one syna-

oggie.]—Bagster.— The skarp sword with two edges.—See chap. i. 18.
Ver. 13. Where Satan's seat.—Doddridge and Woodbonse, "those,"
where, formerly, Esculaption was worshipped under the form of a septent, which gives the greater propriety to its being called the seat of Satan—heren

14 But I have a few things against thee, because thou A. 51, cir. hast there them that hold the doctrine of Balaam, who " taught Balac to cast a stumbling-block before the children of Israel, to eat 'things sacrificed unto idols, and to commit w fornication.

A. D. cir. 96. Na.31.16.

15 So hast thou also them that hold the doctrine of v Ac. 15.29. the Nicolaitanes, which thing I hate.

w 1 Co 6.13. 16 Repent · or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He 7 that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh x Is.11.4. will I give to eat of the hidden 2 manna, and will give him a white stone, and in the stone a new a name written, which no man knoweth b saving he that re-

y ver. 7. z Ps.25.14.

ceiveth it. 18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes clike unto a flame of fire, and his feet are like fine brass:

a Is.56.4. 65.15. 19.12,13.

19 I & know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last

to be more than the first.
20 Notwithstanding I have a few things against

e 1Ki.16.31. f Ex.31.15.

thee, because thou sufferest that woman e Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to feat 20,23. things sacrificed unto idols.

afterwards distinguished as the old serpent. See chap. xii. 9 .- Antipas .-And accounts of this martyr is extant, but an old ecclesiastical writer mentions having read such. See Woodhouse.

Ver. 14. Doctrine of Balaam.—See 2 Pet. ii. 15. Jude, ver. 11; and compare Numb. xxv. throughout, and xxxi. 16.

Ver. 16. And voil fight.—Woodhouse. "And will war," &c.

Ver. 17. The hidden manna.—See John vi. 25, &c. — A white stone.—The ancients used "stones" (calculi) to calculate and vote with, by casting them into an urr. In criminal uncersions.

ancients used "stones" (catcutt) to calculate and vote with, by casting them into an uri. In criminal processes, a white stone implied acquittat, and a black one, condemnation; the Greek theta was sometimes engraved upon the latter, and implied death. White stones are also said to have been given to the victors in the Olympic games, with their names for initials) engraved on them.—A new name.—When persons were raised to new honours, it was customary to confer a new name. See Gen. xii. 45. 2 8 mm. xii. 25. Dan. i. 7.—Saving he, &cc.—i. e. "except he," &c. Compare chup. xix. 12.

Ver. 18. Thyatira.—Two grand mistakes have been made relative to this

city:- (. Gibbon (the historian) more than insinuates that the church of Thyatira was not founded in the time of St. John; but this has been refuted at large by a learned foreigner, Dr. Stasch; indeed, the foundation of a church may be plainly traced to the conversion of Lydia and her household, of that city, as replainly traced to the conversion of Lydia and her bousehold, of that city, as re-corded in Acts xvi. 14, 15. (See Erskine's Sketches of Clurch Hist.)—2. The other mistake is by Woodhouse, who says, that "at this time no Christians are to be found in the remains of this city?" whereas, by the latest eccounts, besides the nine mosques, there is a Greek church and an Armenian, with five or six Christian priests. But in 1816, the Christian inlaminants (Christians in name only, it is to be feared) were reckoned at 2000. The city is called by the Turks 49Mistar, (or the white castle), and is situated on a branch of the Caicus, in an extensive plain, between Pergamos and Sardis, 48 miles S. E. of the former, and 10 bours X. W. of the latter, and about long, 74 9E. Lat, 38 45 N. It consists of about 1000 houses, and 200 or 300 lints, but the streets are narrow and dirty, and every thing marks poverty and degradation. - Like fine brass. -See chap. i. 15.

Ver. 19. And the last to be more than the first.—The reverse of what is said of the Ephesians, ver. 4.

20 That woman Jezebel.-The woman here alluded to was the wife of Ahab, and the patroness of idolatry; 1 Kings xvi. 31, &c. Andrews, Bishop of Cesarea, A. D. 500, in a work compiled, as he professes, from the more

REVELATION, III. A. M. cir. 21 And I gave her space 5 to repent of her fornication; and she repented h not. A. D. cir. 22 Behold, I i will cast her in o a bed, and them that 96. commit adultery with her into great tribulation, except g Re.2.4. they repent of their deeds.

23 And I will kill ther children with death; and all h c 9.20. the churches k shall know that I am he which search-Eze.16.37 23 29. eth the reins and hearts: and I m will give unto every

3.6.8. one of you according to your works.

k Zep.1.11. 24 But unto you I say, and unto the rest in Thyatira. 1 Ch 23 9 as many as have not this doctrine, and which have 2 Ch. c. 30. not known the depths " of Satan, as they speak; I Je. 17, 10.

will put upon you none other burden. 25 But that o which ye have already hold fast till I m Ps.62.12.

1 c.22.16.

n c.5.6.

n 2 Th.2.9.. 26 And he that povercometh, and keepeth my works o c.3.11. qunto the end, to him will I give power over the na-

p ver.7,11, tions: 27 And The shall rule them with a rod of iron; as c.3.5.12. 21. the vessels of a potter shall they be broken to shivers:

even as I s received of my Father. q Ju.6.29. 28 And I will give him the 'morning star.

29 He that hath an ear, let him hear what the Spirit r Ps.49.14.

saith unto the churches. 149.5..9. s Ps.2.9.

CHAPTER III.

2 The angel of the clurch of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. S The angel of the clurch of Philadelphia 10 is approved for his difference and patience. 15 The surgel of Landicex rebuket, for being neither hot nor cold, 19 and adminished to be more zealous. 20 Christ stand-teth at the door and knocketh.

ND unto the angel of the church in Sardis write; These things saith he that hath the seven a Spirits of God, and the seven stars; I know b thy b c.2.2.&c.

ancient writings of Irenaus, and others, his predecessors, explains this Jezebel to mean the Nicolaitan heresy; and the venerable Bede gives a like exposition. See Woodnouse.

Ver. 21. Tgwe her space.—Woodhouse, "time." Ver. 22. Itae bed—Namely, of deep affiction. Ver. 23. Ivall kill—Literally, "slay with death"—a Hebraism, like Gen. ii. 17: or perhaps." death" may here intend the pestilence, as in chap. vi. 8, and cleswhere. "Kill our children," to save hoth their souls and ours. We shall never know all the advantages of our afflictions in the present state and wo

unto those who are spared in this life, to be punished in another!

Or 21. Unto you I say, and—Doddrides, "even!—unto the rest.—But some copies omit the copulative; and so Woodhouse, who includes in a parentities is the words ("which have not known the depths of Satan, as they speak.") which renders the sense number clearer: and at the word burden, where we have a full stop, he places only a semicolon, which connects the sentence As to the burden here intended, Doddridge, and most with the next verse. others, understand thereby, the doctrines and precepts they had already received: but Lord Burrington (father to the late venerable Bishop of Durham) supposed it to refer to the apostolic decree recorded in Acts xv. 28, 29; and we think

there is much probability in this conjecture.

\*\*Property of the probability in this conjecture.

\*\*Property of the probability in this conjecture is much precepts which ye have (already) hold fast till I come—that is, either in death or judgment.

Ver. 27. And he shall rule them.—This verse, except the last clause, is an

evident quotation from Psalm ii. 9; and is, as such, inclosed in a parenthesis both by Doddridge and Woodhouse—verse 28 connecting with verse 27, as follows: "I will give him power over the nations: (......) even as I have received of my Father." Ver. 28. I will give him the morning star-i. e. I will be his light; for

Christ assumes this title to himself, chapt xxii. 16,

CHAP, III. Ver. I. Sardis-I'The once proud capital of Lydia, and the resi-

works, that thou hast a name that thou livest, c and art dead.

2 Be watchful, and strengthen d the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember f therefore how thou hast received and heard, and hold fast, and s repent. If therefore thou shalt not watch. I will come on thee as a n thief, and o Da 5.27. thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with g ver.19 me in i white . for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the 1 book of life, but I will confess & his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is 1 holy, he that is m true, he that hath the "key of David, he that openeth, and no man shutteth; and o shutteth, and no man

8 I know thy works: behold, I have set before thee an open p door, and no man can shut it: for thou

hast a little strength, and hast kept my word, and

A. M. cir. A. D. cir.

96. e l Ti.5.6.

d c.2.4.

h c.16.15.

c.7.9. 19.8. 11 c.17.8.

k Lu.12.8 1 Ac.3.14.

m 1 Ju. 5.20.

p 1 Co. 16.9.

dence of its opulent monarchs, is now reduced to a wretched Turkish village called Sart, the habitation of herdsmen, buffaloes, and oxen, situated at the foot of mount Tmobus, on the banks of the Pactolus, between 30 and 40 miles east from Smyrna, about long, 28 5 E. and lat, 33 25 N. The ruins of Sardis are peculiarly grand, and lift up their heads, as if to assert their ancient glory; but it now contains not a single Christian family.]—Bagster.—The seven but it now contains not a single Christian family.]—Bagster.—The seven Spirits of fold.—See note on chap. 1, 4, 90.—And—Doddridge, "But"—art dead.—Mainonides states, that it was proverbially said among the Lews, "that the wicked are dead while they are alive." Philo says, "He who hives a life of sin......hig soul is dead, and even huried, in his lusts and pussions." See Woodhouse. Compare 1 Tim. v. 6. "It is load for the world to be dead, (says Mr. Fuller;) but for the church to be so is worse; this is salt without savour; which is neither fit for the land, nor the dunghill. It is bad for individuals to be deed, but for the body of a church to be so, is deplorable. It is implied, that they were not only destitute of spirituality, but had defiled their garments by worldly conformity. garments by worldly conformity.

Ver. 3. Come on thee as a thief.—See 1 Thess. v. 1—7.
Ver. 4. A few names—i. e. names enrolled in the book of life; verse 5.—
Shall realk with me in white.—White robes were constantly worn on occa-

Small reads that the second state of the secon the book of life does not signify the catalogue of those whom God has absolutely

the took of tife does not signify the catalogue of those whom God this absoluted purposed to save. — I will confess his name.—Compare Mal. x. 32. Ver. 7. Philadelphia—Iso called from its founder, Attains Philadelphia, still exists in the town called Allah-Shehr, "the city of God,"—"a column in a seene of ruins." It is situated on the slopes of three or four hills, the roots arount Timolus, by the river Cogamus, 27 miles E. S. E. From Surdis, about on 23-40, lat 38-23. The number of houses is said to be about 3,000, 3f which 250 are Greek, the rest Turkish; and the Christians have 25 places of worship, 5 of them large and regular churches, a resident bishop, and 20 inferior elergy.]—B.— He that is holy, he that is true.—Doddridge, "The Holy one, the 'True One," — The key of David.—This represents the Saviour as steward of the family of God. See Isa. xxii. 22. Heb. iii. 2, 3.

Ver. 8 An open door-That is, have given thee a sphere of usefulness which

663 REVELATION, III. A. M. cir. 9 Behold, I will make them of the synagogue of Satan, which say q they are Jews, and are not, but do lie; behold, I will make them to r come and wor-A. D. cir. 96. ship before thy feet, and to know that I have loved n c.2.9. thee.

10 Because thou hast kept the word of my patience. I s also will keep thee from the hour of temptation, r Is.60.14. which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come t quickly: u hold that fast which 2 Pe 2.9.

thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and t Zep. 1 14 I will write upon him the name of my God, and the name of the city of my God, which is new ' Jerusalem,

which cometh down out of heaven from my God: u ver.3. and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit

v c.21.2,10. saith unto the churches.

14 And unto the angel of the church wof the Laodiceans write; These things saith the x Amen, the wor.in Lafaithful and true witness, the beginning of the creaodicea. tion of God;

15 I know thy works, that thou art neither cold nor

hot: I would y thou wert cold or hot. x Is.65.16.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I zam rich, and increased y 1Ki.13.21. with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor,

z Ho.12.8. and blind, and naked:

a [s.55.1.

18 I counsel thee to buy a of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy

Ver. 9. Sunagogue of Satan-i. e. unbelieving and persecuting Jews. chap. ii. 9.-- Worship before thy feet-That is, to acknowledge my protecting hand over thee.

Ver. 12. A pillar—That is, he shall have an abiding residence in God's temple above, and for ever remain a monument of his grace. — The New Jerusalem.—See Gal. iv. 26. Heb. xi. 10—16. — Him that overcometh—"Who then shall congret? Who maintain the fight?

Even they who walk by faith, and not by sight; Who, having wash'd their robes, and made them white,

Who, having wash'd their robes, and made them white,
Press toward the mark, and see the promis'd land,
Not dim and distantly, but near at hand."

Ver. 14. Charch of "De Landicenns.—This church, and that of Colosse,
were, in the time of Paux, safer churches, (Col. ii. 1.) and it has been supposed
were, in John's time, united The city of Landicea bordered on the river Lycus, and had been before, and was probably in St. John's time, rich and flourishing; so completely, however, have been fulfilled the awful threatenings of
the Chirl and Head of God's creation, in case of their not reperting, (as they evidently did not,) that, of the city nothing remains but ruins, and of

they evenency the most confidence of the Christianity not a vestige.

Ver. 16. I will speev.—Doddridge, "east." Woodhouse, "nauseate." "To halt between truth and error, God and the world, (says Mr. Fuller.) is worse, halt between truth and error, God and the world, (says Mr. Fuller.) is worse, halt between truth and error, then to be oneally irreligious.

No man thinks the worse of religion for what he sees in the openly profane; but it is otherwise in respect of religious professors. If he that nameth the name of Christ depart net from iniquity, the honour of Christ is affected by his misconduct."

Ver. 19, I counsel thee to by y-Soe Isa, Iv. 1, 4.—Gold tried in the fire.—Soc I trier 1.7.—And white raiment—" which is the righteousness of the saints." Chap. xix. 8.

nakedness b do not appear; and anoint thine eyes A. M. cir with eye-salve, that thou mayest see. 4100. D. cir. 19 As c many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and a knock : e if any man hear my voice, and open the door. I will come in to him, and will sup with him, and he with me. Lu. 12.36. 21 To him that overcometh f will I grant to sit 5 with e Ju. 14.23. me in my throne, even as I also h overcame, and am set down with my Father in his throne. 22 He i that hath an ear, let him hear what the Spirit g Lu.22.30. saith unto the churches. CHAPTER IV.

2 John seells the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

A LYTICAL h Jn. 16.33. i c.2.7. FTER this I looked, and, behold, a door was CHAP, 4. heard was as it were of a trumpet talking with me; which said, Come bup hither, and I will show thee a c. 1.10. b c.11.12 things which must be hereafter. 2 And immediately I was in c the Spirit: and, bec 17.3. hold, a throne d was set in heaven, and onc e sat on 21.10. d ls.6.1. 3 And he that sat was to look upon like a jasper and Eze. 1.26, a sardine stone: and there was a rainbow round about e Da.7.9. the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty f c.11.16. g c.3.4,5.

f seats: and upon the seats I saw four and twenty g c.3.4,5 elders sitting, clothed in white g raiment; and they h yer.10. had on their heads crowns h of gold.

5 And out of the throne proceeded ilightnings and thunderings and voices: and there were seven ilamps

of fire burning before the throne, which are the seven k Spirits of God.

► Ex.37.23. Zec. 4.2 k c.1.4.

Ver 19. As many as I love.—Compare Heb xii. 5-12. Ver. 20. Sup— The kingdom of Christ is described as a feast. bridegroom, and his servants sit in his house to a late hour, waiting his arrival; when returning from the wedding, according to Eastern custom, he knocketh, and they open to him, and he maketh them sit down to meat."-Woodhouse.

Ge Luke xii. 36, &c. Chap. Iv. Chap. Its troice.—The Greek, (Phone.) signifies any kind of sound, and is applied to the roaring of waters, chap. xix. 6.—Things which must be hereafter.—Doddridge, "Shall be alterwards." Woodhouse, "must happen after these." Compare chap i. 19.

Ver 2. I reas in the Spirit.—In an ecstasy or trance; and the natural use of his faculties being suspended, his mind was supernaturally impressed with the ideas suited to illustrate the subjects they were employed to reveal. It should not therefore be supposed, that the objects afterwards mentioned have a real existence in heaven; being merely visionary emblems, suited to give instruction to the Apostle and his readers. ]-Bagster

Ver. 3. A jasper and a sardine stone.-The jasper, according to Woodhouse, is a pellucid gem, variously coloured; and the sardine, of a fiery tinge; the emerald is of a green bue.—A rainbow round about.—A rainhow is always considered as a semi-circle-which here must be supposed to

surround the throne as a glory.

\*\*A. Round about the throne—i. e. round the front of it: so, when we speak of surrounding the throne of a prince, the chair of a public teacher, or the bed of a sick friend, we never mean behind them.—Srats.—Dodd. ridge, "thrones." These, as we understand it, formed a semicircle in front the throne, but of course below it.

Ver. 5. Lamps of fire.—Not lamp-hearers, as in chap. i. 12, but the lights themselves.—The seven spirits of God.—See chap. i. 4.

A. M. cir. 6 And before the throne there was a sea of sizes like unto crystal: and in the midst of the throne, and A. D. cir. round about the throne, were four m beasts full of eyes 96

before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a m F.ze.1.5 man, and the fourth beast was like a flying eagle. 19.14. 8 And the four beasts had each of them six " wings

about him; and they were full of eyes within and n ls.6.2,&c. they orest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to o have no

9 And when those beasts give glory and honour and р с.5.11. thanks to him that sat on the throne, who pliveth for

ever and ever. q ver.4.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth r c.5.12 for ever and ever, and cast their crowns 9 before the e Col-1.16. throne, saying,

11 Thou art r worthy, O Lord, to receive glory and honour and power: s for thou hast created all things, and for thy pleasure they are and were created.

1 The book scaled with seven scale; 9 which only the Lamb that was slain is worthy to open. 12 Therefore the ellers praise him, 9 and confess that he redeemed them with his blood. CHAP. 5.

a Eze.2.9, ND I saw in the right hand of him that sat on the throne a book a written within and on the b Is.29.11.

backside, b sealed with seven seals.

Ver. 6. A sea of glass.-This we suppose to have been in the area, between Vet. 8. A sea of stars.—I as we suppose to have been in the area, between the throne and the worshipping hosts in front. Woodhouse supposes this an allusion to the brazen sea in the court of the temple; and that it represented the punising efficacy of the blood of Christ. Compare chap, xv. 2. These objects are doubtless all emblematical. Light and fire are the established emblems of the drivine punity and justice: the emerall rainbow is file well-known

symbol of covenanted mercy; and the sea of glass may represent the infinite depth of the divine counsels and decrees.—Four beasts.—Doddridge and Woodbouse, "living reatures." The former says, "It was a most unhappy mistake in our translators, to render the word (zoa) 'heasts.' The word beast not only degrades the signification, but the animals here mentioned have parts and appearances which beasts have not, [as wings, &c.] and are represented as in the highest sense rational." Ver. 7. The first beast (living creature) was like a lion.-Some of the

Rabbies (as Aben Ezra) have represented the form of these creatures as borrowed from the standards of the camp of Israel; but of this, Lowman thinks rowed from the standards of the camp of Israel; but of this, Lowerar thinks there is very little evidence, tas does also Woodhouse;) and Witsius thinks the notion is ridiculous. — Like a calf.—Woodhouse, "a steer, or young bullock;" which last is unquestionably the true meaning. See Schleusner. Ver. 8. Each of them six wings about him.—Woodhouse afters the punctuation thus; "And the four living creatures, lawing each of them six wings, are full of eyes around and within."—And they rest not—i.e. they are persectable, every calculation than the control of the six wings, are full of eyes around and within."—And they rest not—i.e. they are persectable, every full control of the six of the control of the six of the control of the six of the control of the six of the control of the

petually moving, (as is usual with winged creatures,) and continually praising. —Holy, holy, holy, &c.—See Isa. vi. 2, 3.

Ver. 9, 10. And when those beasts (or living creatures) give glory .
the elders fall down, &c. . . and east their crowns, &c. . Though
these Christian conquerors are exalted upon thrones, they are to be considered
only as tributary princes, casting all their honours at the feet of their Redeemer.

CHAP. V. Ver. 1. Written within and on the back side, sealed, &c .- Grotius, Loneman, Fuller, &c. remove the comma lins: "Written within, and on the back (or outside) scaled," &c. We suppose there might be seven sheets or skins of parchment; the first rolled (as was common) on a piece of wood and scaled, a second rolled and scaled on this, a third on that, and so forth, till all were scaled; the opening of each seal would then liberate one skin, con-

REVELATION, V. 2 And I saw a strong angel proclaiming with a loud A. M. cir. 4100. voice, Who is worthy to open the book, and to loose A. D. cir. the seals thereof? 96. 3 And no man in heaven, nor in earth, neither under c Ge. 49.9. the earth, was able to open the book, neither to look 10. Nu.24.9. thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look d Ia 11 1,13. c.22.16. thereon. 5 And one of the elders saith unto me, Weep not: Jn. 1.29,36 behold, the Lion c of the tribe of Juda, the Root d of David, hath prevailed to open the book, and to loose f Zec.4.10. the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne g c-4.4.8.10. and of the four beasts, and in the midst of the elders, stood a e Lamb as it had been slain, having seven h c.15.2. horns and seven f eyes, which are the seven Spirits of i or, in-God sent forth into all the earth. cense. 7 And he came and took the book out of the right hand of him that sat upon the throne. Ps.141.2. 8 And when he had taken the book, the four g beasts and four and twenty elders fell down before the Lamb, k c.14.3. having every one of them h harps, and golden vials 1 Ac.20.28 full of i odours, which are the prayers j of saints. Ep.1.7. He 9.12. 1 Pe.1.18,

9 And they sung a new k song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy 1 blood out of every m kindred, and tongue, and people, and nation:

10 And hast made us unto our God nkings and priests: and we shall oreign on the earth.

m c.7.9. n c.1.6. o c.22.5.

taining the delineation of a distinct scene. The books of the ancients were generally composed of skins of parchment rolled together. "Conceive (says Mr. Fuller) of seven skins of parchment, written upon one side, and rolled up, suppose on wood. At the end of every skin a seal is affixed on the back for out) side, so that the contents of it cannot be read till the seal is opened, broken; and every fresh seal that is opened, or broken, we may add, as it li-

broken; and every fresh seal that is opened, or broken, we may add, as it it berates a fresh sheet, or skin, will be found to contain the delineation of a new seene, till the whole are exhibited to the prophet's view.

Ver. 3. And no man.—Doddridge and Woodhouse, "no one." So in ver. 4. Ver. 4. To look thereon.—Doddridge and Woodhouse, "into it"—or "therein."

Ver. 5. The Line of the tribe of Juda.—See Gen. xlix. 9, 10.—The root of

Ver. 5. The Lion of the tribe of Intaa—See Gen. XIIX. 9, 10.—Interious of David.—See chap. XXII. 16; and compare Isa. xi. 10.

Ver. 6. In the midst of the throne, &c.—i. e. in the front of it, between that and the sea of glass.—A Lamb.—[An emblematical representation of our Saviour's high priesthood.—Seven horns.—As a horn is the emblem of paver, and seven the number of perfection, the seven horns may denote the almighty power of Jesus Christ.—Seven eyes.—His infinite knowledge and wisdom; and especially "the treasures of wisdom" laid up in him to be communicated to the Church by "the seven Spirits of God,"i. e. the Holy Spirit.]—Rayster.

Ver. 8. And when he had taken.—Doddridge and Woodhouse, "received."

The four beasts.—[As it is evident, that "the four living creatures" join
in, or rather lead, the worship of the Lauh, as "having redecemed them to
God," it proves that part of the redeemed church is meant by this emilem,
and not angels, whose worship is next described in very different language.[ and not angers, whose worship is next described in very different language.]

\*\*Bagster.\*\*—Having every one of them:—1. e. of the elders—harps, &c.—

\*\*Woodhouse remarks.\*\* The harps, as well as the vials of incense, seem to belong to the elders only, not to the cherubin, to whose form they cannot accommodate, and whose figures were not seen distinctly. Besides, the masculine pronoun (&&astos) "every one," directs this interpretation." \*\*Wisius has the like remark.\*\*—And golden vials.\*\* "The vial of the Old Testament apt c.19.4.

b Zec.6.3,

11 And I beheld, and I heard the voice of many an-A. M. cir. 4100. gels round about the throne and the beasts and the elders: and p the number of them was ten thousand A. D. cir times ten thousand, and thousands of thousands;
12 Saying with a loud voice, 4 Worthy is the Lamb p Da.7.1 that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. o c.4 11 13 And revery creature which is in heaven, and on the earth, and under the earth, and such as are in the r 19:1.2.10. sea, and all that are in them, heard I saying, & Blessing, and honour, and glory, and power, be unto him that 1 Ch.29.11 1 Ti.6.16. sitteth upon the throne, and unto the Lamb for ever and ever. 14 And tine four beasts said, Amen. And the four

and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

CHAP. 6. A ND I saw when the Lamb opened one of the a seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white b horse: and he that

sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal. I heard

the second beast say, Come and see.
4 And there went out another horse that was red:

pears to have been a sort of patera, or hasin, in which were deposited before the altar the offerings of meal, or of incense." These should not be confounded with the modern vials of apothecaries.—Full of odours.—Woodhouse, "incense."

CHAP. VI. Ver. 1. One of the four beasts—Rather, "living creatures," as before; and so throughout the chapter, except in ver. 8. Ver. 2. A volite horse.—That the nature and character of public events

Ver. 2. A solite horse.—That the nature and character of public events may be represented by different coloured horses, see Zech. 1. 8—11; vi. 2, 3, 6, 7. The rider on the first horse certainly represents Christ, as in Rev. xix. 11—14. The volite horse means the Christian religion. "The term white occurs 17 times in Revelation, and, with the exception of two instances, (descriptive of angelie puinty), can only be applied to Christ or his church. Nor can this be a sole exception; for the same figure, under the same character, or designation, is again introduced, towards the close of the Revelation, in a manner that can be descriptive only of Christ and of his church. As seen in vision by the apostle, his head and his hairs were nohite, &c., (Rev. i. 14.) So at the transfiguration. He comes on a vohite cloud, (Rev. xiv. 11.) White throne, Rev. xx. 11.) and emblematically it is also the same vohite horse, (Rev. xiv. 11.) on which he sits after the victory, on which he went forth to conquer."—Had be now, and a croson vera given.—These designate Christ. "These surely are most fitting emblems of Christ and of his church: and as whiteness is its characteristic, every word also accords with what was written concerning Him by Moses, and the prophets, in the Psalms, Gospels, Epistles, &c. (Ps. xlv. 3. Dan. ii. 44. Rev. xi. 15; xiv. 14.) But a single passage from Revelation might suffice to put beyond a doubt the signification of the figure, and to show who at first had a crown given, is seen at last with many added diadems and coro tets—still united to his church, which he lose not leave in his trumph, after he had led it on to victory. (Rev. xi. xi. 7–8.)"—Signs of the Times, by Keith. Vet. 4. Another horse that was red.— "The same symbol must have the same significancy. If one horse represents the Christian religion, ver. 2.) another

significancy. If one horse reproducts the Christian religion, (ver. 2.) another horse must represent another religion. Each religion must have its author, or its head, as each horse had its rider. The question here is not one of time, but of a new or another religion. Another religion from the Christian was to arise, and the founder, instead of proclaiming peace from heaven, novuld take it from the earth; whose religion we lid be propagated by slaughter, and to whom a

and power was given to him that sat thereon to take peace from the carth, and that they should kill one another; and there was giver unto him a great

sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A d measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

A. M. cir. A. D. cir.

d The word a mea-Sure core quart, part of a

e c.i.1.

great sword was given. Could Maliomet and Mahometanism be more striking portrayed? Mahometanism is another religion, having no affinity with the Christian. It is not pure, but bloody—not white, but red. Its founder was not

Christian. It is not pure, but bloody—not white, but red. Its founder was not a deliverer, but a destrover. He was a warrior, and by war his faith prevailed. Without the sword he could effect nothing. Before he claimed the dwineright of issne it, or inculcated fighting for the faith as the first of virtues, he fled from Mecca, a helpless fugitive, and hid himself in a cave. From that flight (A. D. 629) his religion takes its date.—See Signs of the Times, by Keith; also, Gibbon's History, and De Ryer's Life of Mahomet.

Ver. 5. A black horse.—"If the white horse denotes the Christian religion, and if the second, which was red, denotes another religion, or the Mahomedan, it follows, as a necessary consequence, that the third, or the black horse, must also denote some form of religion. There is a marked difference between the second and the third; the latter is not, as the former is, said to be another; nor is the third seen to come into the field of view subsequently to the second, in the same manner as the second appears after the lirst, as arising without nor is the third seen to come into the field of view subsequently to the second, in the same memor as the second appears after the first, as arising without any antecedent existence. Of the second it is said—and there went out ANO-THER horse that was red. But of the third it is stated, in manifest variance from the former, (but in the same words as of the first). I beheld, &c. It is not said to be another. The want of light is darkness: the reverse of white is black. The papeary has here its first place in the book of the Revelation of the things that were to be. It was a system of spiritual blackness and bondage. The Christian doctrines were corrupted—the Scriptures were excluded from the common people—trust in other than the one only Mediator was introduced, and the Pape was exalted to rule over the conscience. Blackness is its fitting symbol, and marks its character as a religion. "—4. Keith.—Pair of bulances.—Doddridge has it "scales."—But Woodhouse renders it, "a yoke;" and so it is rendered in all other places of the New Testament, except this; but the word (Zuzgo) is often used by the LXX. in the sense of balances of scales; as for instance, in Prox. xvi. 11. Isa. xl. 12, 15; xlvi. 6. If, however, we were to render the word in the primary sense of "a yoke," we should consider it as a symbol of slavery, which would be quite as consistent with what follows. "The term, a pair of balances, or a balance, does not occur again in the whole of the New Testament; but the original word (Zuzgos) cours repeatedly, and is uniformly translated yoke. Take my yoke upon you, said the Lord Jesus Christ, speaking of his religion and of the daty he imposes, for my yoke (zuzgos) is easy, and my burden is light. (Mat. xi. 29, 30.) Speaking of the rite of circumerision, and the burdensome ceremonies of the Jewish law, Peter slarply rebuked those converted Jews who wished to impose such rites upon the neck of the disciples, which neither out fathers nor we were able to bear? The pretended cuccessors of Peter imposed on all a fa in the same manner as the second appears after the first, as arising without

inquisition, which at length fixed the yoke on the church of Rome, was an invention of the thirteenth century."—A. Keith.

Ver. 6. A measure—Gr. chænix; the value of which is not exactly ascertained, farther than that it was the usual daily allowance of provision for a

slave; while a penny, or Roman Denarius, (equal to about 15 cents,) was the asual daily pay of a labouring man. So that this may intimate the would being reduced to a state of bodily and mental slavery, as well as to one of poverty and want. See Ezek, iv. 16. A Denarius is sail to have been the ordinary price of a bushel of wheat, equal to eight times the chemis. "There was a famine of the hearing of the word of God—and the seclusion of it

f or, 10 him g Eze. 14.21. h c.8.3. c.30.4. c 1.9.

Zec. 1.12

8 And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given funto them over the fourth part of the earth, to kill s with sword, and with

hunger, and with death, and with the beasts of the earth. 9 And when he had opened the fifth seal, I saw under the altar h the souls iof them that were slain for i the word of God, and for the testimony which they he'd: 10 And they cried with a lond voice, saying, How k long, O Lord, holy and true, dost thou not judge and avenge 1 our blood on them that dwell on the earth? De.22.41..

from the people was a practised portion of the popish system. The Bible it-self was a shut or sealed book; and the word of God was long heard only in another tongue. A famine of that word on which alone the soul can be fed and live, accompanied the spiritual darkness, of which it was the cause, and the assumption and exercise of spiritual authority." Keith.— Hurt not the oil and the veine.—This seems to intimate, that the searcity would fall heavier upon the necessaries of life, than on its luxuries; that the rich would

take care of themselves, and neglect the poor.

take care of themselves, and neglect the poor.

Ver. 8. Helt.—Gr. Hades, or the invisible state. See chap. i. 18, and note.

—With hunger, and with death.—Woodhouse, "By famine, and by pestilence." To the same effect. Doddridge—There never was any where, save in France, during the Revolution of 1758, so awful a comment on this prediction of Scripture,—descriptive of the last great system of opinions, itself the rejection of all religion, which was finally to rise up against the Christian tauth,—as is contained in the following extract frem Sir Walter Scott's Life of Napolen —"Religion was tormally abolished.—France continued to subsist, and to achieve victories, although apparently forsaken of God, and deprived of all the ordinary resources of human wisdom.—All this extraordinary energy was, in one word, the effect of TERROR. DEATH—a grave—are sounds which awaken the strongest terrors in those whom they menned ! There was never any where, save in France, during this metancholy period, or anyful a comment on the expression of Scripture—All that a man hath will be give for his life! Force, immediate and irresistible force, was the only lohe give for his life! Force, immediate and irresistible force, was the only logic used by the government.—DEATH was the only appeal from their authority gic used by the government.—DEATH was the only appeal from their authority—the guillotine the all-sufficing argument, which settled every debate between the mind the governed. Was the exchequer low, the guillotine filled it with the effects of the wealthy.—Did the paper medium of circulation fall in the market to fifty under the hundred, the guillotine was ready to punish those who refused to exchange it at par. Was breat awanting, com was to be found by the same compendious means, &c. The guillotine was a key to storehouses, barns, and granaries. Did the army want recruits, the guillotine storehouses, barns, and granaries. But the army want recruits, the guintoine was really to exterminate all conscripts who should hesitate to march. Even on the generals of the Republican army, this decisive argument was possessed but thry were also guillottned, when their successes were not improved to the full expectations of their masters. Nay, they were guillottned, when, being too successful, they were suspected of having acquired over the soldiers who had conquered under them, an interest dangerous to those who had the successful, the first of the size received state. Even more mendicity and a command of this all-sufficing reason of state. Even mere mendicity, and a limited but regular discharge of duty, neither so brilliant as to incur jealousy,

imited but regular discharge of duty, neither so brilliant as to incur jendousy, nor so important us to draw down censure, was no protection. There was no rallying point against this universal, and very simple system—of main force. The Jacobin clubs themselves took upon them, in every village, the exercise of the powers of government—"Death or Fraternity" was usually inscribed over their place of assembly.—With the beasts—Gr. (therion) "wild beasts"—a very different word from that we nave rendered "living creatures."

Ver. 9. Them that were slain.—Dodaridge, "slavelitered." Woodhause, "sacrificed." "The early persecutions to which Christians were subjected, and by which paganism hoped to triumph over the gospel; the oft repeated conflicts and patient endurance of the Waldenses and Albigenses, by which, throughout the darkest agos, they hore testimony to their faith; the renewed martyrdoms which ushered in the Reformation, by which the papal power sought to maintain its dark dominion; seemed for the time, as if the Christian faith was devoted to destruction, and not destined to conque; that the fidelity with which they were borne, showed the elivacy of genuine faith, and forms a peculiar feature in the spiritual history of man, and is here noted in the vision, it is otherwise repeatedly and more fully unfolded."—Keith.

Ver. 10. Avenge our blood.—[This seal seems a prediction of the terrible

11 And white mrobes were given unto every one of them; and it was said unto them, that they should rest "yet for a little season, until o their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great p carthouake; and the sun a became black as sackcloth of hair, and the moon be-

came as blood :

13 And the stars rof heaven fell unto the earth, even as a fig tree casteth her suntimely figs, when she is shaken of a mighty wind.

14 And the heaven t departed as a scroll when it is rolled together; and every u mountain and island were

moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves vin the dens and in the rocks of the mountains:

16 And said w to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For x the great day of his wrath is come; and who

y shall be able to stand?

CHAPTER VII.

3 An angel scaleth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throng, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

ND after these things I saw four angels standing on the four corners of the earth, holding the four winds a of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

A. M. cir. 4100. A. D. cir.

96.

o He. 11.4C. p e.16.18

r Joe! 210. 31. Mat 24.

r c.8.12. s or, green. t Ps.102 26.

n Je.4.23. Ha.3.5,10

v Is.2.19.

w Ho.10.b. 1,n.23.30. c.9.6. x Is.13.6.

Zep.1.11, c.16.14.

y Ps.76.7.

a Da.7.2.

persecution of the church under Dioclesian and Maximian, from A. D. 270 to 304, which lasted longer, and was far more bloody, than any or all by which it was preceded, whence it was called "the era of the martyrs."]—Begyter. Ver. 11. A little season.—Doddridge, "while." Woodhouse, "yet a time."

Ver. 12. A great earthquake, &c.—Rather, says Newton, a great concussion, commelculing heaven as well as earth. See Haggai it. 6, 21. By such metaphors, as Sir I. Newton has observed, the prophets are accustomed to metaphors, as Sir I. Newton has observed, the prophets are accustomed to describe great revolutions among the empires of the world; and in very similar language our Lord himself predicted the destruction of Jerusalem, as well as the final renovation of the earth listelf. See I.s. xxiv, 4. Jod iv. 12. Mat. xxiv. 29. [This was an emblem of great revolutions in the civil and religious state of the world, attended by vast emmotions of every kind; and represents the total subversion of the persecuting power by the victories of Constantine, and by his accession to the imperial throne, and the entire and universal change which took place at that time, from A. D. 304 to 323. The light of the heatthen world were eclipsed and obscured,—the heathen is emperors and Cesars were slain, the heathen priests and angure extirpated, and leasthen officers and magistrates removed the heathen tended woolsh. and heathen officers and magistrates removed, the heathen temples demolished, and their revenues appropriated to better uses. — Hagster. Ver. 13. The stars of heaven fell.—Doddridge, "The stars fell from heaven."

Ver. 14. As a scroll-i. e. a sheet of parchment, which rolls up of itself, es-

pecially when exposed to the heat of fire. "grandees." — Every bondman.— Doddridge, "caves." — Every bondman.— Doddridge, "caves." — In the dons.—Doddridge, "caves." — CHAP. VII. Ver. 1. The four voinds of the earth.—See Jer. xlix. \$6, 37. The four commons here mentioned, answer to the four cardinal points—the four

2 And I saw another angel ascending from the east, A. M. cir having the seal b of the living God: and he cried with A. D. cir. 96. a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3 Saying, Hurt o not the earth, neither the sea, nor the trees, till we have a sealed the servants of our God

in their e foreheads.

h 2Ti.2 19

c c.6 & 4 And I heard the number of them which were sealed: and there were sealed a hundred and forty and four f thousand of all the tribes of the children of Israel

il Eze.9.4. 5 Of the tribe of Juda were scaled twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve e c.224.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were scaled twelve thouf c.14.1. sand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. e Ro.11.25. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thouh c.6.11. sand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve

thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of gall nations, and kindreds, i Le.23.40. and people, and tongues, stood before the throne, and before the Lamb, clothed hwith white robes, and palms

1 Zec. 4.7. in their hands;

10 And cried I with a loud voice, saying, Salvation k to our God which sitteth upon the throne, and unto

' Is.43.11. the Lamb. c.19.1.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 1 Jude 25.

12 1 Saying, Amen: Blessing, and glory, and wisdom,

Ver. 2. From the east.-Gr. "From the rising of the sun"-i. e. from the divine presence .- Woodhouse.

divine presence.—Woodhouse.

Ver. 3. Hurt not the earth—i. e. the inhabitants of it, in its various classes. [This chapter is a continuation of the sixth scal; and is a description of the state of the church in the time of Constantine, of the peace and protection it should enjoy under the civil powers, and of the great accession that there should be made to it, both of the Jews and Gentiles. Eusebius and Lactantius, who were contemporary writers, bear their testimony to the completion of this prophecy; and one of the medals of Constantine, bearing on the reverse bearc tranquillities, "blessed tranquillity," is a confirmation of hier testimony. All the historians who have written of these times, also bear writness to the west numbers both of Luss and Gentiles who were converted to the Christian. vast numbers both of Jews and Gentiles who were converted to the Christian religion.]-Bagster.

Ver. 4. A hundred and forty and four thousand—That is, the twelve patriarchs multiplied by the twelve apustles, and both by 1000.—Lonoman. Ver. 8. Of the tribe of Joseph.—It is remarkable, that the names of Dan and Ephraim are emitted in this list, and those of Levi and Joseph inserted in their stead, which, it is supposed, was occasioned by both those tribes being particularly addicted to idolatry.

Ver. 11. The four beasts .- Rather, "living creatures," as before, chap. iv.

and v.

REVISIATION, VIII	
and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.  13 And one of the elders answered, saying unto me	A. M. c'r. 4100. A. D. cir. 96.
What are these which are arrayed in white robes i and whomes came they?	m Jin.16.33. c. 6.9.
14 And I said unto him, Sir, thou knowest. And he	n 1 Co.6 11. He.9.11.
m tribulation, and have washed a their robes, and made them white in the blood of the Lamb.	o 1 Jn.1.7 c.t.5.
15 Therefore are they before the throne of God, and corve him day and night in his temple; and he that	p c.21.3,1.
sitteth on the throne shall dwell P among them.  16 They shall hunger and more, neither thirst any more; neither shall the sun light on them, nor any	q ls.49.10. r Ps.121.6, ls.4.6.
Theat.  17 For the Lamb which is in the midst of the throne shall *feed them, and shall lead them unto living fountains of waters: and God shall wipe *away all tears	30.8.
from their eyes.	t Is.25.8.
CHAPTER VIII.  1 At the opening of the reventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow.  3 Another angel putteth incense to the prayers of the saints on the golden altur.	
AND when he had opened the seventh a seal, there A was silence in heaven about the space of half an	CHAP. 8.
hour. 2 And I saw the seven angels which stood b before	a C.O.I.
God; and to them were given seven trumpets.	c 2 Ch.29.
ing a golden censer; and there was given unto much incense that he should d offer it with the pray-	d or, add it
ers of all saints upon the golden taltar which was be	e c.5.8.
4 And the smoke of the sincense, which came with the prayers of the saints, ascended up before God ou	l'f c.6.9. t g Ex.30.1.
of the angel's hand.	

Ver. 14. Out of great tribulation. tion."

Ver. 15. Day and night-i. e. continually, as the Jewish worship was con-

tinued—in his temple.—Compare chap. xxi. 3, 4; xxii. 1, &c.
Ver. 16. Neither shall the sun light.—Woodhouse, "strike on them"—Nor any heat.—Woodhouse, "burning." These expressions evidently refer to that fatal disorder, the sun-stroke, so common in hot countries. See 2 Kings

CHAP. VIII. Ver. 2. Seven angels, &c .- The seven angels that appear upon the scene are the seven spirits of God sent forth into all the earth; and none of them are the same as the four living creatures, who were in the midst of the throne and round about the throne.—Seven trumpets.—Commentalors, with considerable variance in the details, are of one mind that the first four trumpets denote the successive events which caused the downfall of Rome, and that the fifth and sixth trumpets, or the first and second wo, characterize

Theo Scarcen and Turkish power.—Kaith.
Ver. 3. And stood.—Woodhouse, "was stationed."——A golden censer.—
Theoe censers, Lowenan remarks, are "the same with the vials full of odours, chap. v. 8, lwhich are there explained to mean a sort of cups upon plates, or sourcers.] The offering incense on the golden altar, seems to determine this salucis.] The outring income on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the siven peculiar to the high priest on the day of explation; and fully shows the propriety of this vision, in not representing the high priest, which in this vision would have been the Lamb, as personally officiating in this act of worship."

—Of all saints.—Woodhouse, "all the saints." A M. cir. 4100. 96.

5 And the angel took the censer, and filled it with fire of the altar, and cast it hinto the earth: and i there were voices, and thunderings, and lightnings, and an

h or, upon. 6 And the seven angels which had the seven trumi c.16.18.

k 17ze.33.22 Is.2.13.

pets prepared themselves to sound. 7 'The first angel sounded, and k there followed hail and fire mingled w.th blood, and they were cast upon the earth: and the third part of trees I was burnt up,

and all green grass was burnt up. m Je.51.25.

8 And the second angel sounded, and as it were a n Am.7.4. great mountain m burning with fire was cast into o Ex.7.19... the " sea: and the third part of the sea became c. 16.3,&c. | o blood ;

Ver. 5. And filled it with fire of the altar .- As there was no fire upon the golden altar, this must refer to the altar of burnt-offering, which, as well as the other, appears to have had a place in the heavenly temple. See chap, vi. 9. Upon that altar the sacred fire was constantly kept burning. Lev. vi. 13.—And cast it into—Margin, "upon"—the earth.—And cast what? Not the

eenser, but the fire, or rather some remnant of the burning incense.

Ver. 7. Halt and fire.—[This refers to the irruptions of the burbarous nations into the Konana engine, from A. D. 388 to 412; and principally to the incursions of the Gotia under Alane, who, after spending desolation by fire and sword throughout the provinces, took and plandered Rome, A. D. 310, and slew and without distinction of rank, sex, or age. | Bagseter. To use words in more direct comment, we read thus the sum of the matter: — The Gothic nation was in arms at the Erst sound of the trampet, and in the uncommon exercity of the viniter they folled their ponderous wagons over the broad and tey back of the river. The fertile fields of Phocis and Beotia were crowned with a delaye of barbarians: the males were massacred; the females and cattle of the flapping villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argus, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A sceluded 'old man of Verona' pathetically lamented the fate of his contemporary trees, which must blaze in the configuration of the rehoic cour-And the emperor of the Romans fled before the king of the Goths

A furious tempest was excited among the nations of Germany; from the methern extremity of which the barbarans marched almost to the gates of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in threader upon the banks of the Upper Danube. The pastures of Gaul, in which hocks and heads grazed; and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the socitude of nature only

suddenly changed into a discrit, distinguished from the solute of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gesl.

"Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies: the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half) a stately monument of the Gothic conflagration."—Gibbon's History.—And they were cast.—Namely, the hail, and fire, and blood. Doddridge, "It was cast," incaning the storm, or perhaps the incense.—Upon the carth.—Woodhouse, "Upon the land," as distinguished from the sea, rivers, &c., ver. 8—10.

guished from the sea, rivers, &c., ver. 8-10.

Ver. 8. A great mountain.—[This is an emblem of a mighty destructive warrior; and seems to refer to Attila and his Huns, who, after Alaric, ravaged the empire during fourteen years, massacring, plundering, and destroying all hefore him in the most barbarous manner. This period probably includes the calamities which beleft the empire from A. D. 412 to 450. 1–42agster.— The third part of the sea became blood.—This has an evident allusion to one of the miracles wrought in Egypt. See Exod. vii. 20, 21. —The third part.—This is an expression not uncommon with the prophetic writers. See Ezek, v. 12. Zech. xiii. 8, 9, &c.

90.

r Ex. 15.23

23, 15,

Fize.34.7,

Am. 8.9.

9 And the third part of the creatures which were in 1 A. M. cir. the sea, and had life died; and the third part of the A. D. cir. ships were destroyed.

10 And the third angel sounded, and there fell Pa p Is.14.12 great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the q De. 29.18 fountains of waters:

11 And the name of the star is called q Wormwood; and the third part of the waters became r wormwood: and many men died of the waters, because they were

made bitter.

12 And the fourth angel sounded, and the third part of the sun s was smitten, and the third part of the moon, s 1s,13.10. and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth by reason of the other t c.14.6. voices of the trumpet of the three angels, which are yet

to sound!

CHAPTER IX.

At the sounding of the fifth angle, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth focusts like scorpions. 12 The first wa past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

ND the fifth angel sounded, and I saw a star a fall from heaven unto the earth: and to him was gi- h c. 17.8.

ven the key of the bottomless b pit.

CHAP. 9.

a Lu. 10.13. c.8.10.

20.1.

Ver. 9. Which were in the sea, and had life.—Doddridge, "Which had life in the sea;" i. e. which lived in the sea. This, as some think, refers parti-

in the seek. I. e. when note in the seek. This, as some time, receis pather cultarly to the maritime parts of the empire; but see chap, xvii. 15.

For, 10. A great star.—'A star, in prophetic language, signifies a prince, or leader.'—'Hoodhouse, Of Genserie, Gibbon says, 'The terrible Genserie, a name which, in the destruction of the coman Empire, has deserved an equal rank with Aleric and Attila.'' [This seems to refer to Genserie, who, soon after Attila's retreat, unexpectedly invaded the empire with 300,000 Vandals and Moors, besieged and took Rome, and abandoned it to the ravages of his troops, from A. D. 450 to 456. As this assault was made at the source of the

troops, from A. D. 450 to 456. As this assault was made at the source of the Roman power and prosperity, and as he was a bigoted Arian, and a cruel persecutor of the orthodox, he may justly be said to poison the fountains. |— B. Ver. 12. And the third part of the sun. —" Darkening, smiling, or setting of the sun, moon, and stars, (says Sir Isaac Newton), are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness." And when darkness is opposed to light, (Mr. Dawbuz observes), "as light is a syntol of of joy and safety, so darkness is a symbol of misery and adversity." (See Leavill 14.1 by the first of the setting of the sett of joy and safety, so darkness is a symbol of misery and adversity. Use is a suit of J. H. Jer xiii. 16. Ezek xxxiii 7, 8.) From the time that Genseric catered Rome, its strength and glory rapidly diminished. "Genseric cays Bishon Newton left the western empire in a weak and desperate condition. It struggled hard, and gasped, as it were, for breath, through eight short and tubulent reigns, for the space of twenty years, and a length expired in the year 475, under Monyllus, or Augustulus, as he was named in derision, being a diminutive Augustus. This change was effected by Odozcer, king of the Handil who compacts a Rome with a grow of Lengthering stringed Mouvellus. Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the Imperial tabes, put an end to the very name of the western empire, and caused himself to be praclaimed king of Italy." His reign was indeen but short; for, sixteen years afterwards, he was slain by Theodoric; who, in A. D. 483, founded the kingdom of the Ostropeths, which continued about 50 years of the Congress. Thus was the Roman zurn extinguished in the western empire, conjugate the western empire, conjugate the configuration of the con toniger. Thus was the Koman size extinguished in the western enipine, continues the Bishop,) but the other lesser luminaries, the moon and stars, still subsisted, for Rome was still allowed to have her senate and consuls, and other subordinate magistrates, as before." Thus the glory of Rome continued to decline, until, in A D. 556, it was made a province of the Eastern empire, under Jostin I., and governed by a duke, who was himself subject to the Exarch of Ravenna, which Rome had ocen used to govern.

Chap. IX. Ver. 1. The bottomless pit.—Woodhouse, "The pit of the

680 REVELATION IX.

A. M. cir. 4100 A. D. cir. 96

f c.6.6.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened c by reason of

the smoke of the pit. c Joel 2.2.

3 And there came out of the smoke locusts dupon the earth: and unto them was given power, as the seor-

d Ex.10.4, pions e of the earth have power.

4 And it was commanded them f that they should not hurt the grass of the earth, neither any green thing, e ver. 10. neither any tree; but only those men which have not

the seal s of God in their forcheads.

5 And to them it was given that they should not ki J them, but that they should be tormented five months: g Ex.12.23. Job 2.6. and their torment was as the torment of a scorpion, Eze.9.4. when he striketh a man.

6 And in those days shall men h seek death, and shall not find it; and shall desire to die, and death shall flee

h Job 3.21. Je.8.3. from them.

7 And the shapes i of the locusts were like unto horses i Joel 2.4. prepared unto battle; and on their heads were as it were i crowns like gold, and their faces k were as the j Na.3.17.

faces of men. 8 And they had hair as the hair of women, and their

teeth I were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates Ps.57.4. of iron; and the sound of their wings was as the sound Jeel 1.6.

of m chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there m Na.2.4. were stings in their tails; and n their power was to

n ver.5. hurt men five months.

bottomless deep." That this refers to the pit or abyss of hell, see chap. xx.

-3; and 2 Peter ii. 4

Ver. 3. Unto them was given power, as the scorpions.—Locusts, it is well known, never attack man, but only the fruits of the earth, on which he lives: scorpions, on the other hand, do not attack the fruits of the earth, but animals only; and their sting is seldom fatal, except in the hottest climates, particularly only; and their sting is seldom fatal, except in the hottest climates, particularly Africa. These circumstances all agree to those mystical locusts—the Saracens. Ver. 4. That they should not hart the grass.—[The "fallon stat" probably denotes the bishop and church of Rome, which, by the corruptions of which it was the source, centre, and principal support, opened the door for Mahomet and his imposture, which is represented by the smoke ascending from the bottomless pit. The locusts are the great armies of Arabians, which the impostor raised, to spread desolation through the nations; and it is remarkable, that when Yezed was marching his army to invade Syria, Abub &e charged him to destroy no palm-trees, nor burn any fields of corn, to cut down of fuit-trees, nor do any mischief to cattle, only such as he killed to cat.—Bagster.—But only those men, &c.—Corrupt and idolatrous Christians; against whom the Saracens chiefly prevailed. Loweman says. "The military laws of the Mahometans make a distinction between the Harbi, including low and Christians. These were to be compelled to embrace Mahometanism, or to make its destribute, and then to be allowed to follow their own religion; but the Harbi is all the problems and then to be allowed to follow their own religion; but the Harbi is allowed. tribute, and then to be allowed to follow their own religion; but the Harbi had

Ver. 5. And to them it was given that they should not kill them.—Wevely and Woodhouse, "Not that they should kill them, but," &c. [Should not kill them as a political body, state, or empire; and accordingly, however they de soluted the Greek and Latin churches, they could not extingute them, nor great possession of the empire. - Five months. - Five prophetical months, each passession of the empire.—Five months, each consisting of 30 days, and each day denoting a year, amounting to 150 years, and accordingly, from the time that Mahomet began to propagate his imposture, A. D. 612, to the building of Bagdad, when they ceased from their raveges. A. D. 763, are just 150 years.]—Hagster.

Ver. 9. Chariots of many horses—" Chariots and many horses rushing to war."—Doddridge.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name P Apollyon.

12 One q wo is past; and, behold, there come two

woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

14 Saying to the sixth angel which had the trumpet. Loose the four angels which are bound in the great river r Euphrates.

15 And the four angels were loosed, which were pre-pared a for an hour, and a day, and a month, and a year, for to slay the third t part of men. 16 And the number of the army " of the horsemen

were two hundred thousand thousand: and I heard

the w number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of w c.7.4. jacinth, and brimstone: and the heads of the horses were as the heads of zlions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone,

which issued out of their mouths. 19 For their power is in their mouth, and in their z Je.5.3.

tails: for their tails y were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by a Le 17.7. these plagues yet z repented not of the works of their hands, that they should not worship a devils, and b Ps.135.15. b idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

A. M. cir. A. D. cir 96.

o Ep.2.2 r That is

a destroyer.

a c 8.13. r Ge.2.14. Je.51.63. c. 16.12

s or, at

t c.8.7..9 u Eze.38.4. Da. 11.40.

▼ Ps.63.17.

x 1 Ch.12.8.

y Is. 9.15. Ep.4.14.

8.6.

1Co.10.20.

Ver. 11. And they had a king over them.—And who was he? "The angel of the bottomless pit," whose name, both in Greek and Hebrew, significs "The Destroyer." This should seem to be the same who had the key of the bottomless pit; and Mr. Louman explains it to mean, "that evil spirit, the prince of the powers of darkness, who, from the constant evils he is designing and doing in the world, is called The Destroyer." So Woodhouse. Agur says of the literal locates, that they have no king, (Prov. xx. 27,) which marks thother distinction between the literal and figurative locasts.—Abaddon and Apollyon both signify "a destroyer," as in the English margin.

Ver. 11. The four angels that are bound IN—Doddridge, "by;" Woodhouse, "a"—the great river Euphrates—A famous river, which had its rise in Paradise, (Gen. ii. 14.) and runs through the frontiers of Cappadocia, Syria, Arabia Deserta. Chaldee, and Mesopotamia, and falls into the Persian Gulf.

Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf.

—Calmet.

—Calmet.

—Calmet.

—This appears to point out the scallet, blue, and yellow colours, for which the Turks have always been remarkable. The four angels bound in the Euphrates' denote their four sultaines. the hour angers bound in the Laphitates therefore the non-standard brodering on that river, where they were confined till after the period of the Crusades. The time for which they were prepared, "an hour, and a day, and a month, and a year," computing a year for each day, amounts to 391 years a month, and a year," computing a year for each day, amounts to 391 years is days; and from their first conquest over the Christians, A.D. 1281, to the taking of Cameniec from the Poles, A.D. 1672, which was the last conquest by which their dominion was extended, is exactly that period. J.–B. Ver. 19. And had heads.—Doddridze, "having heads." i.e. in their tails. So Pility describes the amphisbena; but this seems to have been a mistake. Ver. 20. And the rest of the men—That is, (says Mr. Fuller.) of the men who had not the seal of God in their foreheads, who were not killed by these

plagues, repented not. As those that were killed were the Eastern Roman

21 Neither repented they of their murders, nor of A. M. cir. their c sorceries, nor of their fornication, nor of their 96. thefts.

CHAPTER X. e s. 22.15. 1 A mighty strong anget appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

ND I saw another mighty angel come down from heaven, clothed with a cloud: and a rambow a was upon his head, and his face b was as it were the ( HAP. 10. sun, and his feet as pillars of fire :

2 And he had in his hand a little book open; and he a Ezc.1.28. set his right foot upon the sea, and his left foot on the

5 Mat. 17 2 3 And cried with a loud voice, as when a lion roar-

eth: and when he had cried, seven thunders cuttered their voices. 4 And when the seven thunders had uttered their

d Da 8.26. voices, I was about to write: and I heard a voice from heaven saying unto me, Seal dup those things which the seven thunders uttered, and write them not.

e Ex.6.8. 5 And the angel which I saw stand upon the sea and De.32.40. upon the earth e lifted up his hand to heaven,

6 And sware by him f that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, s that there g Da.12.7.

should be time no longer: 7 But in the days of the voice of the seventh hangel, when he shall begin to sound, the mystery i of God h c.11,15,

i Ro.11.25. should be finished, as he hath declared to his servants Ep.3.5..9. the prophets.

8 And the voice i which I heard from heaven spake i ver.4. unto me again, and said. Go and take the little book

Empire, with the Greek church, as connected with it; so those that were not killed were the Western Roman Empire, with the Latin church, - Worship devils .- Gr. "demons;" i. c. according to Lowman, "angels and the souls of departed men'—sinners, we lear, as well as saints.

Ver. 21. Nor of their sorceries.—We know that, in the middle ages, what is called the black art, was much studied and practised in all its branches. But Looman understands this of poisonings.

CHAP. X. Ver. 1. His feet-i. e. his legs and feet, like pillars and pedestals of burning flame.

Ver. 3. Seven thunders uttered their voices.-" Seven" being the number Ver. 3. Seven thunders uttered their voices.—" Seven being the number of completion, it may seem to imply a tremendous thunder-sterm, attended by voices from heaven. These voices were not merely inarticulate sounds, because John was about to write them, till he was forbidden.

Ver. 5. Lifted up his hand.—See Gen. xiv. 22. Deut. xxxii. 40. Ezek. xx. 5.—Sir W. Jones, at a period of mature judgment, (says his biographer), considered [this passage] as equal in sublimity to any in the inspired writings, and far superior to any that could be produced from mere human compositions."

far superior to any fhat could be produced from mere human compositions." Ver. 6. That there should be time mu longer—i.e. no longer delay, as Doddridge and Gill explain it; or, as Daubuz, Louman, and Bishon Newton explain it. "the time (of those judgments) shall not be yet." The word rendered "time," (Gr. chronos,) we are assured, sometimes signifies delay; which gives a variety in rendering, with no great difference in the general meaning. ("The time should not be yet," that is, the time of those glorious things with which the "mystery of God should be finished.")—Bagster. Ver. 7. When he shall begin to sound.—Woodhouse, "When he is about to sound." Woodhouse, "When he is about angel, we must remember, was to announce the Millennium, in which the mystery of God should be completed.

Ver. 8. Little hoads—IThis little book was a kind of announce the larger.

Ver. 9. Little book .- [This little book was a kind of appendix to the larger book, and appears to have contained the former par, of the succeeding chapter,

which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take

kil, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was hitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against their, and kill them. 8 They lie unburied, II and after three days and a laff rise again. 14 The second wo is past. 15 The seventh trumpet soundeth.

ND there was given me a reed a like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court c which is without the temple dleave out, and measure it not; for cit is given unto the G. ntiles; and the holy city shall they tread under f foot forty and two months.

3 And I will g give nower unto my h two i witnesses. and they shall prophesy a thousand two hundred and i c.21. threescore days, clothed in I sackcloth.

A. M. cir. 4100. A. D. eir 96.

k Eze.3.1. 3.14.

a Zec.2.1. b Eze.40.

c Fize.40. 17..:20.

Da. 7, 25.

g or, gire tino wii-

j Is.22.12.

(yer. 1—14;) which is an important supplement to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trampets.]—Bagster.

Ver. 9. Make thy belly bitter.—Woodhouse, "embitter thy stomach:" so in next verse—"my stomach was embittered." Mr. Faller remarks—"The same desire of understanding the future state of the church, which made him (John) weep, when no one was found worthy to open the sealed book, (chap. v. 4., must make him rejoice when an open book was put into his hand, with a direction to eat it: but when he came to digest it, and to perceive the corruptions and persecutions that should prevail, and for so long a period retard the progress of the gospel, it would be grievous to lim." It was "sweet in his nouth," but "in his belly bitter."

Ver. 10. And ate it up .- This language is not peculiar to St. John; it occurs frequently in the Old Testament, particularly in Ezek. iii. 1–3, which is doubtless here alluded to. It also appears common among the Eastern nations. So the Turks soy of the Tartars, "that other nations had their learning in their books; but the Tartars had eaten their books, and had their wisdom in their breasts, from whence they could easily draw it out as they had occasion."

Ver. 11. Thou must prophesy again before—(Gr. ept)—Doddridge, "to." Blackwall, "concerning." Mede here infers, "that the apostle is about the go over the same period of time he hall before been discoursing of, giving an account of the state of the church, as he had just done of the empire." It is

account in the region's tack to the commencement of Popery.

CHAP, XI. Ver. 1. A reed (or cane) like unto a rod—i. c. a measuring rod.

—-Worship therein.—Gr. "in it."

Ver. 2. The court which is without-That is, the outer court; see Ezek. xlii. 14, 25.—Given unto the Gentiles.—This intimates, that the greater part should be only Christians in name, but Gentiles in wick-chees, idolatry, and persecution; which should centime 42 months, or 1260 prophetical days, or years, during which a succession of witnesses should be raised up to bear testimony to the truth. This refers to the idolatry and tyranny of the church of Rome; and is probably to be dated from the time the pope became universal bishop, A. D. 606, or when he was established a temporal prince, A. D.

756.]—Bagster.
Ver. 3—7. "The import of these verses is, isays Mr. Fuller.) that during the long period of Papal corruption and persecution, God would have his faithful witnesses, who should been testimony against it, though it were in

A. M. cir. 4 These are the two kolive trees, and the two can dlesticks 1 standing before the God of the earth. A D. cir. 5 And if any man will hurt them, m fire proceedeth out of their mouth, and devoureth their enemies: and k Je.11.16. if any man will hurt them, he must in this manner be Zec.4.3, n killed. 6 These o have power to shut heaven, that it rain not 1 c.1.20. in the days of their prophesy: and have power over m Ps.18.8. waters p to turn them to blood, and to smite the earth

with all plagues, as often as they will. n Nu.16.35. 7 And when they shall have finished their testimony, the beast q that ascendeth out of the bottomless pit o 1 Ki, 17.1. shall make war against them, and shall overcome E Ex.7.19. them, and kill them.

8 And their dead bodies shall lie in the street of the a c.17.8. great city, which spiritually is called & Sodom and Egypt; where also our Lord was crucified. r Da.7.21

Zec.11.2 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be s He.13.12. put in v graves.

t Is.1.10. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one u Ex.20.2. to another; because these two prophets tormented v Ps.79.3. them that dwelt on the earth.

As, in the language of prophecy, a king denotes, not an individual monarch, but a succession of kings, or a kingdom; so by two witnesses we are doubtless to understand, not two individual witnesses, but a competent succession of them. This is manifest from their continuing through the long period of 1850 years, which can only be true of a succession of men."—
Ver. 3. A thousand two hundred and threescore days.—See Numb. xiv. 33, 34.

of years; see also Isa. X. 3. So Mr. Froer assumes, that Damer's prophecy of seventy weeks, having proved by the event to be weeks—not of days, but of years, with the other passages above referred to, are sufficient to warrant the like explication of the days before us; and we confess that we think Mr. Matitland's late attempt to restrain those days to a literal interpretation, is very forced and unnatural, and contrary to historical facts. These mystical numbers seem also to correspond with Daniel's 'time, (two) times, and the dividing of time'—i.e. half a time.—Cothed in sackcloth.—This was the actablished section of meaning and divisions as a Saga '21. I king was the established costume of mourning and distress; 2 Sam. iii. 31. 1 Kings xx.

the established costume of mourning and distress; 2 Sam. iii. 31. 1 Kings xx. 31. xxi. xz. Job xvi. 15. Ps. xxx. 11, &c.

Ver. 5. Fire proceedeth out of their mouth.—Compare Jer. v. 14. See also ksi. x. 16, 17.—He must in this menner be killed.—Woodhouse, "Thus must he be slain."

Ver. 6. To shut heaven, &c.—Judge Hale seems to think, Int this implies that the witnesses should have in them the spirit of Moses and Elijah. So John the Buplist is called by our Lord Elias, Mat. xi. 14.

Ver. 7. When they shall have finished.—Woodhouse. "When they shall be finishing." Mr. Loveman says, "The original may mean the time of their testimony, as well as the end of it." See Mat. x. 19.—The beast, &c.—See chap. xiii. 1, &c.

Ver. 8. The great city—i. e. Rome; "not in respect of its buildings, or its inhulitants, but "as the head of the Antichristian community."—Fuller.—Spiritually is called Sodom and Expt.—This shows that these expressions

Spiritually is called Sodom and Egypt.—This shows that these expressions are not to be taken literally, but figuratively. The inhabitants of this city shall be as vile as Sodom for uncleanness, or Egypt for idolatry, or Jerusalem, when they crncified the Lord.

REVELATION, XII.		
	11 And after three days and a half the Spirit wof life from God entered into them, and they stood upon their feet; und great fear fell upon them which saw	A. M. chr. 4100. A. D. cir. 96.
l	them. 12 And they heard a great voice from heaven, saying	w Eze.27.5
l	unto them, Come up hither. And they ascended up to heaven in a * cloud; and their enemies y beheld them.	x 1 Th.4.17
ı	13 And the same hour was there a great earthquake,	y Mal.3.13
	and the tenth part of the city z fell, and in the earth-	z c.16.19.
	quake were slain a of men seven thousand: and the	
	remnant were affrighted, and gave b glory to the God of heaven.	a names of men.
	14 The second c wo is past; and, behold, the third we cometh quickly.	b Is 26.15, 16. c.14.7.
	15 And the seventh a angel sounded; and there were	c c.8.13.
	great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of	
	his Christ; and he shall reign for ever and ever.	
	16 And the four and twenty gelders, which sat before	e c.12.10
	God on their seats, fell upon their faces, and worship- ped God.	f Da.2.44. 7.14,18,21
	17 Saying, We give thee thanks, O Lord God Al-	g c.4.4.
	mighty, which hart, and wast, and art to come; be-	h c.16.5.
	cause thou hast taken to thee thy great power, and	i c.19.6.
	hast reigned. 18 And the nations were Jangry, and thy wrath is	) ver.9.
	come, and the time & of the dead, that they should be	k He.9.27.
	judged, and that thou shouldest give reward I unto thy	
	servants the prophets, and to the saints, and them that fear thy name, m small and great; and shouldest	1 c.22.12
	destroy them which a destroy the earth.	m c.19.5.
	19 And the temple of God was opened in heaven,	n or, cor-
	and there was seen in his temple the ark of his testa-	o c.15.5,3.
	ment: and there were Plightnings, and voices, and thunderings, and an qearthquake, and great hail.	p c.S.5.
	CHAPTER XII.	
	2. A woman clothed with the sun travaileth. 4 The great ved dragon standeth before her, ready to devour her child. 6 When she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and pre-	q c.16.18,21.
	into the wilderness. 7 Michael and his angels fight with the dragon, and pre- vail. 13 The dragon being cast down into the earth persecuteth the woman.	-
	A ND there appeared a great a wonder in heaven;	
	a woman b clothed with the c sun, and the moon under her feet, and upon her head a crown of twelve	CHAP. 12.
	stars:	a or, sign.

2 And she being with child cried, travailing in birth, b 18.54.6.

and pained to be delivered. c Pa.84.11. Mal.4.2. 3 And there appeared another a wonder in heaven;

and behold a great red daragon, having seven heads and ten horns, and seven crowns upon his heads.

d ver.9.

Ver. 13. A tenth part—i. e. one of the ten kingdoms mentioned in chap. xiii. 1. Ver. 16. Sat before God on their seats.—Greek, "Thrones," as in chap. iv. 4. Ver. 18. Should be judged.—We agree with Louman and Fuller, that the judgment here spoken of (ver. 18.) is not the last judgment, or "the consumation of all things;" but "manifestly refers to the avenging of the martyrs, by the judgments to be inflicted on the Papal power under the seven vials, antecedent to the Millennium."

CHAP XII. Vor. 1. A great monder.—So verse 3. Meaning, properly, a

type or symbol of Christianity, or the Christian church. Vor. 2. And pained: Doddridge, "in agony." Vcr. 3. Agreat red Arigon.—The reduces here is properly that of fire.

REVELATION, XII. 4 And his tail edrew the third part of the stars of A. M. cir. heaven, and did cast them to the earth: and the dra-A. D. cir. gon stood before the woman which was ready to be 96. delivered, for to devour her child as soon as it was Ts.9.15

5 And f she brought forth a man child, who s was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she g Ps.2.10. hath a place prepared of God, that they should feed her there ha thousand two hundred and threescore days.

h c.11.3. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

f Ia.7.14

Ge.3.1.4. 8 And prevailed not; neither was their place found any more in licaven.

9 And the great dragon was cast out, that old i serpent, called the 1 Devil, and 1 Satan, which deceiveth Jn.8.44. the whole world: he was cast out into the earth, and

k Zec.3.1. his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of l c.11.15. our God, and the power of his Christ: for the accuser

of our brethren is cast down, which accuseth them before our God day and night. m Ro.8.33. 11 And they overcame m him by the blood of the Lamb, and by the word of their testimony; and they n Lu.14.26. loved not their lives nunto the death.

dragon is properly an enormous serpent. If the great red dragon, with seven heads and ten horns, intend, as we conceive it does, the demon of Paganism neaus and ten norms, intend, as we conceive it does, the demon of Paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten Pagan persecutions. After this, when he was cast out of heaven, and Paganism was subdued under the establishment of Christianity, he raged the more: first, in attempting to revive the old system of idolatry under Julian the apostate; and afterwards, in corrupting the Christian church itself by heretical dectrines and secular ambition, until at length the same spirit animated and inspired the Papal monster: the woman (i. e. the true church) who had hidden herself as well pal monster: the woman (i. e. the true church) who had hidden herself as well as she could hitherto, was now upborne, as upon eazles' wings, to her refuse in the wilderness, during the reign of Antichrist, and the testimony of the witchnesses; all being confined to the same period of 1260 days, or years; or, as expressed in verse 14, for a time, and times, and half a time, i. e. three prophetic years and a half.

Ver. 4. His tail drew the third part of the sters of heaven.—This may probably allude to his seduction of that part of the heavenly host "who kept not their first estate," for he was a linr and a tempter from the beginning; or it may refer to those stars of the Christian church below, which he had seduced into error and worldly ambition; for we know, from other Scriptures, he lieth in wait, "seeking whom he may devour."

Ver. 5. Aman.child.—Doddridge, "a masculine son," which is literal.—

And her child, &c.—Some place these words to the end of verse 6, in a parenthesis. Lawama and Fuller refer this masculine child to the seed of the

renthesis. Layman and Fuller refer this masculine child to the seed of the church mentioned in the close of the chapter. "It was this seed (says the latter expositor) that the dragon aimed, by persecution and corruption, to de-stroy. This child was born to rule; not, however, at present for if so, there had been no need of his being caught up to the throne of God, nor for his mother's flying into the wilderness for 1260 years. It is at the end of that period that the man-child, or the seed of the church, shall rule; and this accords with Daniel vii. 27, "The kingdom and dominion shall be given to the people of the saints of the Most High."

Ver. 6. Fled into the wilderness .- By a wilderness, in Scripture, is always incant a place harren, and destitute of human food. See Isa. xli. 19, 20. Ezek. xx. 35. Hos. ii. 14, 15.

Î	REVELATION, XIII.	687
	12 Therefore orejoice, ye heavens, and ye that dwell n them. Wo P to the inhabiters of the earth and of the sea! for the devil is come down unto you, having	A. M. cir. 4100. A. D. cir. 96.
	great wrath, because the knoweth that he hath but a short time.	o 1°s.96.11. 1s 49.13.
l	13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.	p & 8.13.
1	14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness,	q c.10.6.
18	into her place, where she is nourished for a time, and	r Is.40.31.
ŧ	15 And the serpent cast out of his mouth water as a flood safter the woman, that he might cause her to be	s Is.59.19.
	corried away of the Hood.	t Ge.3.15.
	16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.  17 And the dragon was wroth with the twoman, and went to make war with the remnant of her seed,	
L	which keep the commandments of God, and have the testimony of Jesus Christ.  CHAPTER XIII.	CHAP. 13
	1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. If Another beast cometh up out of the earth: If causeth an image to be made of the former beast, 15 and that men should worship it, 16 and rec ive his mark.	a Da.7.2,
	A ND I stood upon the sand of the sea, and saw a heast a rise up out of the sea, having b seven heads	b c.12.3. 17.3,9,12
	and ten horns, and upon his horns ten crowns, and upon his heads the c name of blaspheny.	c or, name
	2 And the beast which I saw was d like unto a leo-	d Da.7.47
	mouth as the mouth of a lion: and the dragon e gave	e c.12.9.

him his power, and his f seat, and great authority.

3 And I saw one of his heads as it were a wounded to death; and his deadly wound was healed: and all the

world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast,

f c 16.10.

g slain.

Ver. 14. Two wings of a great eagle.-To be borne on eagles' wings, implies

ver. 14. 1200 unings of a great eagle.—10 ue borne on eagles 'wings, implies divine miraculous deliverance. See Exod. xi. 4. Isa. xi. 31, &c. Ver. 15. Water as a flood.—Doddridge and Woodhouse, "like a river." CHAP. XIII. Ver. 1. A beast rise.—[This heast, the same as Daniel's fourth beast, (Da. vii. 7.) is the Roman or Latin empire, whose capital was seated on seven hills, was divided into ten kingdoms, and received its power from 'the dragon,' or the idolatrous heathen empire. Both imperial and pupil Rome have arrogated to themselves the most blasphemous titles; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which the two witnesses prophesied in sackcloth." Chap. xi. 3.]—Bagster.—Out

of the sea.—See Dan. vii. 2, 3. Ver. 2. Leopard.—Says Diodati, the three several figures of the heasts which represented the monarchies of the Chaldeans, Persians, and Grecians, (Dan.

vi. 4, 5, 6) are here all put together, to describe Rome, as if it were an abbreviate and a gathering together of the tyranny, cruelty, and ravenousness of all the former empires. — His seat.—Oreck, "his throne," as before Ver. 4. Worshipped the dragon.—Dragon, or seph-al-worship, has been carried to an awful enormity in the Pagan world. The leanned Bryant thinks it prevailed almost universally in the eastern world, and names many coun-

tries which adopted it, particularly Egypt

A. M. ci. | saying, Who is like unto the beast? who i is able to

A die. make war with him?

5 And there was given unto him a mouth! speaking great things and blasphemies; and power was given

i c.17.14. j Da.7.8,11, 5 And he opened his mouth in blasphemy against 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his mabernacle,

k or, make war.

t c.112,3
12.6

7 And it was given unto him to make war o with the saints, and to overcome them; and power was given

m cot 2.9. him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worsnip

1. 12.22, him, whose names are not written in the book of the camb slain from the foundation of the

o Da.7.21. world. c.11.7. 9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the "patience and the faith tell.s."

of the saints.

11 And I beheld another v beast coming up out of the earth; and he had two horns like a lamb, and he spake

w vc.11.7.

w ver.3.

k Mat.24.

Mat.24.

as a dragon.

12 And he exerciseth all the power of the first beast hefore him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly

24. 2 Th.2.9, wound was wheeled. 13 And he doeth great x wonders, so that he maketh

Ver. 8. Whose names are not written, &c.—Doddridge, "Whose names are not written in the book of life of the Lamb, who was slain, from the foundation of the world." In the parallel passage, ch. xvii. 8, it is said, "whose names are not written in the book of life, from the foundation of the werld." So, in this place, the Unitarian version reads—"was not written, from the foundation of the world, in the book of life of the Lamb that was slain." Which Pye Smith pronounces "a just translation."

Pue Smith pronounces "a just translation."

Ver. 10. He that leadeth, &c.—Compare Isaiah xxxiii. 1. Mat, xxvi. 52.

Ver. 11. Another beast.—Many explain this second beast, which is also called "the false prophet." (chap, xir. 20,) to be hishomet, or Mahometanism; and Woodhouse connects Popery and Mahometanism, as the two horns of the Antichristian beast—east and west—and, it must be admitted, both arose about the same time, i. e. early in the 7th century. This second beast, however, is represented as fully co-operating with the first; whereas history informs us that Popery and Mahometanism never acted in conjunction, but always in opposition.—He had two horns like a lamb, and he spake as a dragon.—On this passage, Woodhouse says, "It has been a favourite object with some very respectable modern writers, to represent the Infided democratic power, which appeared at one time to spring up with the French Revolution, as fulfilling this prophecy of the false prophet. I will propose a few reasons to show why it cannot be so. 1. The horns like a lamb denote an ecclesiastical nower: but the French power is wholly civil, and it imposes no religion on the conquered.—2. There are in this infided attempt no pretended mirateles, or heavenly commission, no "fire from heaven,"—3. The French have, indeed, set up an image, a lively representation of the ancient tyrannies; but it is not pronounced accred, nor is its vororship enforced: they require no note than other political conquerors, submission to their civil sceptre; they do not persecute for religion's sake.—4. There is good reason to helieve, that as the two heasis are to perish together, (chap. xix. 20,) so their period being of

On the same slength, that they arose together."

On the same subject, Filler says "I see no solid ground for Faber's hypothesis of an Infidel King, any more than of an Infidel Antichrist..... What is said of the senfiers of the lost times, is, indeed, descriptive of what we daily witness; but it is only of individuals that these things are spoken. Infidelity does not appear to be symbolized in the Scriptures, either by a beast, a horn, or a king.

Ver. 13. Great wonders.—This is the same which Paul speaks of, 2 Thess. ii.

fire come down from heaven on the earth in the sight | A. M. cir. of men, A. D. cir.

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the y wound by a sword, and did

96. y ver.3,12

15 And he had power to give 2 life unto the image of z breath the beast, that the image of the beast should both speak, and cause that as many as would not a worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and a c.ta2 poor, free and bond, to b receive a mark in their right

hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the num-

ber c of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-

9-10, &c., which see, with note. - Maketh fire come down .- An allusion, pro-

bably, to 2 Kings i. 10-12. Ver. 14. That they should make an image to the beast.—Some have ex plained this, as if this second beast was itself the image of the former, which seems to 08 not to agree with the text. Middleton, however, in his celebrated Letter from Rome, has drawn a striking parallel between them, that is, be-Letter from Rome, has drawn a straing parallel of evered then, that is, between Pagnaism and Popery, in a great variety of particulars. There, he remarks, we may see "the present people of Rome worshipping at this day in the same temples—at the same altures—sometimes the same images—and [almost] with the same ceremonies, as the old Romains; they must have more charity, as well as skill in distinguishing, than I pretend to, (says the doctor.) who can absolve them from the same crime of superstition and idolatry with their Pagan ancestors.

Ver. 15. To give life .- Greek, Pneuma, which is either breath or spirit. Says Diodati, force and vigour to command .- Should be killed .- The penalty of denying the divine authority of the church of Rome was always death, and the object of the *Inquisition* was to enforce this penalty; and in countries where that was not established, the Popish clergy often supplied that "lack of service."

score and six.

Ver. 16. To receive (Greek, "to give") a mork, &c.-"We must understand (says Newton) that it was customary among the ancients, for servants to receive the mark of their masters, and soldiers, of their general; and those who were devoted to any particular deity, of the particular deity or whom they were devoted. These marks were usually immessed "on their right hand, on their breakeds," and consisted of some hieroslyphic characters, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fance of the imposer.

No man might buy or sell.-This was an ancient form of perse Ver. 17. No man might buy or sell.—This was an anened form of persecution. Thus the Jews were persecuted by the heathen. Prideaux says, Ptolemy Philopater forbad any to enter into his palace, who did not sacrifice to the gods he worshipped, thereby excluding them from all legal protection; to the gots he worshipped, thereby excluding them from all fegal protection; and he offerwards ordered all the Jews who applied to be enrolled; as citizens of Alexandria, to have the form of an izy leaf (the badge of Pacchus) to be impressed upon them with a hot iron, under rain of death. (Prid. Connect, ante c. 216.) So Newton remarks, that William the Conqueror would not allow any to buy or sell, who refused eledience to the Arostolic Sec; and Pope Alexander III. forbad any one to traffic with the Widdenses. So also the Council of Constance forbids heretics to "enter into contracts, or compared Sec, with Christians." merce, &c. with Christians."

Ver. 18. Here is wisdom.-Newton remarks, "It was a method practised among the ancients, to denote names by numbers; as the name of Thouth, the Egyptian Mercury, by the number 1218; Jupiter, by 737, &c. Ters led some, even in the first century of Christianity, as mentioned by Irenaits, to interpret this number 666, by the name Lateinos, the Latin man, or church, 2 c.5.12

A. M cir. CHAPTER XIV 1 The Lamb standing on mount Sion with his company. 6 An angel preacheth the gospel. 8 The fail of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God. 4100. 1). cir. 96. CHAP, 14.

ND I looked, and lo, a Lamb a stood on the mount A Sion, and with him a hundred forty and four thousand, having his Father's name c written in

their foreheads.

b c.7.4. 2 And I heard a voice from heaven, as the voice d of c c.3.12 many waters, and as the voice of a great thunder: and I heard the voice of harpers charping with their harps: 3 And they sung as it were a f new song before the e c.5.8.9. throne, and before the four beasts, and the elders: and f.c.15.3

no man could learn that song but the g hundred and g ver.1. forty and four thousand, which were redeemed from h Ca.1.3. the earth. 4 These are they which were not defiled with wo-

men; for they are h virgins. These are they which i Jn.10.27 follow i the Lamb whithersoever he goeth. These bought.

were i redeemed from among men, being the first-1 Co.6.20. fruits kunto God and to the Lamb. k Ja.1.18. 5 And in their mouth was found no 1 guile: for they Ps. 32.2.

are without m fault before the throne of God. m Ep.5.27 6 And I saw another angel fly in the midst of hea-Jude 24 ven, having the n everlasting gospel to preach unto n 2 Sa.23 5. Is.40.8. them that dwell on the earth, and to every onation,

o Ep.3.9. and kindred, and tongue, and people,

so called, because in all countries its services are held in the Latin language. The Greeks, it should be remarked, used all their letters as numerals, in manner following:

Lamed . . . . 30 Alpha...Tau. Ensilon (1) . . . Iota . . . . . . . . . . . . .. (N) .... Nu Omicron . . . . . . . . . (0) . . . .

1 suppose this number is mentioned, says Doddridge, to signify, that the appearance of that power, whose efforts were to continue 1250 years, was to happen shout 655 years after the date of the Revelation. A. D. Sc. And this take to be the grand key by which the era of the fall of Bahylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts; when, upon the destruction of the Exarchate of Ravenna, the Pope became a tem-

provide nessentiation of the fractionary of reavening, the rope became a temporal monarch; that is, in prophetic language, a beast."

CHAP, XIV. Ver. 1. Mount Sion.—This must not be taken literally, as that formed but a part of Jerusalem, and would hold no such number of persons; but this evidently refers to the Christian church. See Hebrews Xii. 22, 23.

Ver. 2. As the voice of many waters.—The sound here mentioned is compared to the routing of the sease and the thunder of the large restriction.

pared to the roaring of the sea, and the thunder of the heavens, for its magni-

tude, and for its harmony to a concert of a thousand harps.

Ver. 3. A new song.—Not only the song of victory over their (nemies, as Moses sung, but also the song of Redemution by the blood of Chut.—Four beasts—Or "livin; creatures." See chap. iv 6.

Ver. 4. Not defiled with women-i. e. not idolaters; for idolatry is spiritual fornication. See 2 Co. xi. 2, 3. — Whithersoever he goeth.—The Lamb being considered as their leader: so all the Roman soldiers were sworn to follow

ing considered as their leader; so all the Koman soulers were sworn to tollow their general. "whithersever he might lead them."

Ver. 6: Angel Ry in the midst of hearen.—Many commentators refer this to the times of the Protestant Reformation; but we apprehend that though the goapel, both vocally and by the press, was then whichly circulated, very few tatempts were or could be made, to carry it beyond the bounds of Christendom: it was reserved for the present century, by means of B ble, Mission-ary, Education, and other societies, on a grand scale, to carry it "to every nation, and kindred, and tongue, and people," under heaven.

v Is.57, 20.

x or, from hence-

saith the Spirit,

a Je.51.33. Mat.13.

7 Saying with a loud voice, Fear God, and give glory A. M. cir. 4100. to him; for P the hour of his judgment is come: and A. D. cir. worship him that made heaven, and earth, and the 96. sea, and the fountains of waters. p c.15.4. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she q 1° 21.9. made all nations drink of the wine of the wrath of

her fornication. 9 And the third angel followed them, saving with a r c.13.14.. loud voice, If any man worship the beast and his image,

and receive his mark in his forehead, or in his hand, 10 The same shall drink sof the wine of the wrath s Ps.75.9.

of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented t c.19.20. with the fire and brimstone in the presence of the holy u Is.34.10. angels, and in the presence of the Lamb:

11 And the smoke u of their torment ascendeth up for ever and ever: and they have no rest v day nor night, who worship the beast and his image, and

whosoever receiveth the mark of his name. w 1 Th.4.14, 12 Here is the patience of the saints; here are they that keep the commandments of God, and the faith of

Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die win the Lord x from henceforth: Yea, saith the Spirit, that they

may rest from their labours; and their works do follow them. y Eze.1.26. Da.7.13. 14 And I looked, and behold a white cloud, and upon the cloud one sat y like unto the Son of man, having z Joe' 3.13. on his head a golden crown, and in his hand a sharp

sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust 2 in thy sickle, and reap: for the time is come

for thee to reap; for the harvest a of the earth is b ripe. Ver. 8. Babylon is fallen.-The fall of Babylon and its awful consequences are here represented under the popular images of the harvest and vintage of the world. See chap. xviii. 2

of the world. See chap. xvii. 2.

Ver. 9. Receive his mark.—See on chap. xiii. 16, 17.

Ver. 10. The wine of the worath, &c.—" Without mixture," must here mean, without dividing.—Tormented with fire and brimstone.—See chap. xvii. 6.

Ver. 13. From henceforth: Yea, saith the Spirit.—"From" is redundant and unnecessary. The sense appears to be, that such afflictions are suproaching, that death will be a happy escape from them.—Their works do follow them.—Gock. " with them." i.e. their reward is not deferred to the final judgment. Witsias, and other Protestants, have hence ably argued against purgatory, and in proof of an intermediate state

Ver. 14. Behold a nohite cloud.—[This chapter contains a vision of the true "Ver. 14. Behold a nohite cloud.—[This chapter contains a vision of the Breast and its image, and the emblematical representations of the progressive reformation from ponery. The first angel (ver. 6.7.) probably refers to the dawning of the reformation in the 12th, 13th and 14th centuries, particularly to the Waldenses and Albigenses; the second, (ver. 8.) to the Bohemians, with John Huss and Jerome of Prague in the 14th century; and the third, to Luther and his coadjulors who protested against popery as a dammable religion. But the voices of these angels not having due influence and effect, the judgments of God, as here represented, will overtake the beast and its adherents. These, as well as the events in the following chapter, evidently appear to be still

future. ]-Bagster. Ver. 15. Is ripe.—Referring to the state o rure wheat in hot countries, and figuratively implying that the world was ripe for destruction.

REVELATION, XV. 692 16 And he that sat on the cloud thrust in his sickle A. M. cir. 4100. A. D. cir. on the earth: and the earth was reaped. 17 And another angel came out of the temple which 96. is in heaven, he also having a sharp sickle. c ver.15. 18 And another angel came out from the altar, which a c 19.15. had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, c Thrust in thy sharp e Is.63.3. sickle, and gather the clusters of the vine of the earth: f He.13.11. for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth. g Is.31.7. and gathered the vine of the earth, and cast it into h c.19.14. the great wine-press d of the wrath of God. 20 And the wine-press was e trodden without f the city, and blood s came out of the wine-press, even h unto the horse-bridles, by the space of a thousand CHAP. 15 and six hundred furlongs. a c.14.10. CHAPTER XV. 1 The seven angels with the seven last plagues. 3 The song of them that over-come the beast. 7 The seven vials full of the wrath of God. b c.4.6. c Is.4.4.5. ND I saw another sign in heaven, great and mard c.13.15... vellous, seven angels having the seven last plagues; for in them is filled up the wrath a of e c.14.2 2 And I saw as it were a sea b of glass mingled with De.32.1.. o fire: and them that had gotten the victory over a the beast, and over his image, and over his mark, and g c.14.3. over the number of his name, stand on the sea of h Ho.14.9. glass, having the harps of God. i or.nations 3 And they sing the song of Moses f the servant of or, ages.

God, and the song of the & Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just Je.16.7. and true are thy h ways, thou King of i saints. k 1 Sa.2.2.

4 Who i shall not fear thee, O Lord, and glorify thy name? for thou only kart holy: for all I nations l Is.45.23.

Ver. 18. Another angel came out from the altar.—We have repeatedly heard of an altar in heaven, which, of course, can only be understood metaphorically; for, as we have before observed, much of this colestial seenery is taken from the scenery of the temple.—Which had power over five—i. c. which buildled the office of the priest who attended upon the altar of burnary of the control of the contr

the was natural enough for Protestants to apply part of the visions of this book to the Reformation from Popery; but it was not only groundless, but riduculous, to make these angels types of individuals, as some have done.

Ver. 19. And the angel thrust in his sickle, &c.—See Joel iii. 13. Isa. lxiii.

Ver. 19. And the unine-pre's was tradden, &c.—On the hyperhalical expression relative to the blood reaching "anto the horse bridles," Neuton refers to the Jerusalem Tahmud, which, describing the woful slaughter which the Emperor Adrian made among the Jews. says, that "the horses waded in blood up to their nostrils."——I thousand and six hundred furlongs.—It is remarkable, that the State of the Church, or the papal dominion in Italy, from Rome to the Pa, is exactly 1800 furlongs, or 200 miles 1—Ragster.

CHAP. XV. Ver. 1. Seven last plagues—Or "strokes," or "scourges," alluding to the plagues of Egypt, which gradually became more terrible as they

proceeden.

Ver. 2. Gotten the victory over the beast, and over, &c.—Doddridge, "Overcome the heast," &c. Dr. S. Clarke insists that it should be rendered, "Out of the midst of the beast," as we sometimes say, "Out of the Jaws of the lion;" i. e. they escaped his power by adhering steadfastly to the true religion, in the midst of an idolatrons and corrupt nation.

Ver. 3. Thon King of saints.—The MSS. vary; but Newcome reads, "O

King cternal!"

	REVELATION, XVI.	693
-	shall come and worship before thee; for thy judgments are made manifest.  5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was	A. M. eir. 4100. A. D. eir. 96. ur c.11.19.
-	opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.	
· deministration of the last	7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.	o Ps.29.3.
1	8 And the temple was filled nwith smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.	CHAP. 16.
-	CHAPTER XVI.  2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ comets as a thief. Blessed are they that watch.  ND I heard a great voice out of the temple saying	a c.15.1,7.
i.	to the seven a angels, Go your ways, and pour out the vials of the wrath of God upon the earth.  2 And the first went, and poured out his vial upon	b c.8.7.
Andrew Street, or other	the b earth; and there fell a noisome and grievous sore upon the men which had the mark d of the beast, and upon them which worshipped his im-	
the spin named or	age.  3 And the second angel poured out his vial upon the sea; and it became as the blood f of a dead	e c.8.8.
the same of	man: and every living soul died in the sea.  4 And the third angel poured out his vial upon the rivers and fountains of \$\mathcal{s}\$ waters; and they became	f Ex.7.17 . 20.
-	blood. 5 And I heard the angel of the waters say, Thou art	g c.8.19
-	h righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	h ver.7.

ause thou hast judged thus.

6 For they have shed the blood of saints and pro-

phets, and i thou hast given them blood to drink; for they are worthy.

i De.32.42, Is. 49.26.

Ver. 5. The temple of the tabernacle-i. e. the most holy place. Doddridge. Ver. 7. And one of the four beasts—i. e. of the living creatures mentioned chap. iv. 6, &c. — Seven golden vials.—[This chapter introduces the seven vials, all of which are comprehended under the seventh trumpet, as the seven trumpets were included under the seventh trumpet, as the seven trumpets were included under the seventh seal; for they contain "the seven tast plagues," in which "is filled up the wrath of God," on the persecuting idolatrous power.—Not only the concentration of the persecuting order, but if these plagues be not the last wo, it is no where described; while order, and it may page the before the many fruitless attempts made to explain them, plainly show that the hand of time must be the interpreter.]—Bagster. Ve. 8. Wre fulfilled.—Doddridge, "finished." ChAP. XVI. Ver. 2. A noisome and grievous sore.—Doddridge, "a malignant and grievous ulect."

Ver. 3. Every living soul died in the sea.—Doddridge, "And every living soul [that was] in the sea died." Compare Exod. vii. 21.

Ver. 5. The angel of the waters .- This seems a bold and beautiful poctical Feet as the largest of the reacers.—In seems a low large within proceed in the equity of the judgment—as if he had said, "The blood of thy saints has often swelled the rivers, justly, therefore, are these rivers turned into blood.—Itself judged thus.—Doddridze, "Judged these." Woodhouse, "Executed this judgment."

Ver. 6. Thou hast given them blood to drink; for they are worthy.-If

7 And I heard another out of the altar say, Even so. A. M. air. 4100. Lord God Almighty, I true and righteous are thy A. D. cir. 96. judaments.

8 And the fourth angel poured out his vial upon the c. 15.3. k sun; and power was given unto him to scorch men with I fire.

k c.8.12 9 And men were m scorched with great heat, and 1 c.9.17.

blasphemed nthe name of God, which hath power over these plagues: and o they repented not to give him en or, burn-

10 And the fifth angel poured out his vial upon the n ver. 11.21. seat P of the beast; and his kingdom was full of q darko Da.5.22, ness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of c.9.20. their pains and their r sores, and repented not of their p c.13.2..4.

deeds. a c.9.2. 12 And the sixth angel poured out his vial upon the r ver.2. great river s Euphrates; and the water thereof was s c.9.14 dried t up, that the way of the kings of the east might

t Is.41.3. be prepared. 51.36. 13 And I saw three unclean spirits like frogs come out of the mouth of the u dragon, and out of the mouth u c.12.3.9.

of the v beast, and out of the mouth of the false w prov c.13.2. phet. w c.19.20.

14 For they are the spirits of x devils, working y mix 1 Ti.4.1. racles, which go forth unto the kings of the earth and v 2 Th.2.9. of the 2 whole world, to gather them to the battle a of z 1 Jn.5.19. that great day of God Almighty.

a c.19.19. 15 T Behold, I come as a b thief. Blessed is he that b 2 Pe.3.10. watcheth, and keepeth his garments, lest he walk c c.3.4.13. c naked, and they see his shame.

"the angel who had power over fire," (chap. xiv. 18.) allude to the priest who kept the fire on the altar of burnt-oflering, this angel may have a like allusion to him who had the care of the great laver of purification.

Ver. 7. Another out of the altar.—"Another [angel,"] says Doddridge.—

Woodhouse, "Thera'd a voice from] the altar? which is, we think, more exact.

Ver. 10. The seat.—Greek, "throne." "The false propher" had his residence, his throne, in Rome. Fleming "supposed that the events of this period would commence about 1794, and expire about 1848." As to the commencement, it appears that he was not very inaccurate. "Most of my readers," says Morell, (who wrote about 1805.) "will remember that, about that time, the French entered Rome, plundering the whole country and the city of Rome itself, the throne of Antichrist. The Pope was made enpitie, and remained in their custody till his death, and most of the neighbouring States have tasted in measure of the same bitter cup." The necessary consequence of this judgment upon Keene, was a great gloom, not only in Italy, quence of this judgment upon Rome, was a great gloom, not only in Italy,

quence of this judgment upon Rome, was a great gloom, not only in Italy, but throughout the whole empire of Popery, many gnawing their tongues with pain and azony, expecting that empire to be now utterly destroyed; yet "repeated they not of their deeds, but I blasphemed the God of heaven." So far we conceive these prophecies have been fulfilled, but no farther. Ver. 12. Eurphrates.—See note on chap, iv. 11.—Kings of the east.—Doddridge and Woodhouse, (more literally,) "from the rising of the sun." Ver. 13. Like frogs.—That the frog was a sacred representation in Egypt, is certain; as it is found in the Bembine Table, sitting upon a lotos. It was sacred to Osiris Helius. Inspiration, of old, was supposed to arise from fountains and streams. The Muses, who were esteemed prophetic deities, were like. Moses) denominated from water. As frozs were.....engraved upon the basis of Apollo's stutue at Delphi, they might originally be characteristic of the priests and prophets of Egypt. "All inspiration [among the heathen] was supposed to be an inflation of the Deity," and this animal "is remarkable for swelfing itself by inflation." See Orient. Lit. No. 161.

Ver. 13. And they see this shame.—See 2 Sam. x. 4,5.

Ver. 15. And they see his shame. - See 2 Sam. x. 4, 5

	REVELATION, XVII.	695
	16 And he gathered them together into a place called in the Hebrew tongue Armageddon. 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the tem-	A. M. eur. 4100. A. D. eir. 96. d c.21.6.
I	ple of heaven, from the throne, saying, It dis done.  18 And there were voices, and thunders, and light- nings; and there was a great e earthquake, such fas	e c.11.13
	was not since men were upon the earth, so mighty an earthquake, and so great.	f Da.12 t.
	19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon	g c. 4.8.
	came in remembrance before God, to give unto her the cup h of the wine of the fierceness of his wrath.  20 And i every island fled away, and the mountains	h Is.51.17, 23. Je.25.15, 16.
	were not found. 21 And there fell upon men a great hail out Jof hea-	i c.6.14.
	ven, cvery stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.	j c.11.19.
	CHAPTER XVII.	
	3, 4 A woman arrayed in purple and searlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the nother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.	
	A ND there came one of the seven angels which had the seven vials, and talked with me, saying unto	CHAP. 17.
	me, Come hither; I will show unto thee the judgment of the great whore a that sitteth upon many b waters:	a Na.3.4. c.19.2.
	2 With whom c the kings of the earth have committed fornication, and the inhabitants of the earth have	b Je.51.13.
	been made drunk with the wine of her fornication.	c c.18.3.
	3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a d scarlet colour-	d c.123.
	ed beast, full of names of blasphemy, having e seven heads and ten horns.	e c.13.1.

4 And the woman was arrayed in purple and scarlet

colour, and f decked with gold and precious stones and pearls, having a golden cup in her hand full of abog Je.51.7. minations and filthiness of her fornication:

Ver. 19. The great city.—In the Rabbinical writings, it is certain that Rome is termed Babylon: and it is also styled "the great city," and "great Rome."

is tenned Babylon: and it is also styled. "the great city," and "great Rome." Ver. 21. A great half.—See Exod. it. 23-25.

CHAP, XVII. Ver. 1. The great whore.—Doddridge and Woodhouse, and the great whore.—Doddridge and Woodhouse, which is a superscript of the great whore.—Doddridge and how many kings and nations has Papal Rome intoxicated "with the wine of her fornications!" By the most subtle insinuations and politic management, she has obtained and preserved her ascendancy; attaching them to her usurped authority in blind submission, inducing them to conform to her idolatries, and intoxications and madeling multiple her the law that should be intoxications and madeling multiple her the conform to her idolatries, and intoxicating and maddening multitudes, by their zeal for that church, to murder their unoffenning neighbours by tens of thousands!]—Bagster:—Upon many teaters.—This is spoken in allusion to the literal Babylon situated on the Euphrates. Compare Jer II, 12, 13. Explained in ver. 15 to mean peo-

ples, &c.
Ver. 3. Wilderness.—[The desolate state of the true church of Christ.]—
Bagster.——Scarlet coloured beast—i. e. a wild heast, as the word usually signifies. [Doubtless the church of Rome, as she sits upon, or rules over the beast, which is the Latin empire, or the temporal power by which she is sup-

ported.]—Ragster.
Ver. 4. Purple and scarlet colour.—[The distinguishing colours of popes and cardinals, as well as of emperors and senators; and who can find ade-

5 And upon her forehead was a name written, h MYSTERY, BABYLON THE GREAT, THE MOTHER OF I HARLOTS AND ABOMINA-TIONS OF THE EARTH. 6 And I saw the woman 1 drunken with the blood A. M. cir. 4100. 93.

h 2 Th.2.7.

of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great i or Forni cations. admiration. 1 c.16.6. 7 And the angel said unto me. Wherefore didst thou

marvel? I will tell thee the mystery of the k woman, k ver.1. and of the beast I that carrieth her, which hath the 1 ver.3. seven heads and ten horns. 8 The beast that thou sawest was, and is not; and

m c.11.7. shall ascend m out of the bottomless pit, and go into

quate language to describe the pride, splendour, and magnificence of the church of Rome!]—Bagster.—Having a golden cup.—See Isa. li. 7. In the Table of Ceres, is represented a fair, beautiful, and faise woman, having a cup

her hand. She is called Deceit, and seduceth all mankind. Vcr. 5. Mystery, Babylon—i. c. Mystic Babylon. Woodhouse does not ver. 3. Mystery, Badylon-1. c. Myster Badylon. Woodlonke does not take this word for part of the inscription, but an intimation that this name was to be mystically understood. He renders it—"And upon her forehead was a name written, a mystery, Badylon," &c. Scaliger affirms, that this name was inscribed upon the front of the Pope's mitre, till some of the Reformer's noticed it. See Neuton, who remarks, that this term can with no propriety be attached to ancient Rome; and that St. John's admiration must imply the same for the same fo same, for he would not be surprised that a heathen city should persecute Christians. In the Old Testament, both Tyre and Babylon are represented as Christians. In the Old Testament, both Tyre and Babylon are represented as females debauched, and debauching others; and the latter in particular, as having "a golden on filled with abominations." (See Isa. xxiii. 17, 18. Jer. 18. 7, &c.) But the Babylon here depicted is not the literal Babylon, for that had long fallen into ruius, but mystical Babylon; for so her name is written on her forehead—"Mystery, Babylon the great, the mother of hartots," or fornications, "and abominations of the earth." Catholic and Protestant writers are pretty generally agreed, that Rome is here intended. So the Catholic Babylon of Meaux (Bossuel) expressly says.—"St. John represents Rome in the name of Babylon, as she had all the characters of Babylon; an empire full of idols and divingitions, and a persecutor of the saints, as she was:" that full of idols and divinations, and a persecutor of the saints, as she was;" that

is, the literal Babylon.

Ver. 6. Drunken with the blood of the saints.—Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the puptials; when on the eve of St. Bartholomew's day, August 21, 1572, at the ringing of a bell, the eve of St. Bartholomew's day, August 21, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hun-Admin Catholics Issue upon an accelerates a towards and therefore the part of distinction, and about ten thousand others, that night slept in Paris the slep p of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyon', Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a himberl thousand were massarred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed inne hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand by the hish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, hanished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for like, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

Ver. s. The beast that thou saivest.—Compare this beast with the first beast,

described in chap, xii. Also with the fourth beast in Daniel, chap, vii. The chief difference between this beast, and that in chap, xii., seems to be in the omission of his similitude to the lion, the bear, and the leopard, which represents

" perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. seven heads p are seven mountains, on which the wo-

10 And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the q ten horns which thou sawest are ten

kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war r with the Lamb, and the Lamb shall s overcome them : for he is Lord of lords, and King of kings: and they " that are with him are

vealled, and wchosen, and a faithful. 15 And he saith unto me, The y waters which thou sawest, where the whore sitteth, are z peoples, and

multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these a shall hate the whore, and shall make b Eze. 16.37 her desolate and b naked, and shall eat her flesh, and c burn her with fire.

A. M. cir. \$1(%) D. cir.

n ver.11.

: Da.7.20

s Je.50.44.

1 De. 10.17. 1 Ti. 6.15. c. 19.19. u Mi.5.8,9.

v Ro.8.30. 37.

w Jn. 15 16. y Is.8.7.

a Je.50.41, 42

..44. c c.13.8,18.

sented monarchies, described by three separate animals in Daniel, but long since ceased: this regards only the Roman government. It was, or did exist, in the character of the dragon, when the mass of the people were Pagan idola ters. In that respect it is not, and does no longer exist; yet, in fact, is still in being, under another name and form: the body of the beast, spotted like a leopard, (see chap, xiii. 2,) that is, composed partly of natives, and partly of

leopard, (see chilp. Mit. 2.) that is, compased party or markets, and party, the conquerors who had settled among them.

Ver. 9 Seven mountains—Namely, the Palatine, Capitoline, Quirinal, Cadian, Esquine, Vinnial, and Aventine hills. See note on ch. Xiii. 1.

Ver. 10. Seven kings—[Or, seven forms of government, which subsisted among the Romans. The "five fallen" are kings, consuls, dictators, decemvirs, and military tribunes; the sixth, the one that is, is the power of the Casars are monogras; and the seventh is probably the exarch of Raycuna, or virs, and minitary tribunes; the sixth, the one that is, is the power of the Cesars, or emperors; and the seventh is probably the exarch of Ravenna, or the dukedom of Rome. If this he reckoned a distinct form of government, then the beast is "the eighth," but if it be deemed too inconsiderable to be reckoned a distinct head, he "is of the seven;" but whether the seventh or eighth, be is the last form of government in that idolatrous empire, and "goeth into perdition." "-Bagster."

Ver. 12. Ten horns.—The number of kings, or states, which support the harlot, have, at different times, much varied. So the apostles were still the twelve, though Judas hanged himself. See note on I Co. xv. 5.—One hour-i. e. the same hour.—Lowman. So, ver. 13, one mind is certainly "the same

Ver. 15. The whore-Or "harlot." The Bishop of Meaux (before cited) objects to this being meant of the church of Rome, or to her being called a hariot; because, having been once a true church, her apostacy would render hariot; because, having been once a true church, her apostacy would renifer her an adulteress. To this Woodhouse replies, that the same term is applied to the churches of Judah and Israel, when guilty of idolatry, (see Isa. 1. 21. et al. 1. 1) the reason of which is, such churches are considered as virtually divorced. Jer, iii. 3.

Ver. 16. These shall hate, &c.—(The ten horns, which the angel explained of "ten kings," or kingdoms, and which once exalted and supported her eclesiastical tyranny, will hate, desolate, strip, and devour her. They will be the immenal instruments in the destruction of popery, and the run of Rome

17 For God a hath put in their hearts to fulfil his will. A. M. cir. 4100 and to agree, and give their kingdom unto the beast, A. D. cir. until the words of God shall be e fulfilled. 96.

18 And the woman which thou sawest is that great d Ac.4.27, city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her.

3 The kings of the arth, 11 with the merchants and mariners, lament over her.

20 The saints rejoice for the judgments of God upon her. e c.10.7 f c.16.19.

ND after these things I saw another angel come down from heaven, having great power; and the

earth was lightened with his a glory.

2 And he cried mightily with a strong voice, saying, E Eze.43.2 Babylon b the great is fallen, is fallen, and is become t Is 13.19. c the habitation of devils and the hold of every foul Je 51.8. spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk a of the wine of the c Is.3t.11. wrath of her fornication, and the kings of the earth 14. Je.50.39. have committed fornication with her, and e the mer-51.37 chants of the earth are waxed rich through the f abun-

dance of her delicacies.

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d Is. 17, 15. 4 And I heard another voice from heaven, saying, e ver.11,15. Come out g of her, my people, that ye be not partakers

f or power. of her sins, and that ye receive not of her plagues. g Is.48.20. 5 For her sins have reached h unto heaven, and God

hath remembered i her iniquities. 6 Reward her jeven as she rewarded you, and double

unto her double according to her works: in the cup h Je.51.9.

which she hath filled fill to her double. 7 How much she hath glorified herself, and lived de-Ps 137.8. liciously, so much torment and sorrow give her: for she saith in her heart, I sit a k queen, and am no wi-Je.50.15..

dow, and shall see no sorrow. к 18.47.7..11 Zep.2.15. 8 Therefore shall her plagues come in one day, death,

and mourning, and famine; and she shall be utterly burned with fire: for strong m is the Lord God who nı Ps.62.11. Je.50.34. judgeth her.

Ver. 17. To fulfil his will—i. e. his decrees. See Acts ii. 23.
Ver. 18. That great city, which reigneth, &c.—This necessarily determines
Rome to be the place intended. So Lowman. [The city which, at the time
of the vision, "reigned over the kings of the earth," was undoubtedly Rome; of the vision, and, from its foundation, it has, in different ways, accomplished this object to

and, from its foundation, it has, in different ways, accomplished this object to the present time. I—Bagster.

CHAP, XVIII. Ver. 2. The habitation of devils.—Greek, "Demons." [That is, she is become a scene of utter desolation, and the habitation of huteful birds and becasts of prey. It is evident, that no desolations have yet left Kome in this condition; unless any choose to sey, that it has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," ever since the popes and cardinals, have made it their residents. Compare with this regree last will 19-21. Let 1 a vii. 19-21. and hateful bird," ever since the popes and cardinals have made it then residence ]—Bagster. Compare with this verse Isa., viii, 19—21. Jer. li. 37. Ver 3. Delicacies.—Doddridge, "luxures." Ver. 4. Come out of her.—See Jer. li. 6. Ver. 5. Iniquities.—Doddridge, "unrighteous actions." Ver. 6. Double unto her double.—See Isa. xl. 2. Ver. 7. Lined deliciously.—Doddridge, "in luxury." So verse 9.——I sit

ver. 7. Linea aericlousity.—Doarrage, "in fuxury." So verse 9.——I sit a queen.—See last. xivi. 5, 8, 9.

Ver. 8. Utterly burned with fire.—(She says in her heart, like ancient Babylon. "I sit a queen, and am no widow, and shall see no sorrow;" she glories, like ancient Rome. in the name of "the eternal city;" but in twithstanding, "she shall be utterly burnt with fire." Probably her destruction will be finished by some immediate judgment of God; and the nature of the soil in the vicinity, the frequent irruptions of subterraneous fires, and terrible earth-pushes which have often course. quakes, which have often occurred, seem to point out the method: the com-

9 And the kings n of the earth, who have committed A. M. cir. 4100. fornication and lived deliciously with her, shall be-A. D. cir. wail her, and lament for her, when they shall see the 96. smoke of her burning, 10 Standing afar off for the fear of her torment, sayn Eze.26.16,

ing, Alas, alas that great city Babylon, that mighty city! for in one hour sthy judgment come.

11 And the merchants p of the earth shall weep and

o ver.17.19. mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of a gold, and silver, and precious

stones, and of pearls, and fine linen, and purple, and p Eze.27.27 silk, and scarlet, and all thvine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls tof men.

ment, weeping and wailing,

r or, susei. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt sorbodies. find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her tor-

t Eze. 27.13.

bustibles are provided, and the train is already laid; there only wants "the breath of the Almighty to kindle it."]—Bagster. Ver. 10. Alas, alas—[Or, Wo1 wo1 for this will form a part of the last wo. This lamentation coincides in many particulars with that over Tyre; and the enumeration of the various articles of commerce is calculated to con-

vey some idea of the splendour, huxpy, and excess which have so long triumphed in the powerful, magnificent, and elegant metropolis of popery. |—Bagsder. Ver. 12. Thylne wood.—Margin, "sweet;" i. e. sweet-scented—probably burnt for incense.

Ver. 13. And slaves, and souls, &c.—"And hodies and souls of men." Woodhouse. This is literal, and we see no reason for departing from it. Woodnaise. This is literal, and we see no reason for departing from it. It is true, in fact, (says Loreman.) that her slaves (those of Papal Rome) lose all religious, as well as civil, liberty." "Tre dealt only in men's bodies, but Rome in their souls. I know not what else, (says Fuller,) to make of the salt of indulgences and pardons..... of lauricularl confessions and prayers for the dead, and of every other means of exterting money from the ignorant." The following was stuck up three or four years ago in the churches of Ma-

drid. "The sacred and royal bank of piety has relieved from purgatory, from its

establishment in 1721, to November, 1726, 1,030,395 souls, at an expense of 11,402 do. from November, 1826, to November, 1927, 1,720,437 15.276 1.041.797

The number of masses calculated to accomplish this pious work, was 558,921; consequently, each mass saved one soul and nine tenths; and each soul cost 11. 6s. 91d. or about \$5 90. The newspapers, a few years since, mentioned a 14. 6s, 92d. or about \$5 90. The newspapers, a few years since, incultoned a Spanish law-suit, in which the heirs of a rich man shed the Church for the recovery of moneys paid under the will of the deceased, to purchase, at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the pece, at their request, abridged it, promouning fluid twelve masses should be as beneficial as twelve thousand. The counsel for the Church, in answer to this allegation of non-performance of contract, produced the pope's certificate, that the soull had been delivered by the efficacy of those masses, and that value being thus re-ceived, there was no breach of contract.

Ver. 15. The merchants, &c.—Many of the images in this chapter seem taken from the Lamentation for Tyre, Ezek. chap. xxvii. In illustration of

И	700	REVELATION, AVIII.
-	A.M. cir. 4100, A. D. cir. 96.	16 And saying, Alas, alas that great city, that was clothed " in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
	u Ln.16.19, &c.	17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar
	v Is.23.14.	off, 18 And cried when they saw the smoke of her burn-
	w Je.51.37.	ing, saying, What w city is like unto this great city!  19 And they cast dust x on their heads, and cried,
	y Jos.7.6. Job 2.12 Ezc.27 30	weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she
ļ	y Je.51.43.	made desolate. 20 Rejoice y over her, thou heaven, and ye holy apos- tles and prophets; for God hath avenged zyou on
	8 De.32.43. Lu.18.7,8 c.19.2.	her. 21 And a mighty angel took up a stone like a great millstone, and east $it$ into the sea, saying, Thus a with
	a Je.51.64.	violence shall that great city Babylon be thrown down, and shall be found no more at all.
	b Je.25 10.	22 And the voice of harpers, and musicians, and of

pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, c Je.7.34. shall be found any more in thee; and the sound of a millstone b shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at d Is.23.8. all in thee; and the voice of the c bridegroom and of the bride shall be heard no more at all in thee: for e 2 Ki.9.22. thy merchants d were the great men of the earth; for Na.3.4. by thy sorceries e were all nations deceived.

24 And in her was found the blood of prophets, and f Je.51,49. of saints, and of all that were slain fupon the earth.

the imagery here employed, and which is evidently borrowed from the Old Testament prophecies respecting ancient Babylon and Tyre, particularly the latter, Lovoman thus remarks:—"As the destruction of Rome is here compared with that of Tyre, (Ezek xxvii...) we easily see how proper it was to describe the sins of Rome by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition far and wide, with her trade. Rome, in like manner, corrupted distant and remote protons by reversible protons by the property of t nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, she made her corruptions general, and almost universal."

Ver. 20. Rejoice over her, &c.-Compare Jer. li. 47, &c. [It is peculiarly worthy of remark, that the apostles, who are idolatrously honoured at Rome, and daily worsh pped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her, for the dishonour cast on their characters,

with a verged them on ner, for the distinction cast on their characters, while it vindicated the clory of God. |- Bagster. Ver. 21. Thus with violence, &c. — See Jer. li. 63, 61. [This was to represent the violence of her fall, and that she should never rise again; which is farther illustrated by varied emphatical expressions taken from the ancient prophets. But Rome is still standing and flourishing, and honoured by many nations as the metropolis of the Christian world; she still resounds with singers and musicians: she still excels in arts, which serve for pomp and buxnry; she still abounds with candles, and lamps, and torches, hurning even by day, as well as by night; and consequently this prophecy has not been, but remains to be, fillilled.]—Bassler. Ver. 23. The light of a candle.—Doddridge, "lamp." Ver. 21. And of all that were stain.—Is not this, a strong hyperbole? Scarce

ly can it be so called; for all the blood that had been shed under the persecu-tions of Jews and Pagans, as well as nominal Christians, is shed upon one

a c.11.15.

c.18.9.18.

q c.228,9.

A. M. cir CHAPTER XIX. 1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be well-A D. cir. shipped. 17 The fowls called to the great slaughter.

ND after these things I heard a great voice a of CHAP, 12. much people in heaven, saying, b Alleluia; c Salva-

tion, and glory, and honour, and power, unto the Lord our God :

2 For d true and righteous are his judgments: for he hath judged the great whore, which did corrupt the b 7er.3.4.6. earth with her fornication, and hath avenged e the c a.7.10.12 blood of his servants at her hand.

3 And again they said. Alleluia. And her smoke d c.16.7. f rose up for ever and ever.

4 And the four and twenty elders and the four beasto e c.18.20. fell down and worshipped God that sat on the throne,

saying, Amen; Alleluia.
5 And a voice came out of the throne, saying, Praise

gour God, all ye his servants, and ye that fear him, both small and great. g Ps.135.1. 6 And I heard as it were the voice of a great multi-

tude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for h the Lord i Mat. 25, 10 God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: j Is.52.1. for the marriage of the Lamb is come, and his wife k 1861.10. hath made herself jready.

8 And to her was granted that she should be arrayed 1 or, bright. k in fine linen, clean and I white: for the fine linen is m Ps.132.9. the righteousness m of saints.

9 And he saith unto me, Write, "Blessed are they n Lu.14.15. which are called unto the marriage supper of the o c.3.20. Lamb. And he saith unto me, These Pare the true p c.226.

savings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony r Ac.10.45. of Jesus: worship God: for the testimony of Jesus

and the same principle, and that decidedly a Popish one-the pretended right of controlling consciences: it was found in Rome, the great manufactory and depot (if we may so speak) of persecution. To calculate the quantity of this

depot (if we may so speak) of persecution. To calculate the quantity of this blood, we must write a martyrology.

CHAP, XIX. Ver. 1. Alleluia.—Heb. "Hallelujah."

Ver. 4. The four beasts—i. e. "living creatures," as before.

Ver. 8. Clean and white.—Doddridge, "pure and resplendent."—The righteousness.—Doddridge, "the righteous acts of the saints." He remarks.

"So dikacimonata (the Greek word here used) evidently signifies....though I make no doubt but it is with regard to the chedience and righteousness of the Son of God, that all our righteous acts are accepted before God."

Ver. 9. Marriage supper.—The marriage of the Lamb being announced, a blessing is pronounced on all those who are invited to his marriage supper. This supper is by some commentators considered as the Millennium, but is by no means to be confided thereto.

is the spirit of prophecy.

This supper is by some commentators considered as the summentations by no means to be confined thereto.

Ver. 10. See thou do it not.—The Rhemish translators sadly equivocate here, as supposing that the angel only forbade that supreme worship, darran, which is peculiar to the Deity, and not the inferior worship which be council allows to sunts and angels, but certainly without any adhority from descriptures. Not do the common people know any thing of this distinction.—See Fletcher's Lectures against the Roman Catholic Relicion, Lea t.—Thy fellow-servant.—Doddridge and Woodhouse, "A fellow-servant with

11 And I saw heaven opened, and behold a white A. M. cir 4100 shorse; and he that sat upon him was called Faithful and True, and in righteousness "he doth judge A. D. cir. 96.

and make war. e c.5.2. 12 His veyes were as a flame of fire, and on his head t c.3.14. were many werowns; and he had a name written, n Ps. 45.3,4. that no man knew, but he himself. Is.11.4.

13 And he was clothed with a vesture dipped in blood: and his name is called The y Word of God.

v c.1.1i 248. 14 And the armies which were in heaven followed w Ca.3.11. him upon white horses, clothed 2 in fine linen, white Zec.9.16. and clean.

15 And out of his mouth a goeth a sharp sword, that c.6.2 with it he should smite the nations: and he shall rule x c.3.12. them with a rod b of iron; and he c treadeth the winev Jn.1.1. press of the fierceness and wrath of Almighty God. z Mar.23.3.

16 And he hath on his vesture and on his thigh a a c.1.16. name written, 4 KING OF KINGS, AND LORD

OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saving to all the fowls that fly in the midst of heaven, come and gather yourselves

together unto the supper of the great God; thee and thy brethren, who keep (or hold) the testimony of Jesus."mony of Jesus is the spirit of prophecy.—Or, as Boddridge and Bishop Hurd invert the sentence, without any material change of sense—"The spirit of prophecy is the testimony of Jesus:" to bear witness to his glory, is the

great object of prophets on earth, and of angels in heaven.

The results of prophets on earth, and of angels in heaven.

The results of the same Conqueror introduced in chap, v. 2. There he had a crown; here he has many crowns,

introduced in chap. Vi. 2. There he had a crown; nere he has many crowner, implying that he had sained many victories.

Ver. 12. Many crowns.—Greek, "diadems."

Ver. 13. Avesture dipped in blood.—Compare Isa. Iviii. 1, &c. — Name is called The Word of God.—The conqueror here described is the Logos, or Word of God. His name is Pauthful and True and who in rightcousness alone maketh war. His eyes are described as before, (chap. i. 14, &c.). "like a flame of fire," and upon his head were "many crowns," or diadems, eypressive of the honours he had already won. His vesture was "dipped in blood." as expressive but of his sufficiences and achievements; and he was blood," as expressive both of his sufferings and achievements; and he was called the Logos, or "Word of God," which we suppose to be the name here intended, whereof it is said, "no man knew (it) but himself;" meaning, as we apprehend, that no one but himself could fully comprehend its mysterious

Ver. 15. Rule them with a rod.-Another allusion to Ps. ii. 9, before re-

peatedly referred to.

Ver. 16. On his thigh-[That is, that part of the body near which the sword was suspended. It was the custom to place inscriptions on the thigh of statues; as is evident from several remarkable figures which are still extant. These verses and context seem to predict the triumph of the Gospel, subsequently to the fall of Rome, over the remains of the antichristian empire, the purifying of the visible church, the conversion of the Jews, the termination of Mohammed mism, and the bringing in of the Gentiles. |- Bagster .- King of kings, &c.—"This title was often affected by the eastern despots. So Cyrus had engraved on his tombstone—"Here am I buried, Cyrus, King of Kings." Other Asiatic monarchs followed the example; and medals also of Partina kings, of Tigranes, of Pharmaces, &c. are found with the same title inscribed. Woodhouse.

Ver. 17. An angel.—Greek, "one angel;" which Doddridge renders "a single angel.—The supper of the great God—Can be note other, as we conceive, than "the battle of Arnageddon," before spoken of. The beast and the false prophet, with the frog-like sprits emitted from their mouths, went (us we have seen, chap, xvi. ii) on a mission through the earth, and have collected to either all its kinstead of conquering, they become themselves food his little company; but instead of conquering, they become themselves food

to the birds of prey.

13 That ye may eat the flesh of kings, and the flesh A M cir. of captains, and the flesh of mighty men, and the 4100. A. D. cir. 96. flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and f c.16.14,16.

19 And I saw the beast, and the kings of the earth, g c.16.13,14 and their armies, gathered together to make war against him that sat on the horse, and against his h Da.7.11.

20 And the beast 5 was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. both were cast alive into a h lake of fire burning with i ver, 17 18.

21 And the remnant were slain with the sword i of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls I were filled with their flesh.

CHAPTER XX.

CHAP, 20. 2 Satan bound for a thousand years. 6 The first resurrection; they blessed that have part therein. 7 Satan let loose again. 5 Gog and Magog. 10 The devil cast into the lake of fire and biginatione. 12 The last and general recurrence.

ND I saw an angel come down from heaven, having the key a of the bottomless pit and a great chain in his hand.

2 And he laid hold on the b dragon, that old serpent, which is the Devil, and Satan, and bound chim ale 2Pe 24. thousand years.

a c.1.13

i c.1.16.

Ver. 13. That ye may eat the flesh of kings, &c.—This is an evid at imitation of Ezekiel xxxxx. 17. Forbes (author of the "Oriental Memoirs") states, as an illustration of this passage—"that during the night after a sanguinary battle in India, hyenas, jackalls, and wild beasts of various kinds, provided over the field with a horid noise; and the next morning a multitude of withings, kites, and birds of prey, were seen asserting their claims to a share of the dead." Orient. Men. Ver. 20. False prophet.—"By the false prophet" is evidently meant the

Ver. 20. False prophet.—"By the false prophet" is evidently meant the second beast, described in chap, xii; and, more immediately considered as the great Antichrist of St. John; and whose character seems perfectly to correspond with the "man of sin," or grand apostacy, described by St. Paul in 2 Thess, chap, ii. The most striking points of similitude are, that both assumed the prophetic office, and worked false miracles, and lying wonders; and both presided in the church of God. Of "the Man of sin," this is expressly stated; and of the other it is strongly implied, in his having "the horns of a lamb," which marks his ecclesiastical character; and in the voice will which he spake, being that of the dragon, we have a plain indication of the authorty which he assumed.—These both were cost alive.—This marks a most exemplary punishment, as Lorenan observes: they were not slam, and their carcasses burnt; but they were burnt alive, and were so to continue tormented for ever and ever. Chap, xx, 10.

stant, and their careases burnt; but they were burnt alive, and were so to continue bornented for ever and ever. Chap. xx. 10.

CHAP. XX. Ver. 1. The bottomless pit.—See note on chap. ix. 1.

Ver. 2. Laid hold on the dragon.—I'This appears to be an emblematical representation of the restraints that would be laid on Satan, and the consequent reign of piety, peace, and righteomers on the earth. Multitudes will then be raised up, as if animated with the souls of the martyrs, and live and reign on earth in victory, bonour, holiness, and joy; but "the rest of the dead will not live till the thousand years be ended"—they will have no successors of the same persecuting spirit till Satan is loosed after the Millennium.]—Bazster—A thousand nears—All sober commentators take this literality, the hypothe-Baine persecuing spirit this staints toosen after the internation. It is a A thousand years.—All sober commentators take this literally; the hypothesis which makes these 360,000 years, (a day for a year,) we think most extravariat, and unwarranted by analogy. Fuller commenced the propheces of this book from the time of Pentecost, A. D. 33, and using the number of the beast, 666, chronologically, (in which we are by no means confident,) it will

b c.5.10.

k Eze.33.2.

3 And cast him into the bottomless pit, and shut him A. M. cir 4100. A D. cir. up, and set a seal dupon him, that he should deceive the nations no more, till the thousand years should 96.

be fulfilled: and after that he must be loosed a little d Da.6.17. season.

4 And I saw ethrones, and they sat upon them, and e 1)a 7.9. fludgment was given unto them: an I I saw the souls Lu.22.30. of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worship-£ 1Co.6.23 ped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and g c.6.9. they lived and reigned h with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first re-

i c.2.1' surrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death i hath no 1 Is.61.6. power, but they shall be priests J of God and of Christ, c.1.6. and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan

39.1. shall be loosed out of his prison,

8 And shall go out to deceive the nations which are 1 c.16.14. in the four quarters of the earth, & Gog and Magog, to 1 gather them together to battle: the number of m Is.8.8

Eze.33.9, whom is as the sand of the sea.

9 And m they went up on the breadth of the earth,

bring us very nearly to the close of the seventh century. From this time, date the 1260 years above mentioned, and they will bring us to about A. D. 1860, leaving 40, years from the fall of Popery, to prepare for the gradual introduction of the Millennium. This great event the best expositors, ancient and modern, commence with the seventh chiliad (or 1000 years) from the creation, which ancient traditions, both Jewish and Christian, consider as the great sabbath of the world.

Ver. 4. I saw thrones, and they sat upon them-i. e. the souls of the martyrs, &c .- Which had not worshipped the beast, neither his image, &c .-

Compare chap. xiii. 12, 15.
Ver. 5. First resurrection.—The great question is, whether this resurrection should be literally or figuratively understood? We are of opinion, that the personal reign of Christ on the earth for one thousand years is not meant

Ver. 6. They shall be priests.—See chap. i. 6-10; also 1 Peter ii. 9. Ver. 7. Satan shall be loosed.—Satan once more loosed from his prison,

Ver. 7. Satan shall be loosed.—Satan once more loosed from his grison, will employ all his emissaries (as under the sixth vial) to gather together (as it were) "the whole world" from all quarters, to besieve the camp of the saints and the heloved city, by which is generally understood Jerusalem, rebuilt and enlarged to accommodate the Hebrew nation on their return. The invaders are neither the followers of the beast, nor the false prophet, for they are consigned to their own place; but, probably, a host of infidel philosophers, such as are described by Peter, (2 Fpis. iii. 4), and by Jade, (ver. 18, 19). This is properly the reign of infidelity, and Satan is their king. But he also is taken, as the beast and lates prophet had been before, and cast into the same lake of burning. Now is the triumph of Christ, and the defeat of Satan, complete and facil.

and final. Some quarters—i. e. the cardinal points of the compass.—Gog and Magog.—Those who date the conversion and return of the Jews within this period, consider this as an attack upon them by the Tartars. How and Magog seem to have been anciently fice name of the northern nations of Eutope and Asia, as the Scythians have been since, and Tartars are at present, but this seems to refer to a different aution from that mentioned by Ezeklef, which was to come exclusively from "the north quarters," while this comes from "the four quarters of the earth;" and the events in Ezeklef's prophecy relate to the times previous to the Millennium, while this refers to the trans-

actions subsequent to that period.]—Bagster.

Ver. 9. Went up on the breadth.—This seems to us to imply a giobular form

CHAP. 21.

a Is.65.17..

ŀ	and compassed the eathp of the sames about, and the	4100.
l	beloved city: and fire came down from God out of	A. D. cir.
	heaven, and devoured them.	96.
l	10 And the devil that deceived them was east into	n c.19.20.
ŀ	the lake of fire and brimstone, where the beast and	
I	the fulse prophet are, and shall be tormented day and	12 Pe.3.10,
l	night for ever and ever.	12.
ļ	11 And I saw a great white throne, and him that sat	p Da.7.10.
ľ	on it, from whose face the earth and the heaven fled	F
	away; and there was found no place for them.	g Da.12 1.
	12 And I saw the dead, small and great, stand before	c.21.27.
	God; and the books P were opened: and another	. 7. 03.10
ļ	book q was opened, which is the book of life: and the	Mat 16.27
	dead were judged out of those things which were	
	written in the books, according to their works.	s or, the
	13 And the sea gave up the dead which were in it;	grave.
	and death and shell delivered up the dead which were	
	in them: and they were judged every man according	t Ho.13.14. 1 Co.15.
	to their works.	26,54.
	14 And death and hell were cast into the lake of	
	fire. This is the second death.	u Mat.25.41
	15 And whosoever was not found written in the book	
	of life was cast into the lake of " fire.	
	CHAPTER XXI	

away; and there was no more sea. of the earth, and to represent persons as rising from the under hemisphere on every side. - And fire came down, &c .- This is an evident allusion to the

1 A new heaven and a new carib. 16 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light.

ND I saw a new a heaven and a new earth: for the first heaven and the first earth were passed

destruction of Sodom and Gomorrah. Gen. xix. 24, 25.

24 The kings of the earth bring their riches unto her.

Ver. 10. 4 There the beast and the false prophet are.—See chap. xix. 20. Ver. 11. A great white throne.—Compare Dan. vii. 9. Ver. 12. Dead, small and great—That is, of every rank and class, must appear before him as their judge. It is observable that we have here no describtion of the process of the resurrection—such as poets and painters have sometimes injudiciously attempted. The Judge appears, and the dead—just and punishment of the process of the contract of the contract of the process of the contract of the process of the process of the contract of the process of t unjust-stand instantaneously before his bar .- According to their works .-Applied to mankind in general, this implies a judgment proportioned to their Applied to mankind in general, this implies a judgment proportioned to their sims, and to the circumstances under which they are placed. Applied to believers, though in no case can any degree of merit be admitted, yet does it furnish the scale of measurement, if we may so speak, by which their rewards will be adjusted, as respects their diligence and fidelity. "To them who, by patient continuance in well-doine, seek for glory, and honour, and immertality, the will givel eternal life." (Rom. ii. 7.)

Ver 14. Death and hell were cast, &c.—That death and the grave for invisible world grape as their death and account of the state of the s

ver 14. Death and neitypere cast, &c.—That death and the grave for invisible world gave up their dead, we can easily understand; but what is meant by "death and hell," or the grave, or invisible world, being "cess into the lake of fire," is not so clear. We apprehend, with Mr. Lowman, trat it is designed to intimate that there will be in future no intermediate state, no death, no grave—the whole human race will in future be found in heaven or hell, in eternal life or everlasting misery?—Awful thought thow important is it to secure a place for our names in the Lamb's book of life!

It to secure a place for our names in the Lamb's 500% of Ute.'
CHAP, XXI, Ver. 1. Arate heaven, &c.—[As this immediately succeeds the account of the last judgment, it must refer exclusively to the heavenly slate:
"the new heaven and the new earth" and "the new Jerusalem" being emblematical of the glory and happiness which will be the portion of the good for ever.]—Ragster.—No more sea.—This may metaphorically intend, that whereas the beasts, both of Daniel and St. John, rose out of that state of trouble and convention which is convened by the sea, the cause, shall its are ble and commotion which is represented by the sea, the cause shall be now done away for ever. If taken literally, it may intend, that the whole globe

706 REVELATION, XXI. 2 And I John saw the holy b city, new Jerusalem, A. M. cir. 4100 A. D. cir. coming down from God out of heaven, prepared as a 96. c bride dadorned for her husband. 3 And I heard a great voice out of heaven saving, u Is 52 1 Behold, the etabernacle of God is with men, and he 11e.11.10. will dwell with them, and they shall be his people, 12.22. and God himself shall be with them, and be their c Is.51.5. d Ps.45.9.. God. 4 And God shall wipe away all g tears from their eyes; e 2 Co.6.16. and there shall be no more h death, neither i sorrow, f Zec.8.8. nor crying, neither shall there be any more pain: for the former things are passed away. g Is. 25.8. 5 And he that sat upon the throne said, Behold, I h I Co.15. make all things new. And he said unto me, Write: 26,54. for these words are true and faithful. i Is.35.10. 6 And he said unto me, It is idone. k I am Alpha i c 16.17. and Omega, the beginning and the end. I will give unto him that is 1 athirst of the fountain of the water k c.1.8. 22.13. of life freely. 1s.55.1. 7 He that overcometh shall inherit mall things; and Jn.4.10, 14. 7.37. I will be his God, and he shall be my son. 8 But the "fearful, and ounbelieving, and the Pabomic.22.17. nable, and q murderers, and r whoremongers, and s sorm or, these. cerers, and tidolaters, and all uliars, shall have their n Lu.12.4.. part in the lake which burneth with fire and brimstone; which is the second death. o 1 Jn.5.4, 9 And there came unto me one of the seven vangels which had the seven vials full of the seven last plagues, p 1 Co.6.9, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's w wife. a 1 Jp.3.15. 10 And he carried me away in the spirit to a great r Ile.13.4. and high mountain, and showed me that great x city, a Mal.3.5. the holy Jerusalem, descending out of heaven from t 1 Co.10. 20,21. 11 Having the glory y of God: and her light was like u Pr.19.5.9. unto a stone most precious, even like a jasper stone, c. 22, 15, clear as crystal; 12 And had a wall great and high, and had twelve v c.15.1,6,7. zgates, and at the gates twelve angels, and names

w c.19.7. written thereon, which are the names of the twelve x Eze. 40.48. tribes of the children of Israel:

13 On the east three gates; on the north three gates; v 1s.60.1.2. on the south three gates; and on the west three gates. z Eze.43.31, 14 And the wall of the city had twelve foundations,

and a in them the names of the twelve apostles of the a Ep.2.20. Lam >.

Ver 6. I am Alpha and Omega, &c.—See note on Rev. i. 11.
Ver. 8. The fearful and unbelieving.—Woodhouse, "The cowardly at.)

Ver. 8. The fearful and unbelleving.—Woodhouse. "The cowardly at.J the faithless." Loveman, "The cowardly and distrustful." The cowardly and distrustful." Ver. 10. That great city.—I'lle interchange of emblems from "the brile, the Lamb's wife," to "that great city, the holy Jerssalem," shows that we should only take in general ideas of them, and not enter minutely into ratterlars; and that our complex view of such subjects must be deduced from the whole of them compared together. J—Bagster.

Ver. 14. Treelve foundations.—The ancients built their walls with alternate

layers of brick and stone, here improperly (perhaps) rendered foundations .-But instead of this wall being built with alternate layers of brick and company of the foundations inconceivably beautiful and splendid.—Ortent. Cust. No 1400.

15 And he that talked with me had a golden reed 5 to measure the city, and the gates thereof, and the wall A. D. cir. 96.

16 And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and

b Ezg. 40.3. c.11.1. the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations c of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the c 18.54.11.

third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the

twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God d Is. 50.19, Almighty and the Lamb are the temple of it.

c.22.5. 23 And the city had no need of the d sun, neither of

Ver. 16. The city lieth four-square.—Woodhouse, "quadrangular;" i e. having four equal sides.—Twelve thousand furlongs—i. e. says Mr. Lotoman, 1500 miles in compass, each side being 375 miles long.—The length, and the breadth, and the height equal.—Mr. Lotoman explains this, not as forming an exact cube, but as having all the parts in a due proportion; or as being of a uniform height. [The square form of this city probably denotes its stability; while its vast dimensions, being 1500 miles on each side, is emblematical of inagnificence, and of its capability of containing all the multitude of inhabitants which should ever enter it, however immense or innumerable.]

Bagster.

- Bagster.

- Compare Isa.

Ver. 19. Garnished with all manner of precious stones.—Compare Isa.

Ver. 19. Garnished with all manner of precious stones.—Compare Isa.

Ver. 19. 12; on which Bishop Lowth perlinently observes, "These seem to be inv. II, 12; on which is not be to the permittenty observes, I these seem to be general images, to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some moral and precise meaning."—Chalcedony.—[Chalcedony is a species of quartz, semi-pellucid, of a whitish, bluish, smoky-gray, or yellow and red colour, and is 2½ times heavier than water.]—Bagster.

Ver. 20. Sardonyx.—I Sardonyx, as well as onyx, is a kind of chalcedony, generally marked with alternate stripes of white and black.—Sardius.—The Sardius, or Sardine stone, is a precious stone of a blood-red colour.— Chrysolite.—The chrysolite or gold-stone, now called the Oriental topaz, is of a dusky green, with a east of yellow, and is very beautiful. Chryso-prasus.—The chrysoprasus, which Plny reckons among the beryls, is gen-rally considered a kind of Chalecdony, and is an extremely hard stone, of a clear and delicate apple-green colour.— Jacinth.—The jacinth, hyacinth, or ligitre, is a dark orange-red variety of jargoon.]—Bagster. Ver. 21. Every several gate.—[This may denote, that every thing will be

superlatively glorious beyond all comparison with any thing ever seen on earth.]

- Bagster. — The street of the city.—" This seems well understood by Grotius, (says Mr. Loroman.) of the Forum, or place of public assembly, which is described as paved either with squares of pold and chrystals, or with chrystal squares set in gold borders; than which imagination can conceive nothing

more rich and magnificent.

more rich and magnificent. There being no temple, nor sun, nor moon, tsays

Mr. Fuller, denotes that there will be no need of those means of grace which we now attendupon; what we now receive mediately, we shall then receive immediately."

e Jn.1.4.

M. cir. the moon, to shine in it: for the glory of God did 4100. lighten it, and the Lamb is the light " thereof. 96.

24 And the nations f of them which are saved shall walk in the light of it: and the kings f of the earth

do bring their glory and honour into it. Is.60.3..

25 And the gates of it shall not be shut at all by gay: 66.10..12 for h there shall be no night there. g Ps.72.11.

Zec.14.7. 1s.35.8. 26 And they shall bring the glory and honour of the

nations into it. 27 And there shall in no wise enter into it any thing 60.21. Joel 3.17.

that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in 1 Co.6.9, the Lamb's book J of life. 10.

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the cir; of God is himself. 9 The angel will not be worshipped. 18 Nothing may be Ga.5.19..

Ep.5.5. adde to the word of God, nor taken therefrom. He.12.14. ND he showed me a pure river of water of life,

A ND he showed me a pure liver of the throne of clear as crystal, proceeding out of the throne of God and of the Lamb. CHAP. 22.

2 In a the midst of the street b of it, and on either a Fize.47.1, side of the river, was there the tree of life, which bare b c.21.21. twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the

c c.2.7. d Zec.14.11 healing of the nations.

e Eze. 48.35 3 And there 4 shall be no more curse: but the throne f c.7.15. of e God and of the Lamb shall be in it; and his ser-

g Mat 5.8. Jn. 12.26. vants f shall serve him: 4 And g they shall see his face; and his name h shall

1 Co.13.12 be in their foreheads.

h c.3.12. 5 And i there shall be no night there; and they need no candle, neither light of the sun; for the Lord God

Ver. 23. The glory of God did lighten it.-Not only Mr Fleming, and other Millenarians, explain this of the shechinah or cloud of glory, which led the Israelites through the Red sea, and in their subsequent journeys, (Exod. xiv. 20, 21, &c. ;) but even Lowman and Doddridge give this explication: and let no philosopher sneer at it, since Dr. Herschell thinks that he has discovered

let no philosopher sneer at it, since Dr. Herschell thinks that he has discovered our sun to be an opaque body, entightened by a phosphoric atmosphere. Ver. 24. Kings of the carth do bring their glory and honour into it—That is, says Doddridge, "if you were to conceive all the monarchs upon earth uniting all their treasures to adom one single place, they would produce nothing comparable to what I then saw." Compare Isa. k. 3.

CHAP. XII. Ver. 1. A pure river of vater of life.—Mr. Fuller remarks, "There is doubtless an allusion in these verses to Ezek. xlvii. 1—12. Both Ezekiel and John make mention of a city—of a river—of trees growing upon the banks of it—and of the fruit thereof being for meat, and the leaf for medicine. Exclusive sugars flowed from the temple near the altar: those of John the banks of it—and of the faut thereof being for meat, and the leaf for medicine. Excluding a testing the state of John out of "the throne of God and the Lamb." The city is doubtless the same in both; but I conceive, at different times. Excluding the Lamb are the temple; but that of John, as we have seen, had no temple, for the Lord God Almighty and the Lamb are the temple of it. The first, therefore, describes the church in the latter-day glory; the last, in a state of perfection; and which answers to the promise in chap. ii. 7.

Ver. 2 The tree of life.—[Rather, the definite article not being in the original, "a tree of life;" for there were three trees; one in the street, and one on each side of the nations.—This

each side of the river. ]-Bagster .- For the healing of the nations .- This seems to imply that the inhabitunts will be still subject to disease, which, we apprehend, was not intended. The original word significs to serve, as well apprehend, was not intended. The original word significs to serve, as well be the healt, and the writer begs leave to suggest, that the passage might be rendered, for the service of the nations, without restraining it to healing; or, as Wesley explains it. "for the continuing of their health, not the restoring it, for no sickness is there."

Vel. 5. And they need no candle.—Doddridge, "lamp." This may be li-erally rendered, "for ages of ages:" and some have strenuously argued terally rendered,

ĺ	REVELATION, XXII.			
	giveth them I light: and they shall reign k for ever and ever.  6 And he said unto me, These sayings are faithful	A. M. cir. 4100. A. D. cir. 96.		
	and true: and the Lord God of the holy prophets sent this angel to show unto his servants the things which	j Ps.36.9.		
	must shortly be done.  7 Behold, I come m quickly: blessed is he that keepeth the sayings of the prophecy of this book.	k Ro.£ .		
l	8 And I John saw these things, and heard them. And	1 c.1.1		
	when I had heard and seen, I fell down to worship be- fore the feet of the angel which showed me these things. 9 Then saith he unto me, See thou do it not: for I am	m ver. 0,12		
۱	thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book:	n Da.8.26.		
۱	worship God.  10 And he saith unto me, Seal not n the sayings of the	o Pr.1.24 33. Ec.11.3.		
	prophecy of this book: for the time is at hand.  11 He o that is unjust, let him be unjust still: and	Mat. 25. 10. 2 Ti. 3.13.		
۱	he which is filthy, let him be filthy still: and he that			
Ì	is P righteous, let him be righteous still: and he that is holy, let him be holy still.	p Pr.4.18. Mat.5.6.		
I	12 And, behold, I come q quickly; and my reward is with me, to give every man according as his work shall be.	q Zep.1.14.		
١	13 I s am Alpha and Omega, the beginning and the	r c.20.12.		
İ	end, the first and the last.  14 Blessed t are they that do his commandments,	s Is.44.6.		
	that they may have right to the tree of life, and may enter in through the gates into the city.	t Lu.12.37 38.		
	15 For without " are dogs, and sorcerers, and whore- mongers, and murderers, and idolaters, and whoso- ever loveth and maketh a lie.	u c.21.8,27.		
1	over lovell and manchina a ne.			

offspring of David, and the bright and morning star. from hence, against the eternity of misery inflicted on the finally impenitent. For "ages of ages," say they, means only for a long period. God forbid we should take pleasure in such a painful subject! But have those persons considered, that while they are comforting the wicked, they are distressing the pious and the just? If there may be an end to the punishment of sinners, why not to the happiness of good men? The duration of both is expressed in the

16 I Jesus have sent mine angel to testify unto you v Phi.3.2 these things in the churches. I am the wroot and the

same terms, and God forbid we should comfort the former to distress the latter. Ver. 6. And he said.—Doubtless the angel who had been instructing St. John in the preceding visions.—These sayings.—Compare chap. xix. 9;

Ver. 7. Behold, I come.—Perhaps the words, "He said," or "saying," should be supplied between the verses. Archbp. Newcome supplies, "saith

Jesus; "Behold, (saith Jesus) I come quickly.

Ver. 8. I fell down.—It is difficult to account for the apostle attempting to worship the angel a second time; but Mr. Fuller thinks it was the same incident a second time related. The reproof is the same, and does not charge him with a repetition of his fault. To this inclines also Archdeacon Wood-

house. Ver. 10. Seal not the sayings .- The contrary of what was said to him,

chap. x. 4. Comp. chap. i. 11.

Ver. 12. Behold, I come quickly.—Here again the angel speaks in the name of Christ. See also ver. 19.
Ver. 13. I am Alpha, &c.—Compare chap. i. 8, 11; xxi. 6.

Ver. 15. Without are dogs .- Dogs in the East are generally left to range the streets at large, except they are wanted to guard any particular premises, and then they are chained up outside the door they are to guard. See note on Phil. iii. 2.

REV	ELAT	TON.	XXII.

17 And the Spirit and the bride x say, y Come. A. M. cir. 4100. let him that heareth say, Come. And 2 let him that is A. D. cir. athirst come. And whosoever will, let him take the 96. water of life freely. c.21,2,9, 1

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall v 1s25. add a unto these things, God shall add unto him the a c 21.6. plagues that are written in this book:

a Pr.30 6 19 And if any man shall take away from the words of the book of this prophecy, God shall take away b his part cout of the book of life, and out of the holy b c.3.5.

e or. from city, and from the things which are written in this the tree. book. d ver.7,12 20 He which testifieth these things saith. Surely

I come quickly; Amen. Even so, come, Lord Jee 11e.9 28. 1. 25.9.

21 The f grace of our Lord Jesus Christ be with you f 2 Th.3.18 Amen.

Ver. 17. Water of life freely .- It is delightful to notice that the revelation of God closes with a free, full, and unlimited offer of salvation, in which the Holy Spirit and the church unite, whilst all are charged to circulate the joyous news of free and full salvation. See note on Mark it. 7.

Ver. 19. His part out of the book of life.—Margin, "From the tree of life." So read some copies; but compare chap. iii. 5.

### CONCLUDING REMARKS ON REVELATION.

[CONCERNING the Revelation, Dr. Priestley (no, mean judge of Biblical subjects, where his own peculiar creed was not concerned) has declared, "1 think it impossible for any intelligent and candid person to peruse this Book without being struck, in the most foreible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced, that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies none out a person accuracy inspired count have written it. These prophecies are also written in such a manner as to satisfy us that the events announced to us were really foreseen; being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixture of clearness and obscurity, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the Book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." The obscurity of this prophecy, which has been urged against its genuineness, necessarily results from the highly figurative and symbolical language in which it is delivered, and is, in fact, a strong internal proof of its authenticity and divine original: "For it is a part of this prophecy," as Sir Jazac Neutoro justly remarks, "that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been, to fortell times and things by this prophecy, as if God designed to make them prophets. By this ratshness, they have not only exposed themselves, but through the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curvosities by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event; and his own Providence, not the interpreter is, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence. For as the few and obscure prophecies concerning the first fasts coming were for settine un the Christian religion, which all leations. are also written in such a manner as to satisfy us that the events announced is governed by Providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted: so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and set-ting up a kingdom wherein dwells righteousness. The event will prove the Apo-culyne; and this prophecy, this proved and understood, will open the old pro-phets; and all together will make known the true religion, and establish it. There is already so insufficient to prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's promise; but then the

signal revolutions predicted by all the holy prophets, will at once both turn men's signal revolutions predicted by all the holy prophets, will at once both turn nearly cycs upon considering the predictions, and plantly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled." And, as Weston observes, "if we were in possession of a complete and particular history of Asia, not only of great events, without person or place, names or dates, but of the exactest biography, geography, topography, and chronology, we might, perhaps, still be able to cyplain and appropriate more circumstances recorded in the Revelation, under the emperors of the East and the stances recorded in the Revelation, under the emperors it the Last and the West, and in Arabia, Persia, Tartary, and Asia, the seat of the most unportant revolutions with which the history of Christianity has ever been interwoven and closely connected." History is the great interpreter of prophecy. "Prophecy is, as I may say," observes Neveton, "history anticipated and contracted; history is prophecy accomplished and dilated; and the prophecies of Seripture contain the late, of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to strate of the most incinorance transactions in the wind, from the first times. Dained and St. John, with regard to those latter times, are none copious and particular than the other prophets. They exhibit a series and succession of the most important events, from the first of the four great empires to the consummation of all things. Their prophetics may really be said to be a summary of the history of the world, and the history of the world. is the best comment upon their prophecies..., and the more you know of ancient and modern times, and the first prophecies... the more you will be satisfied of the first prophecy." The Revelation was the more you will be satisfied of the truth in projects. The destinated the designed to simply the place of that continued succession of prophets, which demonstrated the continued providence of God to the patriarchal and Jewish churches. "The majority of commentators on the Apocalypse," says Totorisand. "generally acted on these principles of interpretation. They discover send, "generally acted on these principles of interpretation. They discover in this Book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justife entitled to consider them as the fulfilment of its prophecies; and, by this tracing the one God of Revelation through the clouds of the dark ages, through tracing the one could be revealunt introgen the course of the only sizes, timiset, the storms of revolutions and wars, through the mighty convulsions which, at various periods, have agitated the world, their interpretations, even when they are most contradictory, when they wenture to speculate concerning the they are most contradictory, when they venture to speculate concerning the fature, are founded on so much undoubted truth, that they have materially confinned the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the meantime, we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambitious and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual shavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world."]—Bagster.

# GEOGRAPHICAL INDEX

OF THE

### PRINCIPAL PLACES MENTIONED IN THE NEW TESTAMENT.

References, in some instances, will be found to texts in the Old Testamers, where the name of the place is also mentioned.

Abilene, the tetrarchy of Lysanias, of which Abila was the capital. Lu. 3. 1. Aceldama, the field of blood; a certain field without the south wall of Jerusulem. Compare Matt. 27. 7, 10; Acts. 1. 19.
Achata Proper, was a province in the south of Greece, of which Corinth was the capital, running westward along the bay of Corinth; but the term

Achaia is often used to include the whole of Greece. Acts 18, 12, 27; Rom. 15, 26; 16, 5; 1 Cof. 16, 15; 2 Cof. 9, 2; 11, 10; 1 Thoss. 1, 7, 8.

Alramyttium, a maritime city of Mysia, in Asia Minor, opposite the island

of Lesbos. Acts 27. 2. Adria, a city of Italy, which gives its name to the Gulf of Venice, or Adria-tic size. It was formerly given to the whole of the Mediterranean. Acts 27, 27.

Alexandria, a city of Egypt, built by Alexander the Great, and made the capital of the Kingdom under the Ptolemies, situated near the western branch

of the Nile, where it flows into the Mediterranean. Jews from it persecuted Stephen. Acts 6. 9. Apollos was a native of it. Acts 18, 24. In a ship belonging to it Paul sailed for Rome. Acts 27. 6.

Amphipolis, a city of Turkey in Europe, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from which it

took its name. Acts 17. 1.

Antioch, a city on the banks of the Orontes, the metropolis of Syria, and, according to Josephus, the third city of the Roman Empire. Acts 11. 20, 26.

Autioch, in Pisidia. Acts 13. 14. There were several other cities of this Antioch, in Pisidia. Acts 13. 14. name not mentioned in Scripture.

Antipatris, a city in the road from Jerusalem to Cesarea, and 17 miles

Anipatris, a city in the road from Jerusalem to Jesarca, and it miles from Jophs, according to Josephus. Acts 23, 31.

Appli forum, "The forum built by Applus," the Consul. It was situated on the great road constructed by Applus, and therefore called "the Applian way," in the scuth-west of Italy, about 50 miles south of Rome. Some are of the opinion that it was a great market-place. Thus far the Christians of Rome came to meet Paul. Acts 28, 15.

Arabia, an extensive country of Asia, reaching from the Euphrates to Egypt, and from the Red Sea to the Persian Gulf. Gal. 1. 17. It is usually divided into three parts—1, Arabia Deserta, lying nearly to the east of Juden, and whose inhibituates dwell in tents. 2. Arabia Petras, or the Rocky, meiading Mount. Smat. 3. Arabia Petrs, or the Happy; so called from its fertility: this was the southern part of Arabia.

Areopagus, [the Hill of Mars,] a place at Athens where the magistrates held

their supreme council. Acts 17, 19-32, Arimathea, a city between Lydda and Joppa, or, as others think, between

Joppa and Jerusalem. Mat. 27. 57; Luke 23. 50, 51.

Armageddon, the Hebrew name given to the place where the Popish and Mahomedan troops shall be destroyed under the 6th vial. Its name alludes to Megiddo, where Barak, with 10,000; slew the mighty hosts of the Canaanto Megado, where Barak, will 10,000; slow the mighty hosts of the Canaanies, and may be interpreted, the destruction of troops; whether it shall be in Judea or in Italy, or perhaps rather in both, about the same time, cannot now be determined. Rev. 17, 13, 14 world, as they are usually called; but, in the New Testament, usually confined to Asia Minor, or the Proconsular Asia, (Acts 6. 9; 16, 6), comprising Phrygia, Mysia, Caria, and Lydia, in which were planted the seven churches mentioned in the Revelation of

St. John.

Albans, a celebrated city of Greece, the capital of Attica, and the seat of learning, science, and the arts. Here Paul preached. Acts 17: 16—22.

A 2018. It is same as Ashdod, a city on the borders of the Mediterranean,

about ten miles north of Gaza. Acts 8. 40.

Babylon, the capital of Chaldea, one of the most magnificent cities ever built; but now so razed that its situation is not certainly known. It is several times mentioned in the New Testament, as Mat. i. 11, 17; 43; 1 Peter v. 13. In the Revelation it is used mystically for the Roman or Papal church, whose destruction is there predicted. Rev. 14. 8; 16. 19; 17. 5; 1, 10, 20,

Berea, a city of Macedonia, in the neighbourhood of Athens. Acts 17. 11.

Rethesda, a pool in the east of Jerusalem. John 5, 1-16.

Bethabara, a village beyond Jordan, where John baptized, and whither Jesus sometimes withdrew. John t. 28; 10, 39, 40.

Bethany, a village on Mount Olivet, where Lazarus dwelt. Matt. 26. 6, 7

Luke 24. 50; John 11. 18; 12. 1. Bethlehem of Judah, the city of David and of Christ, formerly called Ephrath, or Ephrata. Micah 5. 2; Matt. 2. 1, 6, 11 is about six miles south of Jerusalem : but there was another Bethlehem in the tribe of Zebulon; and the word Beth, which signifies a house or temple, is prefixed to many other names, as Beth-shemosh, or the city of the sun; which answers to the Greek Heliopolis.

Bethphage, a small village on Mount Olivet, near to Jerusalem. Matt. 2t. 1; Mark 11. 1; Luke 19. 29. Bethsalda, a city of Galilee, near the sea of Tiberias—the birth place of Philip, and the city of Andrew and Peter. John 1. 44. A wo denounced against it. Mat. 11. 21. Blind man cured. Mark 8. 22. Where Christ wrought many mirac'es. Luke 10. 13.

Bithynia, a province in Asia Minor. Acts 16. 7; 1 Peter 5. 1.

Cesarea, a city in Palestine, formerly called Strato 3 Tower, but rebuilt by Merod the Great, and thus named in honour of Cesar. It became the residence of the Roman proconsul, and the metropolis of Judea.

Cesarea Philippi was first called Leshem, and afterwards Dan; (Jost. 19. 47; Judges 18, 29;) and being afterwards rebuilt by Philip the Tetrarch, he

called it Cesarea in honour of Cesar, with his own name subjoined.

Calvary, the same as Golgotha, is supposed to have been a hill, just without the city walls. Matt. 27, 33; Luke 23, 33.

Cana, a town of Galilee, where Jesus wrought his first miracle. Jn. 2, 1–11. Canagn, in its more contracted sense, as divided by Joshua, is calculated

to have been not above 160 miles long by 50 broad; but in its more enlarged sense, it extended south to the desert of Kadesh, north to Lebanon, east to the Euphrates, and west to the Mediterranean. Gen. 15. 18; Deut. 11. 24; Acts 7. 11; 13, 19.

Capernaum, a town on the sea of Galilee, and chiefly inhabited by fisher-nen, &c. Matt 4, 15, 16; Mark 2, 1-12; John 4, 46; 6, 17. Cappadocta, a kingdom famous for horses and flocks. It is mentioned in connexion with Pontus, Galatia, and Bithynia, to which it joined. Acis 2. 1 Peter 1, 1,

See Kidron.

Cenchrea, a seaport, belonging to the city of Corinth. Ac. 18. 13; Ro. 16. 1.
Chinnereth, Lake of, the same as Gennesareth, which see.
Cillcia, a country of Asia Minor, having Mount Tanrus on the north, and
on the south the Cilician Sea. Acts 8. 9.

Cinnereth. See Chinnereth

Clauda, a small island near Crete. Acts 27. 1 .

Colosse, a city of Phrygia, not far from Laodicea. Col, 4. 13.

Coos, an island of the Mediterranean, near the south-west point of Asia Acts 21. 1.

Corinth, a rich and noble city of Achaia Proper, where many Jews resided, and had a synagogue. Acts 18. 8

Crete, an island in the Mediterranean. Of the inhabitants, see Titus 1. 12. Cyprus, a large island at the bottom of the Mediterranean, about 100 miles south of Cilicia.

Cyrene, a city of Lybia, in Africa. Acts 2. 10; 11. 21.

Dalmanutha, a city on the east side of the sea of Tiberias. Mark 8. 10. Dalmatia, a province of Illyrium, lying along the gulf of Venice. 2 Ti. 4. 10. Damascus, a very ancient, and for many years a royal city, and the capital of Syria. It stands on the west side of the vast plain on the foot of Mount Lebanon, and is surrounded by hills, (as Calmet says,) in the manner of a

Toyal arch. Gen. 15. 2; Acts 9. 2.

Decapols, ten cities and their respective districts, lying in Iturea and Persa, which united for their mutual security and defence. Mark 7. 31.

Derbe, a city of Lycaonia, in Asia Minor. See Acts 14. 6, 20.

Egypt, an ancient kingdom of Africa, called also Mizraim, or the land of Ham, and famous (or rather infamous) for idolatry and oppression.

Emmaus, a village about seven miles from Jerusalem. Luke 24. 13-35. is said that it afterwards grew into the city and colony of Nicopolis.

Enon, a place between Salim and Jordan, about 53 miles north east of Jerusalem. John 9, 23

Ephesus, a city of Asia Minor, famous for its image and temple of Diana.

Ethiupia, t. An extensive country of Africa, anciently comprehending Abyssinia and Nubia. 2. The country on the east coast of the Red Sea, whence Moses had his wife. Numb. 12 1; Act 8. 27.

Euphrates, the great river, which formed the eastern limit of the land of

Israel, taking its rise in the north of Mount Taurus. Rev. 9, 14.

Fair Havens, a bay of Crete, near Lasea. Acts 27. 8.

Gabbatha, a place in Pilate's palace, whence he pronounced sentenco.

Gadarenes. See Girgasites. Galatia, a province of Asia Minor, so called (as is said from the Gauls

who settled there. Acts 16. 6. Galilee, the northern division of Canaan, containing the tribes of Issachar, Zebulon, &c.; bounded by Lebanon on the north, and Samaria on the south. It was divided into Lower and Upper, the latter being mountainous, and being peopled by various nations, was called Galilee of the Gentiles: but Lower Galilee was far more populous and rich, and here our Lord so much resided, that he was called a Gatilean, both Nazareth and Capernaum being in this district. Matt. 28 7.

Gaza, another chief city of the Philistines, the scene of Samson's chief

exploits. Judges 16: Acts 8, 26,

Gehinnom, the valley of Hinnom, without Jerusalem, and probably including Kidron. It was infamous for the idolatrous rites of Moloch, particularly the part called Tophet, where the idoi stood. It was considered as a type of hell, and from it was formed Gehenna, which is so rendered, Matt. 5, 22, 29, 30, &c. &c.

Gennesareth, (called also Chinnereth,) the lake of Galilee, about 20 miles long and 6 broad, surrounded by pleasant towns. Luke 5. 1, &c.

Gerizim, a mountain near Shechem, on which the Samaritans built meir temple. John 4, 20,

Gethsemane, a garden at the foot of Mount Olivet, in which were vineyards and wine-presses. Matt. 26, 36, Girgasites, the inhabitants of Girgesa, a town on the east of Gennesareth,

near to Gadara. Matt. 8, 28,

Golgotha. See Calvary Gomorrah, one of the five cities destroyed by fire from heaven. Gen. 19, 2:

Matt. 10, 15. Goshon, a city and district in Egypt, where Jacob dwelt. Gen. 45. 10; 16. 34.

Greece, in Hebrew Javaz, from a son of Japheth. Gen. 10. 2, 4. It is used in Daniel for Macedonia, as well as Greece Proper. Greece, Greeians, a country, and its inhabitants, in the south-east of Europe, and including lonia and Asia Minor. A Acts 20. 2.

Hierapolis, a city near Colosse. Col. 4. 13.

& J.

Iconium, the chief city of Lycaonic. Acts 14, 1-6. Idumez, anciently called Edom, included the south of Judea, from the sea of Sodom to the Red Sea. In process of time, the Idaments advanced northward into Judea, nearly as far as Hebron. Under the Maccabees they were conquered, 2-2, med forced to submit to circumcision. Mark 3. 8.

Jericho, the first city/which Joshua took after he had crossed the Jordan. Josh. 6. 1, &c.. It was famous for the number of palm trees there growing. Deut. 34. 3; Luke 19. 1.

Jerusalem, the capital of Judea, where Solomon's temple was situated. The city was built on two hills, mounts Sion and Acra, with a deep valley between. The city of David, or the upper city, on Mount Sion; the lower city on Mount Acra, and the temple occupied part of a third mount, Moriali. The upper and lower towns were separated by a high wall through the valley, and the whole encircled by a strong wall. In Herod's time, the Romans had a castle on the west, called Antonia, which overlooked the courts of the temple, and where they kept a garrison. "Jerusalem" is committy explained to mean "the City of Peace." The Greeks called it Hierosolyma, or "the Holy Salem."

lyricum, a province lying north and north-west of Macedonia, on the east coast of the Adriatic Gulf. Paul visited this country, and sent thither

Titus, Rem. 45, 19; 2 Tun. 4, 10.

Joppa, a sea port in the Mediterranean, south of Cesareu, and not far

from Lydda, where Peter raised Tabitha to life. Acts 9. 36-43.

Jordan, the principal river of Judea, whose banks being covered with a forest of reeds and shrubs, afforded shelter to wild beasts, who were, however, driven therefrom when the river overflowed its banks, sometimes to the extent of nearly a mile on each side. Jer. 49. 19; Matt. 3, 6

Italy, a country of Europe, of which Rome is the capital. Acts 18. 2; 27. 1. Itun a, a country east of Jordan, supposed to derive its name from Jetur, a a son of Islumael. Gen. 32. 15. It included the kingdom of Basian. Tiberas gave it to Philip the Tetrarch. Luke 3. 1.

Judea, or the land of Israel, has been divided into four parts:—1. The

western province, along the borders of the Mediterranean, inhabited by the Philistines 2. The mountainous district, called the Hill Country. Josh. 21. 11: Luke 1 39. 3. The wilderness of Judea, along the shore of the Dead Sea. 4. The valley west of Jerusalem. In our Lord's time, Judea extended from the Mediterranean west, to the Dead Sea east; bounded on the north by Samaria, and on the south by Edom, or the Desert.

Kidron, (Kedron, or Cedron,) the name of a valley, and of a stream flowing through it, between Jerusalem and the mount of Olives. 2 Kings 23. 4; John 18. 1.

Landicea, a city of Asia Minor. Rev. 3, 14-22

Labdacea, a city of Asia aimor. Rev. 5, 14-22.
Labia, a part of Africa, west of Egypt, bounded by the Mediterranean on the north, and by the Sandy Desert south. The Lybians, or Lubims, were colebrated for their horses and chariots. 2 Chron. 16. 8; Acts 2. 10.

Lycaonia, a province of Asia Minor; its chief cities, Iconium, Lystra, and

Derbe. Acts. 14. 1, 6.

Lycia, a province of Asia Minor, forming part of Cappadocia. Lydda, a city of Judah, about a day's journey west from Jerusalem on the road to Joppa. Acts 9, 33

Lydia, a province of Asia Minor. Ezek. 30, 5.

Listre, a city of Lycaonia, rendered memorable by a miracle there wrought by Paul and Barnabas. Acts 14. 8-18.

Macedonia, a kingdom of Greece, anciently called Emathia; rendered fa-mous by Alexander the Great, who derived it from his father, Philip, King of Mouse of Alexander the oreat, who derived it from his matter, t ship, while Macedon. It was bounded on the north by Thrace, south by Thessaly, east by the Agean, and west by the lonian and Adriatic seas. Thessalonica, in Paul's time, was the metropolis, whither he was invited by a vision. Acts

Magdala, a town of Galilee, from which it is supposed that Mary Magda-

lene derived her surname. Matt. 15. 39

Mediterranean, the great sea west of Palestine and Syria. Melita, now Malta, the island on which Paul was shipwrecked. Acts 23. --10. It is now in possession of the English, and a Missionary station for

Mesopotamia, a country of Asia, between the Tigris and Euphrates, as its name implies; and sometimes called Padan-aram, where Jacob dwelt with Laban. Gen. 28. 5; Acts 2. 9; 7. 2.

Midian, a country on the eastern shore of the Red Sea, to which Moses fled, and where he lived with Jethro, his father-in-law, till he was sent back

to deliver Israel. Exodus 2. 15, &c. Miletus, a sea-port of Caria, in Asia Minor, whence St. Paul sent for the electron of the clurch of Ephesus to meet him. Acts 20. 18, 35. But Paul mentions another Miletus, in Crete. 2 Tim. 4. 10.

Mitylene, a celebrated city of the island of Lesbos, visited by St. Paul. Acts

Myra, a city of Lycia. Acts 27. 5.

Mysia, a province of Asia Minor, bounded north by Bithynia, south by the river Hæmus, on the east by Phrygia, and on the west by Troas. It was visited by Paul. Acts 16. 7, 8.

Nain, a city at the foot of Mount Hermon, (about six miles from Tabor,)

where our Lord restored to life the widow's son. Luke 7. 11.

Nazareth, a town of Galilee, where our Lord was brought up and long resiled. Matt 2: 23; Luke 4: 16 It was about six miles west from Tabor. Napolis, a city of Thrace. Acts 16: 11. Also a new name given to Shechem.

Nicopolis, a city of Thrace, where Paul directed Titus to meet him. Tit. 3. 12.

Olivet, or the Mount of Olives, so called from its numerous olive trees, was about one mile from Jerusalem; and from hence our Lord ascended into heaven. Acts 1, 12,

Padan-aram. See Mesopotamia.

Pamphylia, a province of Asia Minor, including part of Mount Taurus, erga, and Attalia. Act. 2. 10; 13. 13.

Paphos, the metropolis of Cyprus, where resided the Roman Proconsul.

Acts 13. 6. Parthia, a part of Persia, between the Indus and the Tigris. Acts 2. 9.

Patara, a sea-port of Lycia. Acts 21. 1.
Patmos, an island of the Mediterranean Sea, to which St. John was ba-

nished. Rev 1. 9 Perga, a city of Pamphylia, whither Paul sailed from Paphos. Acts 13, 13, Pergamos, a famous city, in which was planted one of the seven Asiatic nurches. Rev. 2, 12.

Philadeiphia, a city of Lydia, in Asia Minor, and the seat of another of the seven Asiatic churches. Rev. 3. 7-13.

Philippi, a city of Macedonia, so called from Philip, King of Macedon.

Here the jailer and his household were converted. Acts 16, 25-34 Phanice, a haven, lying to the south-west of Crete. Acts 27. 12

Phanicia, a part of Asia, having Syria north and east, Judea on the south, and the Mediterranean Sea west. Tyre and Sidon were its chief cities,

Phrygia, a district of Asia Minor, divided into two parts. The former included Laodicea and Hierapolis; but the latter is supposed to be intended. Acts 14. 24.

Pistdia, a province in Asia Minor, whereof the chief city is Antioch. Acts 13, 14,

Pontus, an extensive province of Asia Minor, the native country of Aquila. Acts 18, 2.

Ptolemais, anciently called Accho, was a maritime city of Judea, near Mount Carmel, and received its name from one of the Ptolemics. Acts 21, 27, Puteoli, a city of Italy, eight miles from Naples. Acts 28, 13,

Rhegium, a city of Italy, in the kingdom of Naples. Acts 28, 13. Rhodes, an island in the Mediterranean, ranking next in importance to Cyprus and Lesbos; but chiefly remarkable for a brazen statue, 70 cubits high, across its harbour, admitting vessels to sail between its legs. Paul called

there. Acts 21. 1.

Rome, a well known city of Italy, boasting herself the mistress of the world, and typified by Babylon. Rev. 18.

Salamis, a chief city of Cyprus. Acts 13.4-6. Salem, the city of Melchisedec, generally believed to be Jebus, or the ancient Jerusalem. John 3.23.

Salmone, a sea-port city in the island of Crete. Act3 27. 7. Samarita, a city and country of Israel, built by Omri; (I Kings 16. 24;) be-sieged by Benliadad, King of Syria; (2 Kings 6. 24–33; 7. 1–30;) after-wards taken by Shalmanezer, who earned away the ten tribes of Israel, and replaced them by a mixed people. 2 Kings 17, 1-6. The Maccabees afterwards drove out these nations, and destroyed the city; but Herod rebuilt it. and called it Sebastos, in Greek, (or Augustus, in Latin,) in honour of the Emperor. Acts 8. 1.

Samos, an island in the Mediterranean, nine miles from the coast of Asia Minor. Acts 20, 15.

Samothracia, an island on the coast of Thracia. Acts 16. 11.

Sardis, the royal city of Lydia, in Asia Minor, and the seat of another of Rev. 3. 1-6.

the Apocalyptic churches. Sarepta. See Zarephath.

Seleucia, a city and district of Syria, near the river Orontes. Acts 13. 3, 4. Stechem, (or Sizhem.) a city of high antiquity, where Abraham sojourned, and where Jacob's sons slew Hamor. Gen. 12, 6; 34.1, &c. It was built at the foot of Mount Gerizim, but destroyed by the Maccabees; and when rebuilt by Herod, was called Neapolis, (or the New City.) now corrupted to Naplosa. John 4.5.

Sidon, (or Zidon,) a very ancient city of Phænicia, of which Tyre is called the daughter. Isa. 23. 12. It still subsists under the name of Seyde, a sea-

port town on the Medilerranean. Matt. 11. 21; Acts 27. 3.

Sidam, Pool of, where our Lord sent the blind man be cured to wash his sides. John 9. 7. This was doubtless connected with the fountain of Shiloah, or Silnam, which had its origin just under the walls of Jerusalem. Sion. See Zion

Smyrna, a city of Asia Minor, still existing; and one of the seven churches

mentioned by St. John. Rev. 2. 8-12. Sodom, the chief of the five cities awfully destroyed by fire from heaven. Gen. 19. 1-30; Matt. 10. \$5.

Spain, a well known country in Europe. Rom. 15. 24, 28.

Sychar. See Shechem. John 4. 5.

Secart, See Smeller. Joint 4.5.

Syracuse, na socient city on the east coast of Sigily. Acts 28: 11, 1.

Syrla, in Hobrew called Aram, from the son of Shem. Gen. 10: 22. It lay east and north-east of the Holy Land; having Picenicia and the Mediterranean west, and the Euphrates east. The part which lay between Lebanon and Anti-Lebanon, was called Calle-Syria; and that which joined Phenicia, Syro-Phankia. Mark 7: 25. Syria of Darmascus—of Zobath, &c. means those parts of Syria of which Damascus, or Zobah, was the capital.

Tabor, a high mountain in Galilee, and generally believed to be that on which our Lord was transfigured. Matt. 17. 1-8. Tabor is described by travellers, as a mile in height, and a mile and a half in diameter. It stands in the midst of a great plain, in the form of a truncated cone, on the top of which are the remains of a castle, and a Christian church, still visited by Pilgrims.

Turslash, distinguishes two places of great note: 1. Turshish of Cilicia, where the son of Javan settled; (Gen. 10. 4;) and where St. Paul was born. Acts 21. 39. 2. Turshish on the coast of Spain, (now called Turtessus) whither, as Michaelis thinks, Solomon traded; (1 Kings 10. 22;) and Jonali probably meant to flee. Jonali 1. 3. But others think that Solomon traded to India; and Mr. Bruce earnestly contends that it was to Africa

to mark; and M. B. we earnessly contents that it was to Artest.

Thessalomica, the chief city of Macedonia; which see. Acts 17. 1-5.

Three Tweerns, a town in Italy, so called, perhaps, from its containing three houses of entertainment for travellers. Hither the Christians of Rome came to meet Paul. Acts 28, 15,

Thyatira, an ancient city of Lydia, between Sardis and Pergamos.

lation 2. 18. Tiberias, a city of Galilee, which gave its name to the lake, on the western shore of which it stood. The city was rebuilt by Herod Agrippa, and named after the Emperor Tiberias. After the destruction of Jerusalem, it

became the chief city of Judea. John 6. 23. Trachonitis, a rough and mountainous country, east of Iturea, and belong-

ing to the Tetrarchy of Herod Antipas. Luke 3. t.

Troas, a province and city of Lesser Asia. Acts 16. 8, &c.; 2 Cor. 2. 12.

Sometimes the name is used to include the whole country of the Trojans; and many learned men have supposed the city of Troas to have been the ancient Troy, particularly Strabo.

Trogyllium, a promontory near the foot of Mount Mycale, and about five

miles from Samos. Acts 20, 15.

Tyre, a celebrated city of Phrenicia. Its Hebrew name, Tsor, signifies a rock, (its true designation;) but it became a place of great trade and opulence, and consequently of great luxury and vice. Isa. 23. 1, &c.; Heb. 9. 11, 12, 23, 24.

Zarephath, (or Sarcpta,) a town between Tyre and Sidon, where Elijah lodged with a poor widow, whom he miraculously sustained during a severe famine 1 Kings 17. 3, &c.; Luke 4. 26.

Zion, a mountain forthfied by the Jebusites; but on which David, having taken it, built his palace, and called it "the city of David."

# CHRONOLOGICAL INDEX

TO THE

## NEW TESTAMENT.

ACCORDING TO THE COMPUTATION OF ARCHEISHOP USHER.

From the birth of Jesus Christ to the completion of the Canon of the New Testament

AM. B			
40Ct	5	Herod in vain attempts to murder the infant Saviour.	
		but massacres all the male infants at Bethiehem	Mat. 2, 1318,
		He puts his son Antipater to death, and five days	19.
		after, dies most miserably	Jos. Ant. xvii. 8.
4002	2	Archelaus succeeds his father in Judea, Idumæa, and	
		Samaria; Herod Antipas, in Galilee and Peraa;	Mat. 2, 22,
		and Philip, in Auronitis, Trachonitis, Paneas, and	
		Batanea	Aot xvii. 13.
		Joseph and Mary return with Jesus from Egypt, and	221704 227411 427
		settle at Nazareth in Galilee	Mat. 2, 19.,23.
4001	1	The Christian ara begins, four years after the real	
		time of Christ's hirth	

	718	CHRONOLOGICAL INDEX.			
ı	AM. 4012		4 l. laur dan 2 V 2	Y 4-4 1	
	4012	0	Archelaus deposed, Judea reduced to a province, and Coponius appointed procurator	Jos. Ant. l. xvii. c. 15. l. xviii. c. 1	
ı			About this time arose Judas of Galilee	Ac. 5. 37.	
l			Jesus, 12 years of age, disputes with the doctors	Lu. 2. 46.	
	4014 4016	10	Marcus Ambivius is made procurator of Judea Tiberius is admitted to a share of the government	Jos. Ant.xviii.3.	
ì	4010	12	with Augustus	Pater. l. ii.c.121. Suet.inTib.c.21.	
	4017	13	Annius Rufus succeeds Marcus Ambivius	Cubi.iii I IbiCi.aki	
	4018	14	Augustus dies, and is succeeded by Tiberius	Ideni, c. 24.	
Į	4019	15 23	Valerius Gratus appointed procurator of Judea	Jos. Ant.xviii.3. Ibid.	
	4027	24	He makes Ismael high priest, instead of Annas He removes Ismael, and substitutes Eleazar	Ibid.	
	4029	25	He displaces Eleazar, and appoints Simon	Ibid.	
	4030	26	Cajaphas made high priest, instead of Simon	Ibid.	
			Pontius Pilate appointed governor of Judea, instead	Ibid.	
			of Gratus  John the Baptist begins his ministry; and soon	John 18, 13 Mat. iii.	
			after baptizes our Lord, being then about thirty	Mar. i.	
			years of age, who also enters upon his public mi-	Luke iii.	
	4032	28	John the Bantist is beheaded by Herod Antipas	John 1. 7, &c.	
	4033	29		Mat. 14, 315.	
			Descent of the Holy Ghost, and Peter's sermon	Acts ii.	
	4004	200	Peter and John imprisoned	iii. iv.	
	4034	30	Ananias and Sapphira struck dead, &c. Stephen stoned, and the church persecuted	v. vi. vii.	
	4036	32	Philip haptizes the Ethiopian cunuch	viii.	
	4037	33	The conversion of Saul, afterwards called Paul	9. 4.22.	
	4040	36		2331. Sueton.inCalig.	
	4041	31	Tiberius dies, and is succeeded by Caligula Peter cures Eneas, and restores Tabitha to life	Acts 9, 32,.43.	
	4042	38	Cangula makes Agrippa letraren of Gainee		
	4045	41		Sucton.in Clau.	
	4016	42	Cornelius the centurion is converted Claudius makes Herod Agrippa king of Judea	Acts x.	
	4047	43	The disciples first called Christians at Antioch	11. 26.	
	41)48	44	Hernd puts James the brother of John to death; and	xii. Jos. Ant.	
	4019	45	soon after is eaten up of worms Cuspius Fadus appointed governor of Judea	l. xix. c. 8.	
	4013	40	A dreadful famine in Judea, foretold by Agabus	Idem, l. xx. c. z.	
	4050	46	Tiberius Alexander appointed governor of Judea		
ŀ	4052	48	He is superseded by Ventidius Cumanus		
	4058	54	Felix appointed governor, instead of Cumanus Claudius is poisoned, and is succeeded by Nero	Sucton.in Nero.	
	4066		Festus succeeds Felix as governor of Judea	Acts 24. 27.	
	1000	0-	St. Paul is sent to Rome in bonds	xxvii.	
ı	4069	65	St. Paul and St. Peter put to death at Rome Vespasian, sent by Nero, makes war against the		
			Jews		
	4072	68		Plut. & Sue. in G.	
	4073	69	Galha is murdered and succeeded by Otho, who kills himself and is succeeded by Vitellius; and	Tacit. Hist.	
			Vitellius being cut off, is succeeded by Vespa-	Plut. & Suet.	
			sian	in Vit.	
	4071	70	Jerusalem is taken by Titus, son of Vespasian; and	Josephus,	
			the city and temple destroyed; 1,100,000 persons having perished in the siege	Bel. l. vii. c. 10, &c.	
	4083	79	Vespasian dies, and is succeeded by Titus	Suet. in Ti .	
	1095	811	Titus dies, and is succeeded by Domitian	Idem, in Dom.	
1	4100	95	St. John banished to Patmos Domitian is slain, and is succeeded by Nerva	Re. 1. 9. Diod. l. lxix.	
		-	St. John is liberated from exile, and writes his Re-	and a part	
			velation and Gospel	Dia Dance	
	4104	98	Nerva dies, and is succeeded by Trajan St. John dies about this time	Plin. Paneg.	
	110.1	* 50	or countrales about this time		



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